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PREFACE

After the publication of the twentieth volume of SEG redivivum (vol. XLV; Amsterdam 1998) and the Consolidated Index for the volumes XXXVI-XLV (by J.H.M.Strubbe; Amsterdam 1999) we now proceed with the next series of what hopefully will turn out to be ten volumes of SEG.

The present volume covers the year 1996, with occasional additions from previous years which we missed in earlier volumes and from studies published after 1996 but pertaining to material from 1996. We do not claim to have seen all of the studies published between 1996 and 1999.

As to the abbreviation system (see the Preface of vol. XXXIX) we have somewhat changed our policy. Since we began to realize that not all volumes of *L'Année Philologique* contain the same list of abbreviations, we decided to start from the list in the latest volume at hand, i.e., for the present volume of SEG *L'Année Philologique* 67 (1999). In addition we refer the reader from now on to the List of Abbreviations in the Consolidated Index for the volumes XXXVI-XLV (1986-1995) pp. 677-688. Finally, we include abbreviations not covered by either of these two works, in a List of Abbreviations on pp. XXIII-XXVI.

The division of labor as described in the Preface of vol. XLV has been continued in the present volume. A.Chaniotis contributed the lemmata pertaining to Greece and the islands (with the exception of Cyprus), viz. in the present volume the nos. 521-880 and 964-1239. In addition he prepared various lemmata for the Varia-rubric (see especially nos. 2256, 2263/2264, 2278, 2285, 2287, 2340, 2359, 2363, 2371-2374 and 2388). Stroud and Richardson remain responsible for Attica and the Peloponnese (nos. 1-520). All the other lemmata have been made in Leiden. As to the Indices, Chaniotis and Stroud have produced the Indices for their part, which subsequently have been incorporated in Leiden into the final Indices. The Concordance for nos. 1-520 has been made by Stroud and Richardson, Pleket took care of nos. 521-2393. Richardson has typed the entire Concordance.

We owe a great debt of gratitude to our advisory editors who carefully went through those parts of the manuscript which pertained to 'their' area, and assisted us in getting access to publications not available in each of the editors' countries. We also wish to express our thanks to many scholars, especially from Bulgaria and Greece, for providing us with books and xeroxes on inscriptions published in these countries. Prof. A.Avram (Bucharest) continued to help us with bibliographical problems concerning the Balkan area.

Mrs. C.M.J.Pleket-Bot and M.B.Richardson invested much time and energy in the typing of lemmata and in the overall production of the manuscript. A.Chaniotis wishes to express his thanks to his research assistants Dr S.Aneziri, J.Cowey, J.Mylonopoulos, R.Oetjen, and S. Theodoridou for their assistance in the production of his manuscript.

We acknowledge our gratitude to the Fédération Internationale des Associations d'Études Classiques (FIEC), which, through the intermediary of the CIPSH, successfully advocated the awarding of a grant to SEG by UNESCO. The grant enabled us to finance the purchase of a new computer and part of the typing-costs of the manuscript. We also wish to express our thanks to the Netherlands Organization for Scientific Research (NWO), which declared itself prepared to finance 50% of the salary of the assistant-editor Dr R.A.Tybout up to January 1, 2003.

We repeat our request, made in the Preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley 94720, USA; to H.W.Pleket, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland; and/or to A.Chaniotis, Seminar für Alte Geschichte, University of Heidelberg, Marstallhof 4, D 69117 Heidelberg.

December 1999.

A.Chaniotis
H.W.Pleket
R.S.Stroud
J.H.M.Strubbe

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	Golan (Farj)	1929-1935	557-558
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	Golan (Jueîzeh)	1959-1960	564
	Golan (Jurniyye)	1961	564
	Golan (Kafr El-Mâ)	1962	564
	Golan (Kafr Nafâkh)	1963-1965	564-565
	Golan (Khushniyye)	1966	565
	Golan (Manṣûra)	1967	565
	Golan (Mazra'at Quneitra)	1968	565
	Golan (Mûmsiyye)	1969-1970	566
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	Golan (Quneitra)	1977-1983	567-569
	Golan (Rafîd)	1984-1986	569-570
	Golan (Ramsâniyye)	1987-1992	570-572
	Golan (Sukeik)	1993	572
	Golan (Ṣûrman)	1994-1995	572-573
	Golan (Tell 'Akâsha)	1996	573
	Golan (Tell El-Jûkhadâr)	1997	573
	Golan (Tell Esh-Sheikhâ)	1998	574
	Golan (Tell Et-Talâyâ)	1999-2000	574
	Golan (Umm Ed-Danânîr)	2001	574
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ABBREVIATIONS

(see p. V of the Preface)

ΑΕΜΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989 →)

AEMÖ = *Archäologisch-Epigrafische Mitteilungen aus Oesterreich - Ungarn*, vol. I-XX (Wien 1877-1897)

AP = *Anthologia Palatina*

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). A second edition of vol. I, referred to as Arena I^2, appeared in 1996.

ΑΡΜΑ = Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καί τῆς Ἀττικῆς συντασσόμενον ἐντολῇ τοῦ Συμβουλίου, I-III (BAAH vols. 127, 136, 177; Athens 1992, 1992, 1998)

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

ΒΑΑΗ = Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας

Boeotia Antiqua VI = J.M.Fossey (ed.), *Boeotia Antiqua* VI. *Proceedings of the 8th International Conference on Boiotian Antiquities (Loyola University of Chicago, 24-26 May 1995)* (Amsterdam 1996)

Chaniotis, *Verträge* = A.Chaniotis, *Die Verträge zwischen kretischen Städten in der hellenistischen Zeit* (Stuttgart 1996)

Crawford, *Roman Statutes* = M.H.Crawford (ed.), *Roman Statutes*, 2 vol. (BICS Suppl. 64; London 1996)

Dubois, *IGDGG* = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce* I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995)

ΕΑΗ = *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*

Ἐπιγραφὲς τῆς Μακεδονίας	=	*ΕΠΙΓΡΑΦΕΣ ΤΗΣ ΜΑΚΕΔΟΝΙΑΣ. Γ΄ ΔΙΕΘΝΕΣ ΣΥΜΠΟΣΙΟ ΓΙΑ ΤΗ ΜΑΚΕΔΟΝΙΑ, Θεσσαλονίκη 8-12 Δεκεμβρίου 1993* (Thessaloniki 1996)
Fraser, *RFM*	=	P.M.Fraser, *Rhodian Funerary Monuments* (Oxford 1977)
Garland, *New Gods*	=	R.Garland, *Introducing New Gods: The Politics of Athenian Religion* (London 1992)
Greene	=	W.C.Greene, *Scholia Platonica* (Haverford PA 1938)
Gregg-Urman, *Golan*	=	R.C.Gregg - D.Urman, *Jews, Pagans, and Christians in the Golan Heights. Greek and other inscriptions of the Roman and Byzantine eras* (South Florida Studies in the History of Judaism, no. 140; Atlanta 1996)
Heberdey-Wilhelm, *Reisen in Kilikien*	=	R.Heberdey - A.Wilhelm, *Reisen in Kilikien* (Denkschr. Österr. Akad. Wiss., Phil.-Hist. Klasse, Band 44, 6; Vienna 1896)
Herzog, *KFF*	=	R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899)
Hundert (100) Jahre Ephesos	=	H.Friesinger - F.Krinzinger (edd.), *100 Jahre Österreichische Forschungen in Ephesos. Akten des Symposions Wien 1995* (Denkschriften, Österr. Akad. Wiss., Phil.-Hist. Klasse, Band 260; Wien 1999)
I.Amyzon	=	J. and L.Robert, *Fouilles d'Amyzon en Carie*. Tome I: *Exploration, Histoire, Monnaies et Inscriptions* (Paris 1983)
I.Beroia	=	L.Gounaropoulou - M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Épidamne	=	P.Cabanes - F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
IGBulg	=	*Inscriptiones Graecae in Bulgaria repertae*, vol. I-V (Sofia 1956-1997)
IGDGG	=	Cf. under Dubois, *IGDGG*
IGDOP	=	L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

IPArk	=	G.Thür - H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)
I.Perge	=	S.Şahin, *Die Inschriften von Perge*, Teil I (IGSK Band 54, 1; Bonn 1999)
I.ThessEnipeus	=	J.-C.Decourt, *Inscriptions de Thessalie* I. *Les cités de la vallée de l'Enipeus* (Paris 1995)
Kallet-Marx, *Money*	=	L.Kallet-Marx, *Money, Expense and Naval Power in Thucydides' History 1-5.24* (Berkeley 1993)
Kern	=	O.Kern, *Orphicorum Fragmenta* (Berlin 1922)
Leake, *Demi²*	=	W.M.Leake, *The Topography of Athens and the Demi*. Vol. 2: *The Demi of Attica*, 2nd ed (London 1841)
LGPN I	=	P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 1. *The Aegean Islands, Cyprus, Cyrenaica* (Oxford 1987)
LGPN II	=	M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names* vol. 2. *Attica* (Oxford 1994)
LGPN III. A	=	P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
LIMC	=	*Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
Merkelbach-Stauber, *SGO* I	=	R.Merkelbach - J.Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998)
Olympiabericht	=	*Bericht über die Ausgrabungen in Olympia* (Berlin 1936→)
PA	=	L.Kirchner, *Prosopographia Attica* (Berlin 1901)
PAA	=	J.S.Traill, *Persons of Ancient Athens* (Toronto 1994→)
PIR	=	*Prosopographia Imperii Romani saec. I, II, III* (Berlin 1897 →)
QdAV	=	*Quaderni di Archeologia del Veneto*

RE = *Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart 1894 →)

Rizakis, *Achaïe* I-II = A.D.Rizakis, *Achaïe I. Sources textuelles et histoire regionale.* (Meletemata 20; Athens 1995); *Achaïe II. La cité de Patras: Épigraphie et histoire.* (Meletemata 25; Athens 1998)

SCIV = *Studii şi Cercetări de istorie veche şi arheologie* (Academia Română. Institutul de Arheologie "Vasile Pârvan")

Swoboda-Keil-Knoll, *Denkmäler aus Lycaonien* etc. = J.Keil - H.Swoboda - F.Knoll, *Denkmäler aus Lycaonien, Pamphylien und Isaurien* (Leipzig-Vienna 1935)

Travlos, *Bildlexicon* = I.Travlos, *Bildlexicon zur Topographie des Antiken Attika* (Tübingen 1988)

Wessel, *IGCVO* = † C.Wessel, *Inscriptiones graecae christianae veteres Occidentis* (Inscriptiones Christianae Italiae, Subsidia 1; Bari 1989)

Wilhelm, *Beiträge* = A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (Vienna 1909)

Wilhelm, *Kleine Schriften* = A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* (= W.Peek (ed.), *Opuscula* Band VIII: Adolf Wilhelm, *Kleine Schriften* Abt. 1: *Akademieschriften* Teil 1; Leipzig 1974)

NOTE ON TRANSCRIPTIONS

[αβ] = letters restored by the editor as once having been inscribed but now lost

{αβ} = superfluous letters added in error by the inscriber of the text and excised by the editor

⟨αβ⟩ = letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters

(αβ) = letters which complete words left in abbreviation in the text

⟦αβ⟧ ⟦..⟧ = letters or spaces deliberately erased in antiquity

α̣β̣ = letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings

[. . 5. . .] = lost or illegible letters equal to the number of dots for which no restoration is proposed

[-----] = lost or illegible letters of an uncertain number

v = one uninscribed letter-space

vacat = the remainder of the line has been left uninscribed

ed. pr. = the first editor of the inscription under discussion

ph. = photograph

dr. = drawing

| = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

→ ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. The trittyes of Kleisthenes. G.R.Stanton, *Chiron* 24 (1994) 161–207, rejects earlier attempts to discern equal, or administrative, or modified geographical 'trittyes of prytaneis' in inscribed catalogues of bouleutai, prytaneis, demes, and diaitetai at Athens. He finds also that if Kleisthenes had wanted to arrange demes into roughly equal trittyes along major routes to Athens, he did a 'poor job.' After detailed examination of the evidence, tribe by tribe, Stanton suggests that scholars have often been misled into postulating three roughly equal 'trittyes of prytaneis' because rosters of prytaneis were so frequently inscribed in three roughly equal columns. This arrangement of names on the stone was driven by aesthetic, not administrative, considerations. He concludes that 'the lists of councillors provide informative sequences of demes, but there is no absolute and clear-cut division into *trittyes*.' (185)

A fresh examination of the catalogue of Attic demes, *IG* II^2 2362, which Stanton places at the time of the reorganization of 200 B.C., leads him to a new reconstruction of the arrangement of the demes under tribal and trittys-names (193–199). From this hypothetical arrangement of the text into four columns, he infers substantial gains in the known trittys-affiliations of many demes, which he tabulates for the ten original tribes on 203–205. The '*trittyes* thus discerned are not ... the alleged '*trittyes* of *prytaneis*,' but the topographical *trittyes* of Kleisthenes' (207) which were uneven in size. On 199–201 discussion of the arrangement of demes in topographical order in *IG* II^2 1927.

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2. The Hortatory Intention in Athenian State Decrees. Under the above title, A.Henry, *ZPE* 112 (1996) 105–119, studies the wide range of formulas employed in exhortation clauses addressed to a variety of audiences and inserted into state decrees at different positions in the document. The fashion began ca. 350 B.C. and continued into the 1st cent. B.C. Henry recognizes three main categories of such clauses:

A. 'in which future potential benefactors are encouraged by their *knowledge* that the Athenian People knows how to express its gratitude for services performed.'

B. 'in which stress is laid on *publicising* the evident fact of the Athenian People's gratitude.'

C. 'in which the intention is to provide a *reminder* either of the service which led to the honour or privilege bestowed or of the People's gratitude.'

Detailed evidence for the several variations in wording in each category is systematically laid out in a series of Tables which record the publication reference, point of insertion, significant wording, and the date.

In the course of this study, Henry offers new restorations and textual observations for a number of individual inscriptions which we list here (with page references): *IG* II² 423 (107 note 14); 652 (108/109); *SEG* XVI 73 (114, 118); XXX 65 (117); XXXIII 117 (110/111).

In an Appendix (117–119) he presents a survey of the use of the indirect reflexive pronoun in the clauses studied in this paper, concluding that 'in view of the large number of indisputable instances of ἑαυτ-, my own inclination would be to read the reflexive pronoun in every case' (119), i.e., to interpret AYT- on the stone as αὑτ-, not αὐτ-.

For individual examples of the hortatory intention, see the Attic decrees in our lemmata nos. 128, 130, 131, 142.

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3. **Athens. The Reform of the Athenian Constitution under Hadrian.** Under this title, E.Kapetanopoulos, *Horos* 10–12 (1992–98) 215–237, conducts a detailed examination of a wide range of Attic epigraphical sources, primarily lists of archons, prytaneis, and ephebes of the period ca. 90–170 A.D., with a view to illuminating and establishing fixed chronological points for the changes undergone by the Athenian constitution as a result of reforms introduced under Hadrian. In addition to the augmentation of the Boule from 500 to 600 in 121/2 A.D. and the creation of the tribe Hadrianis and its introduction into the tribal cycles (date not precisely known), Kapetanopoulos draws inferences as to the lawgiving activities of the Emperor from *IG* II² 1100 (see our lemma no. 144); 1770 (see our lemma no. 231); 1813 and 1814 (see our lemma no. 234); 1994 (see our lemma no. 239); 2057 (see our lemma no. 240); 2130 (see our lemma no. 241); 2914 (see our lemma no. 246); *Agora* XV 330, 368, 403, 412, 415 + *SEG* XXXII 192 (see our lemma no. 235); *Agora* XV 406, 424.

On 217/218 he favors the possibility that in 124/5 A.D. Hadrian was Athens' νομοθέτης and archon for a second term.

On 221/222, K. speculates on the possible connection between the ἐπιμελητὴς τῆς πόλεως and νομοθεσία at Athens during the first two centuries of the Roman Empire.

K. finds similarities in the method of listing the gymnasiarchoi which persuade him to group closely the following clusters of ephebic catalogues (222–224): *IG* II² 1996 (91/2 A.D.), 2017 (103/4 A.D.), and 1994 (see our lemma no. 239); *IG* II² 2024 (112/3 A.D.), 2037 (111/2 A.D.), and 2007; *IG* II² 2046 (134/5 A.D.), 2044 (139/40 A.D.), and 2042 (142/3 A.D.).

On 228/229, K. examines the intermingling of citizens and non-citizens in the following ephebic catalogues, *IG* II² 2033 + 2064; 2034; 2035; 2086; 2087, concluding that *IG* II² 2033 + 2064 appears to date from the time of Hadrian's reform while *IG* II² 2034 may be later.

Detailed discussion on 230/231 of irregularities in the methods of listing ἀείσιτοι and Eleusinian priesthoods, with special reference to *IG* II² 1764A (*Agora* XV 333); 1806 (*Agora* XV 424), see our lemma no. 233; *Agora* XV 330; 386, see our lemma no. 235; not wholly conclusive for the period before 166/7 A.D. See also Appendix E and G.

On 231–233, K. suggests that 'constitutional adjustments may also be observable in the variations found in the *archontum laterculi*,' of which five belong to the period in question, including 'an unpublished E.M. fragment of about 168/9–169/70 = Ἑλληνικά 33 (1981), p. 228, which could be instead a list of ἀείσιτοι.' (232/3)

K.'s general conclusion is that the evidence indicates 'an Athens in a state of flux' which 'must be primarily due to the constitutional changes which the Athenians must have been introducing at regular intervals in an attempt to bring harmony into their constitution and life in general.' (233)

This dense and very complex paper ends with a seven-part Appendix (233–237). Appendix A: *Agora* XV 313, LL. 3/4, M.Annius Pythodoros and Cl.Novius ex Oiou; B: the epimeletes T.Coponius Maximus Hagnousios; C: *IG* II² 5212, see our lemma no. 273; D: a list of Athenian archons from 91/2 to 137/8 A.D.; E: variations in the listing of ἀείσιτοι including many briefly noted redatings of inscriptions by Kapetanopoulos; F: new readings in *IG* II² 1797, see our lemma no. 232; G: listing of Eleusinian priests in catalogues.

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4. **Athens. The Athenian archon list and ephebic catalogues, Roman Imperial.** Available on the Internet, compiled by E.Kapetanopoulos, are an updated list of Athenian archons from the time of Augustus on and a list of Attic ephebic catalogues from the time of the Roman Empire. http://www.history.ccsu.edu/elias/elias.htm

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5. **Athens. Inventories.** T.Linders, in P.Hellström, B.Alroth, edd., *Religion and Power in the Ancient Greek World, Boreas* 24 (Uppsala 1996) 121–124, comments on the interdependence of ritual display and political aspirations in Athens after the Peloponnesian War in the light of public dedications mentioned in temple inventories (*IG* II² 1372, 1381, 1421, 1493–1495, etc.).

For gems, seals, rings in Athenian temple inventories from the Acropolis, see our lemma no. 2381.

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6. **Athens. The Athenian trierarchia.** V.Gabrielsen, *Financing the Athenian Fleet: Public Taxation and Social Relations* (Baltimore 1994), presents a historical and analytical account of this Athenian liturgical institution from its origin in the archaic period down to 323/2 B.C., the year of the latest preserved epigraphical naval record and Athens' most severe naval defeats at Abydos and Amorgos. Drawing heavily on literary evidence and particularly on the accounts of the naval commissioners, *IG* II² 1604–1632 (cf. *SEG* XLIV 70; XLV 145–149; and our lemmata nos. 204–206), Gabrielsen covers the following topics.

Part One: The Establishment of the Institution: ch. 1 The Origin of the Trierarchy: the naukrariai and the Athenian fleet; early naval organization; the establishment of the trierarchy. Part Two: Qualifications for the Trierarchy: ch. 2 Qualifications by Wealth: the liturgical census theory; visible and invisible wealth; the role of inheritance; ch. 3 Appointment: preselection of nominees; formal appointment; the length of service; the allocation of ships; ch. 4 Exemption: regular exemption; the antidosis; the hiring out of trierarchies. Part Three: Financial Responsibilities: ch. 5 The Crew: the recruitment of the crew; pay and provisioning; funding the fleet; logistics and the costs of service; ch. 6 The Ship: the hulls; the condition of hulls; shipbuilding; the replacement of hulls by trierarchs; the cost of a hull; the significance of compensatory payments; ch. 7 Equipment: shortages; misappropriation of equipment by

officials; misappropriation of equipment by trierarchs; the recovery of naval debts; the treatment of defaulters. Part Four: Institutional Transformation: ch. 8 The Reforms: the syntrierarchy; Periandros' reform; voluntary naval contributions; Demosthenes' reform of 340; the sociopolitical profile. Epilogue. Appendix of terms for standard equipment. Bibliography (19 pages). Index. Epigraphic Texts Cited (304–306).

In this well-organized and thoroughly indexed book one can easily and fairly quickly track down discussions about particular topics and individual inscriptions, but it contains no Greek texts, only transliterations. One also is disappointed—in the context of so much detailed scholarship—to read 'a revision as well as reedition of the texts of *Inscriptiones Graecae* 2 and 2^2 is urgently needed. Since that task lies well beyond the scope and purpose of the present book, my references will be to the standard editions.' (14)

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7. **Athens. Xenoi in ephebic documents of the 1st cent.** B.C. G.C.R.Schmalz, *GRBS* 37 (1996) 381–398, sees a reflection of Augustus' prohibition of the sale of Athenian citizenship in the organization and composition of the ephebic catalogues appended to ephebic decrees following his settlement of Athenian affairs in 21/20 B.C., the archonship of Apolexis of Oion. Xenoi are listed separately in *IG* II^2 1040 and 1043 but beginning with *IG* II^2 1962–1964 all reference to origin is omitted. 'The earliest extant new-style document (*IG* II^2 1964) can be dated to 20/19 or 19/18 B.C. and thus may represent the very first *ephebeia* (or possibly the second) after its reorganization.' (393)

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8. **Aixone. The deme Aixone.** *SEG* XL 287. A.P.Matthaiou, *Horos* 10–12 (1992–98) 146–169, appends to his publication of our lemmata nos. 149, 154, 173, 247, and 314 a detailed examination of the evidence for locating this deme at Glyphada. He includes data on the finding places of *IG* II^2 1199; 1358; 2492; 5642; 11159; 12597 and a thorough sifting of the accounts of the early travellers (Wheler, Chandler, Dodwell, Leake, Ross) and the researches of Finlay, Fauvel, Pittakis, et al.

Matthaiou reaches the following general conclusions: (a) the sanctuary of Hebe (see our lemma no. 154) should be located on the border between Glyphada and Voula, more toward Voula; (b) near this sanctuary we should locate also the sanctuary of Demeter (see our lemma no. 247).

On 162–169 he divides the inscriptions of Aixone which have a public character into (a) those associated with the theater of Aixone, *IG* II^2 1197/1198, 1200, 1202, and *SEG* XXXVI 186 and (b) those associated with the sanctuary of Hebe, *IG* II^2 1199, 1358, 2492, [5906, gravestone], and our lemma no. 154. These appear to be the two main centers around which cluster the public inscriptions of Aixone. Matthaiou discusses the meager topographical evidence for the location of these two places, concluding that the exact position of the theater remains unknown and that the oft-stated view that the main religious and political center of the deme of Aixone was in the region of the church of Agios Nikolaos at Pirnari must remain an open question. Also still to be established by future research is the dividing line between Aixone (Glyphada) and Halai Aixonides (Voula and Cape Zoster).

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9. **Marathon. Inscriptions.** B.C.Petrakos has published a thorough and informative new guide to the history, topography, and monuments of the plain of Marathon and its environs, including the objects on display in the Marathon Museum, 'Ο Μαραθών: *BAAH* 146 (Athens 1995), also available in English and German. Among the numerous inscriptions discussed, translated, and illustrated by ph. and dr. are:

IG I^3 2/3	decree on the Herakleia games (50, 137–139)
IG I^3 523	bronze prize lebes for games in honor of the war dead (37/38)
IG I^3 784	Acropolis dedication of the polemarch Kallimachos (47–49); see our lemma no. 64
IG I^3 1015bis	dedicatory epigram to Herakles (50/51, 139/140)
IG I^3 1082	boundary stone of the temenos of Athena (67, 137)
IG I^3 1362	gravestone from the 'Tomb of the Plataians' (66)
IG I^3 1467	bronze helmet dedicated by Athenians at Olympia (43/44)
IG I^3 1472	bronze helmet dedicated by Miltiades at Olympia (43/44)
IG II^2 3606	poem in honor of Herodes Atticus (168–172)
IG II^2 3970	herm dedicated to Polydeukion (108)
IG II^2 3973	statue base of Polydeukion (108)
IG II^2 3977	herm dedicated to Herodes' pupil Achilleus (109)
IG II^2 4774	dedication of Polydeukion to Dionysos (108)
IG II^2 5189	gate inscriptions at the estate of Herodes and Regilla (102–106)
IG II^2 7296	dedication of Theogenes (156)
IG II^2 7705	gravestone of Seleukos (182)
IG II^2 9631	gravestone of Zosas and Nostimos (177–179)
IG II^2 13195	dedication to Herodes' pupil Achilleus with a curse (109–113)
IG II^2 13196	dedication to Herodes' pupil Memnon (109)
SEG XXV 239	gravestone of Alexandros and Lenais (177/178)
SEG XXVI 286	gravestone of Phainarete (152/153); see our lemma no. 284
SEG XXIX 278	gravestone in the form of a Panathenaic amphora (159–163)
SEG XXXII 206	ephebic dedication (158/159)
SEG XXXV 210	dedication to Herodes' pupil Memnon (109–112)
SEG XXXVI 267	sacred law from the cave of Pan at Oinoe (90/91)
SEG XXXVIII 244	gravestone of Pausimache (152); see also our lemma no. 284
SEG XL 222	gravestone in the form of a Panathenaic amphora (162/163); see our lemma no. 287
CIG 6088; *SEG* XIII 479	marble herm of Miltiades, in Ravenna (40–42)
PAAH (1972) 7	dedication of Alkia (93–95); see our lemma no. 313

In a separate section, 100–118, Petrakos discusses the activities of Herodes Atticus, Regilla, and his pupils at Marathon.

For unpublished inscriptions, see our lemmata nos. 274, 286, and 288.

10. Attica. The deme Pallene. H.R.Goette, *Horos* 10–12 (1992–98) 105–118, assembles a catalogue of inscriptions from the region of the temple of Athena Pallenis (Charvati-Geraka), with bibliography, some photographs, a helpful map, and commentary. We give a list of the monuments here and record Goette's views on individual inscriptions in separate lemmata where he makes a significant contribution to the study of the text. Since Goette almost never includes references to *SEG*, we have inserted these, where appropriate, for the convenience of our readers and have arranged the inscriptions in the sequence followed in our Concordance. On 109–115 he discusses the known sanctuaries in the region of Charvati-Geraka: (1) temenos of Dionysos in Gargettos: *MDAI(A)* 67 (1942) 7 no. 5; see our lemma no. 155 (109/110); (2) sanctuary of Artemis Orthosia: *IG* I³ 1083; see our lemma no. 55; (3) the temple of Athena Pallenis and the location of the deme of Pallene (110–117), including a catalogue of 7 ancient architectural members found at churches in the region (112/113 note 19).

Other publications	Goette
IG I³ 10	107 no. 7; probably found at the chapel of Agios Georgios Kynegos on the northern slopes of Hymettos.
IG I³ 52	106 no. 1; see our lemma no. 40.
IG I³ 1009	115 no. 8.
IG I³ 1083	107 no. 4; see our lemma no. 55.
IG I³ 1253	115/116 no. 9.
IG II² 26	106 no. 2; see our lemma no. 118.
IG II² 488	118 no. 25.
IG II² 1239	107 no. 5.
IG II² 5931	116 no. 10.
IG II² 5936	116 no. 12.
IG II² 5947	117 no. 19.
IG II² 5961	117 no. 18; see our lemma no. 281.
IG II² 6269	118 no. 22.
IG II² 7796	116 no. 11; today located in front of the new church of Agios Ioannis at Geraka.
IG II² 8773	118 no. 23.
IG II² 11784	117 no. 16.
IG II² 11838	117 no. 17 (ph.); now built into the church of Agios Georgios in Geraka, above the door.
IG II² 12053	116 no. 13.
SEG XXVI 286	118 no. 24; see our lemma no. 284.
SEG XXXIV 157	106/107 no. 3; 114/115.
*MDAI(A)*67 (1942) 7 no. 5	107 no. 6 (ph.); see our lemma no. 155.
*MDAI(A)*67 (1942) 101 no. 179	117 no. 20; see our lemma no. 285.
*MDAI(A)*67 (1942) 113 no. 302	117 no. 21; see our lemma no. 296.
Clairmont, *CAT* 1.283; *CEG* II.518	118 no. 26; see our lemma no. 304.

11. Salamis. Inscriptions. In *Horos* 10–12 (1992–98) 123, G.K.Papadopoulos reports that he will soon publish the inscriptions housed in the Archaeological Collection on Salamis. The work is in its final stages.

12. Athens. A Corpus of Attic Vase Inscriptions. H.R.Immerwahr, *A Corpus of Attic Vase Inscriptions (CAVI). Preliminary Edition* (1998), 5 vols., has been deposited at the University of North Carolina, at the Blegen Library of the American School of Classical Studies at Athens, and at the Beazley Archive, Ashmolean Museum, Oxford. An electronic copy has been sent to the Packard Humanities Institute for inclusion in the next version of the PHI-CD of Greek inscriptions; we know of no other plans for publication at this time.

We have had the opportunity to consult the copy of vols. 1–4 in the Blegen Library of the American School. The preliminary version comprises 8,173 examples of painted and scratched writing on Attic pottery of the archaic and classical periods, including nonsense inscriptions but excluding merchants' marks and ostraka. Arrangement is according to the name of the present location of the vases, by city, extending from Aachen to Zürich Market (Nefer). For cities with multiple museums, collections, etc. (e.g., Athens, London), there appears to be a rough—but not consistent—alphabetic order in the sublistings. Each volume contains a detailed table of contents with references to the page number on which the first listed vase from each museum or collection is to be found, e.g., 'Athens, N.M. p. 166,' leads to lemmata nos. 675–946, pp. 166–230. Each vase is assigned a serial number, 1–8173. *Part V: Corrigenda, Indices* (1998) and *Corrigenda* II (May 1999).

Immerwahr provides in each lemma the following information: serial no., city, museum, inventory no., type of vase, provenance, painter, date, bibliography, description of painted decoration, text of inscription(s), brief commentary. No illustrations in this preliminary edition. We reprint below a representative lemma from this fundamental work.

> 885.
> **Athens, N.M. 12,771.**
> A] WG lekythos. From Eretria. Timokrates Painter. Second quarter fifth. Ca. 470–460. *CV, Greece 1, III J, pl. 3,3,5. Nicole, Cat., no. 994. ARV² 743/1, 1668, Para. 521, Add.² 284 (bibl.). Robertson, AVCA 178 and fig. 188.
> B] Woman, and maid holding a child; column; bird.
> C] Horizontal stoich. two-liner:
> ['Αλ]κίμαχ[ος] ǀ καλός.[1]
> D] Ionic alphabet.
>
> [1] so Nicole; CV gives ['Αλ]κίμα[χος]. ARV² gives 'Αλκίμαχος καλός complete, with the first sigma lunate.

13. Athens. Defixiones iudiciariae, 5th–4th cent. B.C. G.Ottone, *Sandalion* 15 (1992) 39–45, suggests that defixiones concerning lawsuits were written during the introductory phase of the lawsuit (ἀνάκρισις) and not during or after the trial. This explains the use of the future tense, the references to testimonies of witnesses, and the absence of references to judges, the latter restored only in R.Wünsch, *Defixionum tabellae* (Berlin 1897) nos. 65 and 67. The following texts are also discussed: R.Wünsch, *op.cit.* no. 103; Audollent, *DefixTab* no. 49; E.Ziebarth, *SB Wien* 214 (1934) 1030/1031; L. Robert, *Coll.Froehner* I.13 no. 11.

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14. Athens. Religion. Representations of Athena on dedicatory reliefs, 5th/4th cent. B.C. M.Mangold, *Athenatypen auf attischen Weihreliefs des 5. und 4. Jhs. v. Chr.: Hefte des Archäologischen Seminars der Universität Bern*, 2 Beiheft (Bern 1993), collects 64 catalogued examples of relief sculpture with representations of Athena in various poses and of several different typologies (e.g., Athena Ince Blundell, Athena Parthenos). This work differs from the collections of document reliefs compiled by M.Meyer and by C.L.Lawton (*SEG* XLV 231) in that the author attempts, wherever possible, not merely to describe the figure of Athena but to associate it with a typological exemplar.

For the epigraphist—indeed for anyone other than an art historian—this work is extremely difficult to use. Many of these reliefs carry inscriptions, but there is no epigraphical index. Some inscribed reliefs are discussed in the text but are not included in the catalogue. Some are included in the catalogue without any reference to epigraphical publications. Some catalogue entries carry what purports to be the Greek text of the inscription in majuscule letters, but without square brackets or other epigraphical sigla; some of these texts are incorrect. There are no cross-references from the catalogue to the text. Ten plates are unlabelled, some of them showing inscribed fragments which cannot, however, be found in the catalogue. In the hope of assisting our readers, we began to compile a sort of concordance, but gave up. Mangold for the most part includes references to M.Meyer's catalogue. For *IG* I^3 899, see our lemma no. 66.

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15. Athens. Dedications to Athena. D.J.Geagan, in M.Dillon, ed., *Religion in the Ancient World: New Themes and Approaches* (Amsterdam 1996) 145–164, analyzes ca. 700 inscribed dedicatory marble bases for Athena from the Acropolis from the 6th cent. B.C. through the 2nd cent. A.D. with special reference to the nature of the inscribed offering, the socio-economic range of the dedicators, the motives for dedicating, and the names by which the Athenians addressed the goddess. Terms most commonly used to describe archaic and classical offerings and to indicate the occasion include ἀπαρχή, δεκάτη, ἄγαλμα, and εὐχή, εὐχόμενος or εὐξάμενος. Geagan finds a wide range of economic capability among the dedicators, e.g., political elites, craftsmen, family members, a few women. The wide variety of motives for dedication points toward an Athena cult on the Acropolis that served an extensive range of purposes, both for the polis and for individuals. Titles for Athena inscribed in the dative on these dedications include θέα, Παλλάς, Τριτογενής, Διὸς κόρη, παῖς Διός, παρθένος. From the 4th cent. B.C. until the sack of Athens by Sulla in 86 B.C. Geagan detects a sharp decline in the numbers of monuments, a supplanting of votive offerings by statue bases, a

variation in epithets of the goddess, and that 'the Acropolis ... become[s] a preserve of the Athenian elite.' (153) Δεκάτη, ἀπαρχή, and εὐχή do not survive the end of the 4th cent. B.C. The epithet Πόλιας emerged in the 3rd cent. B.C., closely connected with the aristocratic maidens who wove the goddess' peplos. Women play a more important role both as dedicators and honorands. In the Roman period the Acropolis was the sanctuary of choice for statues depicting Romans, especially the Imperial family. Geagan underlines how preponderantly 'the Acropolis was the preferred centre for statues of members of the Julio-Claudian dynasty.' He discusses numerous statues and dedications associated with the client monarchs of the Roman Empire and other benefactors of Athens. Decline in statue bases in the 2nd cent. A.D. Tables listing chronological distribution of inscribed stone bases; distribution according to civic status of dedicators and honorands at Eleusis, the Athenian Asklepieion, and the Acropolis; distribution of Imperial statues by dynasty and location (163/164).

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16. Athens. Religion. Various cults.

A. For cults of Aphrodite in Athens and Attica, see our lemma no. 2357.
B. For the cult of the Charites at Athens, see our lemma no. 1073.
C. For the cult of Zeus Eleutherios and Homonoia, see our lemma no. 534 and the Attic inscriptions listed in the comparatio numerorum in our lemma no. 2292.

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17. Athens. The Tritopatreis. M.H.Jameson, D.R.Jordan, R.D.Kotansky, *A Lex Sacra from Selinous: GRBS Monographs* 11 (1993) 107–114 (cf. *SEG* XLIII 630; our lemma no. 1237), assemble the epigraphical, literary, and archaeological evidence for the cult of these figures in Athens, Delos, Troizen, and Kyrene with full discussion of their shrines, sacrificial procedure, association with purificatory rites, geographical distribution, etc. The Tritopatreis 'represent a group's collective ancestors who, as patrons of procreation, look out for the group's survival in the future.' (112) They did not usually have individual names (contrast the *Physikos* of Orpheus [fr. 318 Kern]) or a specific number and were apparently not represented iconographically. We list below the inscriptions discussed, with page references in parentheses.

Attica

IG I^3 246B LL. 15–17	sacrificial calendar (108b)
IG I^3 1066/1067	boundary stones of the sanctuary of the Tritopatreis in the Kerameikos (107/108a)
IG II^2 1358B LL. 3–39	sacrificial calendar of the Marathonian Tetrapolis (109f)
IG II^2 2615	boundary marker of a sanctuary near Agrai (108c)
SEG XXI 541, Δ LL. 41–46	sacrificial calendar from Erchia (108/109e)
SEG XXI 650	boundary marker of a sanctuary, found in the Agora Excavations (108d)

Delos
I.Délos 66 — altar of the Pyrrhakidai of the Attic deme of Aigilia (110)
Troizen
see our lemma no. 370
Kyrene
SEG IX 72 — lex sacra (110/111)

On 107–114 this evidence for the Tritopatreis is examined against that in Col. A LL. 9–17 of the lead tablet from Selinous, *SEG* XLIII 630.

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18. Athens. Inscriptions and the Panathenaic Festival. J.Neils edits a sumptuously illustrated catalogue of an exhibit initially held at the Hood Museum of Art at Dartmouth College, *Goddess and Polis: The Panathenaic Festival in Ancient Athens* (Princeton 1992), with introductory essays '*Mousikoi Agones*: Music and Poetry at the Panathenaia' (H.A.Shapiro); 'The Panathenaic Games: Sacred and Civic Athletics' (D.G.Kyle); 'The Peplos of Athena' (E.J.W.Barber); 'Images of Athena on the Acropolis' (B.S.Ridgway); 'The Panathenaia: An Introduction' and 'Panathenaic Amphoras: Their Meaning, Makers, and Markets' (J.Neils). Among the inscriptions described and illustrated by excellent photographs, with bibliographies included, are *IG* II^2 2311, list of prizes for the Panathenaia (translated) (15–17, 57/58, 61, 205 note 69); *IG* II^2 3145, dedication of victory crowns in sculptural relief (14, 191 no. 71); *SEG* XLIV 424, signature on a bronze discus (166 no. 33); and inscriptions on Panathenaic amphoras (40–42). For an unpublished inscription on a metal weight, see our lemma no. 77.

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19. Athens. Inscriptions on Panathenaic amphoras. In J.Neils, ed., *Worshipping Athena: Panathenaia and Parthenon* (Madison 1996) 137–162, R.Hamilton observes that we can be sure that the almost 200 Panathenaic amphoras with the inscription '(one) of the prizes from Athens' on the front were in fact prize vases. 'On the other hand, there are a number of uninscribed Panathenaics that seem to be perfectly regular except for the lack of an inscription.' He argues that 'early Panathenaics are often uninscribed; later ones are always inscribed.... no inappropriate vases have it [the inscription] even if some appropriate vases lack it.' On 143–155 he lists all of the inscribed Panathenaics for which he could find an illustration, with special reference to the events depicted on the reverse. He concludes that the vast majority of inscribed Panathenaics do in fact show events for which oil in amphoras was the prize, i.e., boxing, wrestling, running, horse riding, chariot driving, pentathlon, and throwing the javelin from a horse (4th cent. B.C.)—all listed in *IG* II^2 2311. Conversely, the reverses do not depict events for which oil in amphoras was not awarded, i.e., rhapsodic competition, aulodes, torch races, or pyrrhic dances. On the other hand 'the extant illustrations do not reflect the distribution of prizes' among events and contestants. 'A victor, therefore, was liable to get a mixture of illustrations, displaying the Panathenaia in all its glory rather than only his specific event.' (142) Changes in the representations of events on the reverse join the large number of changes on the obverse (replacement of the owl on the column with figures; the archon's name; political shield devices;

Athena's stance and drapery). They are spread over decades in such a way that 'it is difficult to believe that the decoration of Panathenaics was strictly controlled by the state.' (143)

On 157 note 9, Hamilton observes that the wording of the inscription—'Αθήνηθεν not 'Αθήνησι—suggests that the painter viewed his product as a marketable item. The inscription 'expects to be read in a non-Athenian context. It is at best a product label, prepared for a middleman.... It is not written *for* the games but for *after* the games.'

For inscriptions dealing with the ἀποβάτης contest in the Panathenaia festival, see our lemma no. 2266.

19bis. Athens. The Ephebic Kommodeia. For this festival see our lemma no. 2268.

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20. Athens. The Thesmophorion in central Athens. Arguing that the Thesmophoria was not a national Athenian festival but was administered by the individual demes in which it was celebrated, K.Clinton in R.Hägg, ed., *The Role of Religion in the Early Greek Polis: Skrifter Utgivna av Svenska Institutet i Athen* 8° 14 (1996) 111–125, adduces and quotes excerpts from the following inscriptions: *IG* II^2 1177 (*SEG* XXXVII 101); 1184 (*SEG* XXXV 239; see our lemma no. 152); 1363 (see our lemma no. 174); *SEG* XXXV 113; and O.Broneer, *Hesperia* 11 (1942) 250–274 (see our lemma no. 160). He claims that there is no evidence for a single national sanctuary in central Athens that was used for the celebration of a Thesmophoria attended by women from all over Attica. The number of individual Thesmophoria festivals in the demes is unknown, although Clinton collects at least 10 possible examples. He follows Broneer (*op.cit.*) in concluding that the Pnyx was not the venue of the Thesmophoria as depicted by Aristophanes, *Thesmophoriazusai*. For the Thesmophoria celebrated by the deme of Melite, see our lemma no. 160.

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21. Athens. Religion. Introduction of new gods in the archaic and classical periods. R.Garland, *Introducing New Gods: The Politics of Athenian Religion* (London 1992), uses epigraphical, literary, and archaeological evidence to examine the methods, timing, and motivation for the introduction of new gods and heroes into Athens. Among the cults briefly considered are those of Pan (47–63), Artemis Aristoboule (64–81), Bendis (*IG* I^3 136) (111–114), and Asklepios (*IG* II^2 4960) (116–135).

G. observes a growing extension of state control over Athenian cults during the 5th cent. B.C.; also 'the Demos utilised religious worship for the furthering of its foreign policy' (115). See also our lemmata nos. 38, 45, and 270.

In *Kernos* 9 (1996) 371/372 no. 79, A.Chaniotis finds in Garland's treatment of Asklepios both in Athens and in Epidauros 'several mistakes and a very limited use of the most recent bibliography.'

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22. Athens. The Prytanikon. In W.D.E. Coulson et al., edd., *The Archaeology of Athens and Attica under the Democracy* (Oxford 1994) 241, T.L.Shear, Jr. notes that of the 21 inscriptions containing instructions to set up a stele ἐν τῶι πρυτανικῶι, 13 were found in the vicinity of the Tholos, as well as many other fragments in which the phrase may be restored. He provides a list on 247 note 70.

23. Athens. Writing in Archaic Athens. Drawing upon a broad selection of inscribed texts on pottery, bronze, and stone, Z.Várhelyi, *Klio* 78 (1996) 28–52, explores the origins, motivation, and character of the earliest surviving examples of writing from archaic Attica. She emphasizes that it was not a privileged medium, accessible only to the elite, but that deposits such as the numerous graffiti from the sanctuary of Zeus on Hymettos and other objects demonstrate how widely used writing was by all levels of Athenian society. She concludes that the Greeks originally 'attributed an everlasting power to the written word, a certain capacity to preserve ... the memory of individuals in an ever elevated context.... During the 6th century B.C. the idea of the written gradually loses this claim challenged by a wide range of new, both public and private uses, and leaves a disappointment about the power of writing behind.' (52)

24. Athens. Athenian letter-cutters and lettering on stone in 5th to 1st cent. B.C. Under the above title, S.V.Tracy in M.S.Macrakis, ed., *Greek Letters from Tablets to Pixels* (New Castle DL 1996) 43–55 (ph.), presents a general discussion of the topic, with ample illustration. It is for the most part a distillation of three major studies by this author, *The Lettering of an Athenian Mason: Hesperia* Suppl. 15 (1975); *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990) (*SEG* XL 295); and *Athenian Democracy in Transition: Attic Letter-Cutters of 340 to 290 B.C.* (Berkeley 1995) (*SEG* XLV 221). Tracy here focuses on the characteristic features of his 'Cutter of *IG* II² 788' of ca. 265–235 B.C. (more than 50 inscriptions) and of his 'Cutter of *IG* II² 912' of ca. 225–190 B.C. (30 inscriptions). Helpful discussion of the two most common errors in cutting, dittography and haplography (53).

25. Athens. The Athenian calendar. Starting from the assumption that 'from the late second century [B.C.] onwards, and apparently for some 300 years, a Metonic cycle was actually used for inserting intercalary months' at Athens, J.W.Müller, *ZPE* 103 (1994) 128–138, attempts to work out synchronizations between the Athenian and Babylonian calendars and between the Athenian and Julian calendars. Epigraphical sources are not explicitly cited. We note that Müller's synchronizations lead him to date the archon (Pol)ykleitos in 107/6 B.C. instead of the traditional 110/9 B.C. For skepticism about these theories, see S.Follet, *BE* (1995) 244, who points out that Aristarchos seems to be fixed as the archon of 107/6 B.C., *IG* II² 1011.

26. Athens. The wedding in ancient Athens. In a study of the rituals of the ancient Athenian wedding based primarily on the evidence of literature and vase-painting, J.H.Oakley, R.H.Sinos, *The Wedding in Ancient Athens* (Madison 1993), briefly refer to the following inscriptions on stone: *SEG* IX 72 (*LSCG* Suppl. 115; Kyrene, late 4th cent. B.C.) (5, 12); *Iscr.Cos* ED149 (*PH* 36; *LSCG* 177; Kos, ca. 300 B.C.) (5, 22/23); *IG* XII.5.863 (Tenos, 2nd cent. B.C.) (132 note 16, 135 note 3). Occasional reference to name-labels on vases. No index of inscriptions.

27. Athens. The price of a hoplite panoply. Starting from *IG* I³ 1 LL. 8–12, which he interprets as setting a price of 30 drachmai for a hoplite panoply ca. 510–500 B.C., G.Németh, *AAntHung* 36 (1995) 5–13, adduces literary and epigraphical evidence (*IG* I³ 422; *IG* XII.5.647; *LSCG* Suppl. 64) in investigating the cost of a full set of bronze armor at the end of the 5th cent. B.C., which he estimates at 77–82 drachmai at Athens.

28. Attic inscriptions in the Mahdia shipwreck. In *Das Wrack. Der antike Schiffsfund von Mahdia*, ed. G.Hellenkemper Salies et al. (Cologne 1994) 1.381–397, G.Petzl republishes the 5 ancient inscriptions on stone recovered from this wreck. All are now in the Museum of Bardo. On 393, 396/397, Petzl speculates about the origin of these stones (Athens/Peiraieus) and why they were loaded into the Mahdia ship. Their fragmentary nature and poor quality indicate that they were not taken on for aesthetic reasons, especially in the context of the many other valuable and beautiful objects recovered from the wreck. To be excluded is the theory that they were used as ballast, since the overall weight of these 5 pieces is negligible. Perhaps they were thrown in at the last minute as packing to fill a small empty space or they could have been insignificant survivals of an earlier voyage. See our lemmata nos. 122, 162, 163, 294, and 316.

29. Athens. The excavations for the METRO 1993–1995. In a valuable summary of the archaeological results of the excavations for the stations and ventilation shafts for the new Athenian subway system—excavations of major importance for the topography of the ancient city—L.M.Parlama, *Horos* 10–12 (1992–98) 521–544, briefly mentions the following inscriptions: 1) Built into the floor of a large Roman bath found in the Zappeion ventilation shaft were 17 marble columnar grave monuments, one of which is inscribed, probably brought there from the large Syntagma cemetery. (530) 2) In the ventilation shaft in the National Garden were found large numbers of inscribed grave stelai and columnar grave monuments built into the walls of a huge late Roman villa. (531/532) 3) In a ventilation shaft on Iacchos Street a short distance to the west of the Kerameikos Station were found in reuse 8 columnar grave monuments, 3 grave stelai, and a decree. (536) 4) The Sepolia–Larisa Station–Palaiologou ventilation shaft produced a virtually intact marble stele, 2.10 m. in height, with an epigram, the names of cavalrymen killed in battles of the Peloponnesian War, and a relief of a cavalryman in combat with infantrymen. (536) No texts; no ph.; no further details.

30. Attica. Archive of Monuments of Athens and Attica (APMA). *SEG* XLV 226.* In *PAAH* (1995) [1998] 263–265, B.C.Petrakos gives a progress report on this project. In the meantime, *APMA* vol. 3 (1998) has now appeared and will be included in a future volume of *SEG*.

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31. Athens. Prosopography. *SEG* XXXIX 314. J.S.Traill has now carried forward publication of the printed version of his *Persons of Ancient Athens (PAA)* up to volume 8, Z- to Ἔὸε- (zeta, eta) (Toronto 1999). See also the website www.chass.utoronto.ca/attica for addenda, corrigenda, and notice of published volumes.

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32. Athens. Siphnians in 4th-cent. B.C. **Athens.** See P.Brun, *op.cit.* (cf. our lemma no. 2256) 129/130, for a family of Siphnians (Κάλλαισχρος I and II, Στησιλείδης) engaged in the exploitation of the mines at Laureion in the 4th cent. B.C. (*IG* II[2] 1609, 1623, 1627, 1631; *SEG* XXVIII 121, 130, and 132; *SEG* XLI 9).

32bis. Athens. The comic poet Menander. See our lemma no. 1345.

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33. Athens. Athenian propertied familes. In *ZPE* 110 (1996) 306–308, G.J.Oliver, J.K.Davies announce plans for the eventual publication of a greatly expanded second edition of *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971). The chronological limits will be expanded to 600–200 B.C. and all attested cavalrymen will be included, as well as agonothetai. The Roman alphabet will replace the Greek in all lemmata and expanded cross-references will be added to *LGPN*, etc., 'and the most recent *SEG* references will be used.' Plans call at the moment for 2 volumes with a much more detailed series of indices in vol. 2, and a completely rewritten Introduction in vol. 1.

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34. Athens. Bastards in Attic inscriptions. For a list of Attic inscriptions used in an analysis of the social and legal position of illegitimate children in classical Athens, see our lemma no. 2287.

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35. Athens. Women's names on tombstones and dedications. D.Schaps, *CQ* 27 (1977) 323–330, in a study of 'a deliberate avoidance of women's names on the part of the orators' (323), remarks the contrast of that practice with the evidence 'from practically every other source we have: in comedy, in tragedy, in dedications, and on tombstones, women are regularly referred to by their given names, and rarely if at all by the names of their fathers, brothers, or husbands.' (329) He cites, e.g., the dedicant of *SEG* XVII 83, Κλειοκράτεια Πολυεύκτου Τειθρασίου θυγάτηρ Σπουδίου γυνή, whose name is not provided in any of the nine references to her in Dem. 41. (325) [But clearly in this and in numerous dedications and gravestones, Attic women are in fact referred to by the names of their husbands and fathers. Stroud.]

N.S.Rabinowitz, *Anxiety Veiled: Euripides and the Traffic in Women* (Ithaca 1993) 36/37, citing Schaps, *op.cit.*, illustrates 'the sex-segregated world of Athens' by observing that 'Silence *about* respectable women pursued them even to the grave, for women were not named on gravestones.' [We owe the reference to this absurd and totally unfounded observation to C.A.Salowey.]

For a list of Attic inscriptions illustrating the important role of women in cult ritual, dedications, service as priestesses, etc., see our lemma no. 2374.

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36. Athens Decrees concerning the Acropolis, 485/4 B.C. *IG* I[3] 4. *SEG* XLIV 1.* In *Worshipping Athena* (see our lemma no. 19) 34/35, N.Robertson interprets 'the temple' in [redacted] LL. 11/12 as 'the oldest shrine of Athena, the predecessor of the Ionic temple, which in its time will be called "the temple with the image" or "the old temple."' The '"hundred-footer" (B LL. 10/11, 18), admired for its size, is the great Doric temple just south of the oldest shrine: for the length of the foundations inside the peristyle is in fact a hundred feet.' Also, '"the treasurers are to open the rooms in the *hekatompedon* for show" during certain days (B 17–21). What else can these rooms be but the two smaller rooms between the east and west chambers of the great Doric temple?' He rejects the notion of 'treasuries' on the Acropolis as attested either by the surviving small-scale architectural sculpture of the archaic period or the term οἰκήματα in *IG* I[3] 4.

In *AA* (1996) 583/584, it is briefly noted that the topographical research of H.R. Goette in the areas of the quarries of Mt.Hymettos which produced the blue-gray marble widely used in antiquity and referred to by many modern scholars as 'Hymettian' have revealed several smaller ancient quarries which produced [redacted] white, fine-crystalled marble used for architecture, sculpture, and inscribed stelai. This white Hymettian marble when tested scientifically yields results almost identical to those of tests conducted on the marble of the Hekatompedon inscription.

In *Horos* 10–12 (1992–98) 27/28, A.E.Raubitschek cryptically and with no other commentary quotes LL. 1–15 of *IG* I[3] 4A as restored by G.Németh, *ZPE* 101 (1994) 215–218 (*SEG* XLIV 1), observing that 'these details are repeated and expanded in the provisions of the Pelargikon mentioned briefly by Thucydides (II, 17, 1),' which Raubitschek then quotes. 'They are more elaborately described by Pollux (VIII, 101),' quoted. 'Finally they are included in Lampon's addition to the Eleusinian decree (I.G., I[3], 78 = I[2], 76, lines 54–59),' quoted. *Finis.*

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37. Athens. Regulations concerning the Eleusinian Mysteries, before ca. 460 B.C. *IG* I[3] 6. *SEG* XLII 2.* K.Clinton, in *op.cit.* (our lemma no. 22) 162/163, in a study of the Panhellenic appeal of the Eleusinian Mysteries, cites passages in this document concerning the Sacred Truce, which is to have universal validity for all the cities that make use of the sanctuary. 'Thus the law is not aimed just at individuals who come to the sanctuary but at entire cities all over Greece.' Nor is it merely a local Attic truce. Clinton sees in these regulations evidence that the Athenian democracy is 'using access to the sanctuary as a tool in international relations' and concludes that this does not appear to have been a recent development; '... the

sanctuary seems already to have achieved Panhellenic status. And the Athenian democracy is making good use of it.'

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38. **Athens. Decree concerning the Praxiergidai, ca. 460–450 B.C.?** *IG* I³ 7. *SEG* XLII 3,* 246. R.Garland, *New Gods* (see our lemma no. 21) 100–102, prints a translation and urges that 'the primary purpose of the decree would seem to have been to promulgate important modifications in the robing ceremony [of the statue of Athena Polias] which are here being introduced in accordance with a recent oracular pronouncement from Apollo (cf. l. 4).' A secondary purpose was to record in writing responsibilities and practices of the Praxiergidai, τὰ πάτρια (L. 19), connected with the Plynteria, among other things. The decree establishes the prerogative of the boule and the demos to vet and approve all changes in state religious procedure.

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39. **Athens. Decree, alliance with Egesta, 458/7 or 418/7 B.C.** *IG* I³ 11. *SEG* XLV 4.* In *Thetis* 1 (1994) 49–52 (ph.), M.Chambers briefly repeats his arguments for reading the name of the archon in L. 3 as ['Αντ]ιφõν, 418/7 B.C., based on computer-enhanced photographs and measurements of the horizontal spacing of the letters, cf. *SEG* XXXIX 1; XLII 4.

S.Cataldi, in S.Alessandrì, ed., *'Ιστορίη. Studi offerti dagli allievi a Giuseppe Nenci in occasione del suo settantesimo compleanno* (Pisa 1994) 57–75, reports that in 1993 he was able to read from the stone ΑΝΤ]ΙΦΟΝ ΕΡΧΕ. He accepts Chambers' reading and date and speculates that the archon was Antiphon, son of Lyson of Skambonidai, *PA* 1283, a man of moderate political views, associate of the generals Laches and Nikostratos, friend of Leagoras and Andokides, a member of the great genos of the Ionidai, one of the sympotai οἱ περὶ Φρύνιχον, victim of the Thirty, etc. Brief consideration of the other decrees of 418/7 B.C. Cataldi dates *IG* I³ 11 after the battle of Mantineia.

S.E.Dawson, *ZPE* 112 (1996) 247–252 (ph.), rejects the criteria of measurements of letter-spacing and the evidence of enhanced photographs and laser beams as conclusive in deciding how to read the name of the archon in L. 3. He turns instead to 'a renewed consideration of the accumulated evidence concerning' the vertical mark in stoichos 35. This 'accumulated evidence' consists of numerous quotations taken from descriptions of this mark published by scholars who have examined the stone. On these grounds, Dawson concludes that this letter is an iota, thereby assuring the reading ['Αντ]ι[φ]õν ἔρχε.

He rejects the argument that the Egestaians should have referred to this more recent (i.e., 418/7 B.C.) alliance in their appeal to Athens in 416/5 B.C. (Thuc. 6.6.2). They appeal rather to parallel circumstances of only a decade earlier in citing the expedition of Laches. In that instance they had fought together on the same side and Athens had in fact sent a fleet, both of which are more persuasive arguments than an appeal merely to the text of a recent diplomatic instrument. Thus, 'the Egesta decree may be seen to be not at all incompatible with Thucydides' account.'

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40. **Pallene (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later.** *IG* I³ 52A/B. *SEG* XLII 12;* XLIII 1235. H.R.Goette, *Horos* 10–12 (1992–98) 106 no. 1, 107–111, observes that this stele received in the Christian era the same reworking as *IG* II² 26 (see our lemma no. 118). Both were decorated with Christian symbols and had their sides trimmed at an oblique angle to serve as supports for column capitals. Both were found in the 19th century in the church of Agios Athanasios at the cemetery in the eastern sector of Geraka. *IG* I³ 52 was removed to Paris; *IG* II² 26 to Charvati. Goette is attracted to the view that the surviving stele containing the decrees of Kallias, which was inscribed by two different cutters, is a copy of the original on the Acropolis; it was placed originally in the sanctuary of Athena Pallenis which he would locate at the recently discovered Doric temple north of the Stavros, now published by M.Korres in *Horos* 10–12 (1992–98) 83–104.

L.Kallet-Marx, *Money, Expense, and Naval Power in Thucydides' History 1–5.24* (Berkeley 1993) 105–107, returns to these decrees in the context of Perikles' speech in Thuc. 2.13.3–5; cf. her earlier study (*SEG* XXXVII 11). She briefly restates her case against the date of 434/3 B.C., urging that at the time when the Kallias decrees were passed, the treasures of the local deities had not yet been concentrated on the Acropolis. This is still true in 431/0 B.C., for in Perikles' speech he not only proposes that this money might be used but he is compelled to employ an estimate of its total, in contrast to his specification of amounts of money on the Acropolis. This 'suggests that the treasures of the local deities were still in their individual shrines. If they had already been concentrated and, therefore, inventoried, Perikles would not likely have limited himself to the vague and general *chremata ouk oliga*, ... but would have been specific.'

On 137 Kallet-Marx interprets Thuc. 3.19.1 to mean that in 428 B.C. the Athenians imposed an εἰσφορά on themselves for the first time. 'The second decree of Kallias is thought to contradict this. Yet the date of this decree is uncertain, and the references to an εἰσφορά are partially restored. It therefore does not contradict Thucydides; it is more likely irrelevant.' She favors a date of 418 B.C. for the second decree because of the reference to a vote of ἄδεια before the money can be used (LL. 16, 18), which procedure seems not to be attested before 418 B.C., in *IG* I³ 370.

L.J.Samons II, *CQ* 46 (1996) 91–102, argues that the instructions to the tamiai in LL. 26–29 of *IG* I³ 52B are not reflected in the inventories of the Parthenon, that the subject of these directives is not Athena's treasure in the Parthenon, and that in actual fact what these lines provide for is the weighing out and counting of χρήματα at least some of which had already been weighed and counted. This is not an order 'to weigh and count an entire set of previously unweighed and uncounted items for the first time or to recount an entire set containing such items and then publish the results.' Far from containing instructions to publish inventories of Athena's treasure for the future, this passage orders a specific action to be carried out now in concert with 'the 4 archai who were giving (imperfect tense) the logos from Panathenaia to Panathenaia.' Samons further argues that it is natural to infer from the immediately preceding context (LL. 19–25) that the χρήματα in question consisted primarily of coined money, not gold and silver offerings stored in the Parthenon. This would have been money, and perhaps bullion, held in the Opisthodomos, on which the tamiai had been in the custom of compiling periodic accounts, λόγοι. The tamiai are here (LL. 26–29) instructed to complete a reckoning of that part of the funds which, for whatever reason, remains unweighed and uncounted. All connection between

the first inventories of the Parthenon, which have been thought to begin in 434/3 B.C. (here contested by Samons, 98), and LL. 26–29 of *IG* I^{3} 52B is therefore illusory. '... the heretofore hypothesized institution of publishing the inventories of Athena's treasure in 434/3 (supposedly ordered by decree B) can no longer serve as evidence for the date of the Kallias decrees in that year.' (101) Samons does not suggest a date for the latter.

In an appendix (102) he rejects the restoration ἐδίδο[σαν τὸν λόγον τὸν ἐκ Πα]ναθεναίον of *IG* I^{3} in LL. 27/28 in favor of something like West's ἐδίδο[σαν νῦν τὸν λόγον ἐκ], 'which were just now submitting their accounts.' Cf. *AJA* 38 (1934) 390–407.

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41. Athens. Decree concerning the reassessment of tribute, 425/4 B.C. *IG* I^{3} 71. *SEG* XLII 14.* L.Kallet-Marx, *Money* (our lemma no. 40) 155–159, rejects the attempt of the editors of *ATL* III.88 to connect the episode of the capture of Rhoiteion by the Lesbian exiles in 425/4 B.C. (Thuc. 4.52) and a ransom of 2,000 Phokaian staters with their restoration of Col. III L. 126 [ΗΤ]ΤΤ ['Ροίτειον]. She points out that the total assessment is unknown and that the ethnic is completely restored. 'Thus the evidence for this city's "precise assessment" of eight talents is [. .]ΤΤ[. . . . .].' Furthermore, virtually the entire panel of Aktaian poleis is restored, Col. III LL. 124–141, on the basis of *IG* I^{3} 77, in which the sequence of some of the cities is different. K.-M. observes that although Rhoiteion appears on one assessment decree, *IG* I^{3} 77, and might be restored in *IG* I^{3} 71—though not necessarily in Col. III L. 126—there is no other evidence that she ever paid tribute. 'Thucydides 4.52.3 tells us nothing about tribute payment or assessment and thus bears no relation to the quota lists or assessment decrees.' (159) For the Aktaian panel and the date of tribute-quota list *IG* I^{3} 283, see our lemma no. 48.

On 160–164, 199–202, she examines the evidence for Athenian ἀργυρολόγοι νῆες in Thuc. 2.69; 3.19; 4.50; 4.75, concluding (against, e.g., *ATL* III.89) that these ships had nothing to do with the collection of tribute or with reassessments. They were engaged in extorting cash from Greek cities on an ad hoc basis. Hence the dispatch of such a squadron in 425 B.C. should not be taken as evidence that the reassessment decree of 425 B.C., *IG* I^{3} 71, was implemented.

K.-M. turns to the 'strangest of all omissions in Thucydides ... the increase in the tribute in 425 B.C.' (Gomme, *HCT* 3.500, et alii) on 164–170. She asks first how dramatic was the increase. The total of the new reassessment may be restored in L. 181 as either 960–1,000 talents or 1,460–1,500 talents. The latter total (favored by *ATL* and many others) is based on the assumption that all increases were proportionately uniform and all restorations in the census correct. Both are uncertain. Furthermore, 'we do not know the level of previous assessments with any degree of certainty; thus the total estimated in the decree of 425 may have been reached more incrementally and less dramatically than previously thought.' (166)

K.-M. then asks how effective was the decree. The editors of *ATL* and many others have suggested, on the basis of this inscription, that after 425 B.C. the Athenians probably collected about 1,000 talents annually, although the silence on this point by Thucydides is matched by Aristophanes (*pace Wasps* 656–660), Plutarch, and all other literary sources. Nor are there either tribute lists or assessment decrees in the immediately succeeding period sufficiently well preserved to act as a control on whether or not such an increase in tribute was implemented. 'In short, we have an impressive document with insufficient information to judge either its significance or its effect.' (167)

Noting that after the initial assessment of 460 talents by Aristeides in 478 B.C. (1.96.1–2), Thucydides never mentions another assessment, K.-M. urges that he is interested in results, in tangible financial resources, not in 'mere attempts' to raise money. Had the Athenians actually raised the collected tribute to 1,000 talents annually, we should certainly expect Thucydides to mention it. His silence accords with our lack of clear evidence for the increase being as dramatic as has been claimed and for the reassessment decree being effective. The decree of 425 B.C. was a powerful symbol of Athenian confidence in their imperial power but it failed to achieve results and to impress Thucydides with its historical importance.

The real value of this inscription (191–194) is the light it casts upon Athens' increasing problem of tribute collection and the city's self-image as a projection of power; 'however, it tells us remarkably little by itself about what actually ended up in the treasury.' (192)

J.Engels, *Gnomon* 69 (1997) 233/234, in rejecting the discussion of this inscription by L. Kallet-Marx, *Money* 194, urges that it provides solid evidence for a financial crisis in the Archidamian War as well as forming 'the strangest of all omissions in Thucydides' and supporting the view of S.Hornblower, *Thucydides* (Baltimore 1987) 168, 'If Kleon was right to raise the tribute, Pericles had been wrong to say that the war could be financed from existing resources.' Further evidence for such a crisis is provided by the eisphorai, by epidoseis, and by the dispatch of ships to collect money.

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42. Eleusis. Decree concerning the bridge over the Rheitos, 422/1 B.C. *IG* I^{3} 79. *SEG* XLIV 7;* XLV 231. K.Clinton, *BMCRev* 7 (1996) 748/749, rejects the identification of the male figure on the right in the relief as Triptolemos (cf. Lawton, *ADR* no. 3) and argues that he is more likely to have been connected with the Mysteries; hence Eumolpos. This relief was probably carved by the same artist as *IG* I^{3} 91 (Lawton, *ADR* no. 68) which is now also to be dated to 422/1 B.C.; Clinton 750.

M.Mangold, *Athenatypen* (see our lemma no. 14) 19–21, accepting the identification of the youth on the right as Triptolemos, examines the rendering of the standing Athena and identifies it as deriving from the Ince Blundell type.

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43. Athens. Decree in honor of Euagoras of Salamis, ca. 410 B.C. *IG* I^{3} 113. *SEG* XXXIV 24;* XLII 23. For the report of a verbal suggestion by D.M.Lewis that in L. 47 we might have [τεσσαρακοστ]ὰς Χίας, see N.Hardwick, *NAC* 25 (1996) 64 note 30, in a study of these Chian coins (59–69).

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44. Athens. Republication of Drakon's law on homicide, 409/8 B.C. *IG* I^{3} 104. *SEG* XLIII 1235; XLV 10.* S.C.Todd, *The Shape of Athenian Law* (Oxford 1993) 33 note 7, comments that 'The (re)inscribed homicide law ("Drakon's law") at *IG* i^{3}.104 is thus primary evidence for what Athenians in 409/8 BC made of Drakon. Only if we could be sure (which we

cannot) that the whole text and nothing but the text is a verbatim copy of Drakon's original, could we safely use it as primary rather than secondary evidence for the homicide law of Athens in the 630s BC.' Cf. Todd in *SEG* XLII 19.

Ibid. 55: '... the internal organization of this document is hard to detect: it opens with the words *ean kai* [but see below; Stroud.], and whether this means "and if" or as has recently been proposed "even if," that is hardly an obvious way of introducing a systematic statement of the law on homicide'; cf. note 6: 'an extraordinarily elliptical opening for a legal code.' [L. 11 καὶ ἐὰμ μὲ 'κ [π]ρονοί[α]ς, which is not the same as ἐὰν καί. Stroud.]

R.A.Bauman, *RIDA* 43 (1996) 51–55, endorses the view that prior to Drakon, cases of homicide were tried 'by the phratry courts, or by an inter-tribal court if the parties belonged to different tribes. Dracon's innovation will have been an appeal court of 51 ephetai which heard appeals against the verdicts of tribal courts.' He supports this by interpreting the plural βασιλεῖς in L. 12 to mean the basileus plus the four phylobasileis who presided over the intertribal court, the Prytaneion. Bauman accounts for the presumed absence of regulations on intentional killing in this inscription on the grounds that βουλεύσαντα in LL. 12/13 can only refer to intentional homicide. There was no need to specify intentional killing in the law because it was already an indictable wrong in the tribal courts.

Struck by the fact that Drakon's law on homicide begins with a general proposition, whereas the law on unintentional killing in the XII Tables, compiled some 170 years later, only envisaged a particular case, B. suggests that possibly the general statement in the former was added in the restatement of Drakon's law in 409 B.C. 'In that case we might well conclude that the Roman code got specific examples—but no more—from Dracon's original law.'

K.Clinton, *CPh* 91 (1996) 179, in discussing the procedures of purification from homicide in the new lex sacra from Selinous (*SEG* XLIII 630), observes, 'This progression from simple homicide to marked type (homicide of blood relatives or guest/host) and from less serious crime to more serious, seems to be typical of homicide law, insofar as the limited number of examples allows us to generalize. The Draconian code on homicide, as preserved, begins with unintentional homicide and other lesser types and must proceed to more serious categories.' Cf. Plato's laws on homicide (*Laws* 865, 872/873).

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45. Athens. Three decrees concerning state funding of cults, 5th cent. B.C. *IG* I^3 130, 133, and 138. *SEG* XXVI 15; XXX 5;* XXXVI 137; XL 10,* 294; XLIII 1235. R.Garland, *New Gods* (our lemma no. 21) 110/111, adduces these three examples of the imposition of (new?) taxes on 'the citizen body in order to fund a variety of state cults' and finds that they 'hint at a far more extensive and detailed system of the financing of public cults than we presently have knowledge of' and at 'a desperate last-minute bid to secure the goodwill of the gods and heroes whose loyalty to Athens was questionable at best,' i.e., Apollo Delios, Apollo ('perhaps Pythios'), and the Anakes, on the eve of the Peloponnesian War.

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46. Vari-Kaminia, Peiraieus. Lex sacra, 490–480 B.C. *IG* I^3 242. *SEG* XII 4. A.P.Matthaiou, *Horos* 10–12 (1992–98) 134, briefly notes that this fragment is no longer lost.

It was donated to the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία in 1988 by T.Arvanitopoulou and turned over the same year by the Ἑταιρεία to the EM where it is now housed, EM 13477.

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47. Athens. Tribute-quota lists, 454/3–432/1 B.C. *IG* I^3 259–280. *SEG* XLV 13.* L.Kallet-Marx, *Money* (our lemma no. 40) 96–101, defends the view that Perikles' assessment in Thuc. 2.13.3–5—that ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμμάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου—is not in conflict with inferences drawn from the surviving fragments of the tribute-quota lists that the annual proceeds of the φόρος seldom exceeded 400 talents. She translates 'they had six hundred talents, for the most part consisting of tribute, coming in annually to the city from the allies, apart from the other revenue' and infers that Athens derived annually about 200 talents of imperial revenue that was not phoros.

P.Brun, *op.cit.* (cf. our lemma no. 2256) esp. 184–192, 201–204, makes ample use of the tribute-quota lists for the study of the demography and economy of the Aegean islands in the 5th cent. B.C.

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48. Athens. Tribute-quota list, 428/7 B.C.? *IG* I^3 283. *SEG* XXXIV 30;* XXXVIII 11. L.Kallet-Marx, *Money* (our lemma no. 40) 162 note 23, points out that the above date, followed in *IG* I^3, rests on the assertion of the editors of *ATL* III.70 that since the Aktaian panel of cities does not appear on this list, it must predate Athens' suppression of the Mytilenaian revolt. The Aktaian panel, however, 'does not appear on *any* tribute quota list, not even after the cities were assessed in 425; this considerably diminishes the certainty of their argument.' For the assessment of the Aktaian cities in *IG* I^3 71 and 77 see our lemma no. 41.

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49. Athens. Inventories of the Parthenon, 433/2–412/11 B.C. (*IG* I^3 344–357); 397–395 B.C. (*IG* II^2 1394); 368/7 B.C. (*IG* II^2 1425). S.P.Morris, *Daidalos and the Origins of Greek Art* (Princeton 1992) 266–268, compiles a chronological arrangement of the testimonia on Persian weapons and furniture in Athens comprising literary sources and the Parthenon inventories from which she infers a 'migration of identity, from Oriental to prehistoric' which allows the ascription of the Persian throne of Xerxes to the legendary Athenian craftsman, Daidalos; Paus. 1.27.1.

For the relationship of the Parthenon inventories to the decrees of Kallias, *IG* I^3 52A/B, see L.B.Samons II in our lemma no. 40.

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50. Athens. Accounts of the logistai, 426/5–423/2 B.C. *IG* I^3 369. *SEG* XXVI 31;* XXXIV 17; XXXVII 28, 30; XLII 236. L.Kallet-Marx, *Money* (our lemma no. 40) 194–198, adduces the evidence of this inscription in assessing the validity of modern claims that Athenian treasuries were virtually depleted by the end of the Archidamian War. Although these accounts reveal extensive borrowings from the sacred treasuries, K.-M. stresses that they are not

reliable indices of the level of repayments of the loans between 433 and 426 B.C. and that they do not contain a record of revenues from other sources. They illuminate only expenditure and leave 'us completely in the dark about income and reserve.' (195) Stressing that loans of this nature were anticipated by Perikles on the eve of the war (Thuc. 2.13), she emphasizes that since they represent normal operating procedure, not a last resort, inferences about the level of resources in the treasury based upon the frequency of such loans are unwarranted.

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51. Athens. Building accounts of the Erechtheion, 409/8–405 B.C. *IG* I^3 474–479. *SEG* XLII 31.* N.Robertson in *Worshipping Athena* (our lemma no. 19) 32/33 interprets τὸμ βομὸν τõ θ[υ]εχõ in 474 LL. 77–79, 202–208 and 476 LL. 218–220 as a fairly large altar of at least 4 orthostate blocks that stood in the north porch east of the great door into the west chamber, under the opening in the roof 'which vented smoke from the sacrifice, and above an opening in the pavement which gave on some cracks in the native rock. Liquid from the sacrifice was meant to run into the cracks....' The officiant at the altar, ὁ θυηχόος, cf. *IG* II^2 5026, is interpreted by Robertson as 'the watcher of the burnt offering,' a seer who performed the ancient ritual of taking the omens at the new year during a sacrifice to Athena.

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52. Athens. Fragmentary financial document, ca. 400 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations; inv. no. I 6414. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 436–439 no. 3 (ph.), who considers the possibility that it may be part of the Erechtheion accounts and close to *IG* I^3 377. The text might have been arranged in columns.

Stoich.

- -
[vacat? . . . .⁷. . .]δ̣[. .]ι̣[- - - - - - - - - - -]
[vacat? . . .⁵. .]τ̣ροφ[.]μοσ̣[- - - - - - - -]
[vacat? . . .⁵. .]νεν[. .]κ̣ι̣μ̣[- - - - - - - - -]
[vacat? . . .⁶. . .]ε̣ι̣τ̣[- - - - - - - - - - - -]
[vacat? . . .]α̣[. . .⁵. .]ι̣[.]υ̣[- - - - - - - -]
vacat κα̣[- - - - - - - - - - - - - - - - -]
vacat ες πρυτα[ν]ευόσε̣[ς - - - πρυταν]-
vacat εία[ς] Δ̣ : δραχ[μ]ὰ̣[ς - - - - - -]
vacat οσκ[.]ρ[.]μ[- - - - - - - - - - - -]
vacat κεφάλ̣α̣[ιον] Δ[- - - - - - - - - -]
κεφάλ̣α̣[ιον? - - - - - - - - - - - - - -]
ακαιο̣[- - - - - - - - - - - - - - - - -]
τοε[. .]α[- - - - - - - - - - - - - - -]
Ἑκα[το]μβα̣ι̣[ῶνος? - - - - - - - - - -]
ωσι[. . .]ι̣[- - - - - - - - - - - - - - -]
αναστ[- - - - - - - - - - - - - - - - -]
μεν̣ω̣ν[- - - - - - - - - - - - - - - - -]
- -

LL. 1–10. Attic script? LL. 11–17. Ionic script? ‖ 2. τ̣ρόφ[ι]μος ‖ 6–8. [ἐπὶ τε̃ς (phyle)ίδος (number)]|ες πρυτα[ν]ευόσε̣[ς λε̃μμα παρὰ ταμιõν τε̃ς Θεõ (name + demotic) καὶ συναρχόντον (date) τε̃ς πρυταν]|εία[ς] Δ̣: δραχμ[άς - - -] (δραχ[μ]ὰ̣[ς - - -? cf. text) cf. *IG* I^3 477 LL. 4–8 ‖ 9. [- - -]ος Κ[ε]ρ[α]μ[εύς] ‖ 9/10. [λέμματος καὶ σύμπαντος ἀναλόματος] | κεφάλ̣α̣[ιον] cf. *IG* I^3 477 LL. 2/3 ‖ 13. τõ ἐ[νι]α[υτõ] ‖ 14. or ἑκα[τό]μβη̣ν̣ ‖ 16/17. [γενο]|μένω̣ν̣, Walbank.

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53. Athens. Incertum, financial document? late 5th cent. B.C. Small fragment of 'bluish Pentelic' marble from the right side of a stele found in the Agora Excavations; inv. no. I 1779. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 433/434 no. 1 (ph.), who suggests that it might belong to the building accounts of the Erechtheion.

[- - - - - - - -]ν̣
[- - - - - -]ασδι
[- - - - -]χ̣αρια
[- - - - - -]αμεν
[- - - - -]νοσθετ̣
[- - - - - -] vacat
[- - -]α̣σιω[- - -]
[- - -]π̣ηλ̣[- - -]

LL. 7/8 in a different hand. ‖ 2. [τῆς πρυτανεί]ας Δι[- - -]? ‖ 3. part of the name Charias? ‖ 4. name? ‖ 5. [- - -]νος Θετ̣[- - -]? ‖ 8. 𐅄̣Η̣Δ̣? Walbank.

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54. Athens. Accounts of the Treasurers of Athena? late 5th cent. B.C. Fragment of an opisthographic stele of 'Pentelic' marble with top preserved, found in the Agora Excavations; inv. no. I 5647. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 434–436 no. 2 (ph.), who tentatively assigns this small piece to the above category, Face A belonging to *IG* I^3 381 and Face B to 382, 406/5 B.C.

'Semi-ΣΤΟΙΧ.'

Face A

[- - - . . .]ο̣ιε[- - -]
[- - - . . .]νοι̣[- - -]
[- - - .]α̣σιτο[- - -]
[- - - .]ινηθ̣[- - -]
[- - -]η̣πολ̣[- - -]
[- - -]λ̣ιρ[- - - -]
[- - -].[.]τ̣[- - - -]
- - - - - - - - - - - -

Face B

[- - - .]αιν[- - -]
[- - - .]νηι.[- - -]
[- - -]λεθ̣α̣λ[- - -]
[- - - .]α̣μ̣υ̣[- - - -]
- - - - - - - - - - - - -

Face A L. 1. [- - - οἱ ταμίαι] ọἱ ἐ[πὶ Καλλίο ἄρχοντος]? ‖ Face B L. 3. [ἐ]λ̣εφαν̣[τιν - - -]? Walbank.

55. Attica. East of Hymettos. Boundary stone of the hieron of Artemis Orthosia. *IG* I^3 1083. H.R.Goette, *Horos* 10–12 (1992–98) 107 no. 4 (ph.), 109 note 5, reports that this stone was relocated in 1995 at the home of B.Spanou to the north of the rocky hill that rises to the south of Odos Mesogeion west of the crossroad leading to Spata. It was then transferred to the Peiraieus Museum.

56. Athens. Boundary stones of the Agora, ca. 500 B.C. *IG* I^3 1087–1089. *SEG* XLI 14,* 126. J. Ober, in D.B.Small, ed., *Methods in the Mediterranean: Historical and Archaeological Views on Texts and Archaeology*, *Mn.* Suppl. 135 (Leiden 1995) 91–96, in a highly theoretical discussion, identifies these stones as examples 'of what some speech-act theorists call the performative-constantive: that which is grammatically a statement of fact (a truth claim with a referentially clear subject) is also an action.' The 'horos [whose first word Ober prints as ΗΟΡΕΣ, 92 note 2] issued a command to the reader: "The authorities order you not to cross the frontier unless you are among those entitled to do so."' For more of this, see also our lemmata nos. 143 and 224.

57. Anagyrous/Halai Aixonides (Kaminia near Vari). Rupestral inscription of Sotimides, ca. 550 B.C. H.R.Goette, *Klio* 76 (1994) 124–128 (ph., dr.), reports the discovery of the following boustrophedon inscription in letterforms of the mid-6th cent. B.C. on the surface of the bedrock on the ridge of Kaminia overlooking Vouliagmeni and Cape Zoster. It lies ca. 400 m. to the west of the rock-cut boundary marker of the late 4th cent. B.C. on Kaminia (*SEG* XLVI 211). Goette speculates that Sotimides' inscription also served as a boundary marker and that, despite the discrepancy of 250 years, these two rupestral inscriptions indicate that even before the Kleisthenic reforms of the Attic demes and trittyes, which are later reflected in the deme boundary markers *SEG* XXXVIII 168 (see our lemma no. 210), the border between the demes of Halai Aixonides and Anagyrous or Lower Lamptrai lay on this same ridge.

Σοτιμίδες εἶναι φεμὶ οἶος παρὰ τὲν hορία[ν]
'Ich, Sotimides, sage, dass ich allein an der Grenze bin.'

58. Peiraieus. Boundary stone of a road, ca. 450 B.C. *IG* I^3 1111. A.P.Matthaiou, *Horos* 10–12 (1992–98) 444/445, urges that this stone not merely delimited a tract of land that belonged to the asty and extended down to the road, but it marked γῆ δημοσία, which could not be encroached upon by private citizens.

59. Athens. Acropolis. Dedication of the spoils of victory over the Boiotians and Chalkidians, 507/6 B.C. *IG* I^3 501. *SEG* XL 24;* XLII 230; XLIII 1250. N.R.E.Fisher, *Hybris* (see our lemma no. 2391) 139, 395/396, comments on the use of ὕβρις both by the Athenians in L. 1 to characterize the behavior of the Boiotians and Chalkidians, which provoked Athenian revenge and military victory, and later by the supposed offenders who claim that they are equally the victims of *hybris* and entitled to seek their revenge.

For evidence regarding the ascription of this poem to Simonides and discussion of the circumstances see J.H.Molyneux, *Simonides. A Historical Study* (Wauconda IL 1992) 84–87.

60. Athens. Epigram honoring Harmodios and Aristogeiton, 477/6 B.C. *IG* I^3 502. *SEG* XLII 33.* J.H.Molyneux, *Simonides* (our lemma no. 59) 68–76, discusses the ascription of this poem to Simonides against the tradition of the poet's earlier association with the Peisistratidai and finds no insurmountable objection to accepting both.

For the authorship and date of this epigram see also our lemma no. 949.

61. Athens. Epigrams on the Persian Wars, 490–479 B.C. *IG* I^3 503. *SEG* XL 28.* J.H.Molyneux, *Simonides* (our lemma no. 59) 148–155, discusses the probable connection of these two poems with the battle of Marathon and the possibility of Simonidean authorship.

62. Athens. Dedications to Athena, ca. 550 B.C.? *IG* I^3 508–509bis. *SEG* XXVI 36/37.* *CEG* I.435. Stephen G.Miller, in M.H.Hansen, ed., *Sources for the Ancient Greek City-State: Symposium, August 24–27, 1994: Acts of the Copenhagen Polis Centre* 2 (Copenhagen 1995) 214–218, argues that there is no ancient evidence for 'the prevailing modern use of the word *dromos* to describe the Panathenaic Way' and little to recommend the view that the *gymnikoi agones* of the Greater Panathenaia were ever held in the classical agora. He favors the area later occupied by his candidate for the location of the Gymnasium of Ptolemy (east of the Tower of the Winds). For this, see also our lemma no. 311. 'This would then be the site of the *dromos* mentioned in the three stelai from the Akropolis no matter whether the word refers to the race or the race track.'

63. Athens. Dedication of Alkimachos, ca. 520–510 B.C.? *IG* I^3 618. *SEG* XXX 27;* XL 297ter. I.Trianti, *op.cit.* (our lemma no. 22) 83–86 (ph.), joins to the top of this seated male statue a fragment of a marble head in the Louvre (inv. no. 2718; 'Fauvel head'). She

reprints the text (no changes) and speculates on the identification of the scribe—grammateus, tamias, katalogeus?

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64. Athens. The dedication of Kallimachos, 490–485 B.C. *IG* I^3 784. *SEG* XXXVIII 17;* XLIV 1735. See A.Pariente, *BCH* 118 (1994) 698/699, for drawings of the fragments of this monument by M.Korres, including a complete restoration of base, inscribed column, Ionic capital, and female statue. Study of the area a few meters north of the northeast corner of the Parthenon has revealed a rock cutting into which the base of this monument fits perfectly, thereby establishing its original placement.

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65. Athens. Dedication to Hermes, 480–470 B.C. Fragment of the shaft of a herm of 'Pentelic' marble broken at bottom and at the top just below the base of the neck; inscribed vertically on the front face parallel to the height of the herm. Place of finding not recorded; now in the Acropolis Museum, inv. no. MA 7355. Ed.pr. A.P.Matthaiou, *Horos* 8/9 (1990/91) 13/14 no. 2 (ph.), who interprets it as a dedication of the Athenian artist Strombichos and cut by the same hand as the herm he dedicated in the Amphiareion at Oropos, *IG* VII 3500; B.C.Petrakos, Οἱ Ἐπιγραφὲς τοῦ Ὠροποῦ (Athens 1997) no. 334. Matthaiou's new reading invalidates the reading Στροι[- - -] and the association with the herms of Leokrates briefly noted by P.A.Hansen, *CEG* I.312.

Στρόμ̣[βιχος - - -]
hερμε̂ι̣[- - - - - -]

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66. Athens. Dedication to Athena, ca. 410–400 B.C.? *IG* I^3 899. M.Mangold, *Athenatypen* 21/22 (see our lemma no. 14), joins to the upper right of this inscribed sculpted relief of Athena in the National Museum (NM 1398) a fragment from the Norbert Schimmel Collection now in the Metropolitan Museum in New York (1989.281.59) on which is represented the upper half of the standing figure of Athena. Without reference to *IG* I^3 899 or *IG* I^2 762 or Raubitschek, *DAA* 300, she records the inscription as '—ΘΕΝΑΑΙΑ ΑΝΕΘ— (Ἀθηναΐᾳ ἀνέθηκε)' [*sic*]. She thinks that the name of the dedicant and the object dedicated once stood to the left of the preserved text. After detailed examination of the sculptural style (adaptation of Athena Ince Blundell type) she dates the stele ca. 400–375 B.C. Cf. also Mangold 69 no. 46 (ph.).

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67. Athens. Dedication of an altar to Apollo Pythios by Peisistratos, son of Hippias, 522/1 B.C. *IG* I^3 948. *SEG* XLV 20.* B.M.Lavelle, *The Sorrow and the Pity: Historia* Einzelschr. 80 (1993) 76, comments: 'Thucydides states that the dedication-inscription of Peisistratos the Younger on the Altar of Apollo Pythios were [*sic*] ἀμυδρά, 'indistinct,' not 'unpainted,' but distorted and, above all, illegible. Rather than neglected as has often been assumed, the inscription was deliberately effaced, its letters somehow obscured, as part of an official *damnatio*.' More on 77. Cf. Lavelle as reported in *SEG* XXXIX 34. This alleged execration took place between 493 and 487 B.C. (127/128).

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68. Markopoulo. Dedicatory herm of Leokrates, ca. 460 B.C.? *IG* I^3 983. *SEG* XL 33.* J.H.Molyneux, *Simonides* (our lemma no. 59) 42–45, suggests that this dedication is probably in celebration of an athletic victory and is to be dated some years before 479 B.C. He endorses the identification of Leokrates as the strategos of 479 and 458 B.C. (Plut. *Aristeides* 331a; Thuc. 1.105.2) and as the boxer named by Quintilian 11.2.11–16, and favors the ascription of this epigram to Simonides.

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69. Sounion. Dedication on the leg of a kouros, ca. 550 B.C. *IG* I^3 1024. G.R.Stanton, *ABSA* 91 (1996) 347–349 (ph.), after study of the stones (NM 3450 and 3449), reads ἀρχ[εγέτει] in A L. 1 and [ἀνέθ]εκε in B L. 1. He is attracted to the view that both fragments come from the left thigh of a single kouros but faces squarely the possible difficulty of the repetition of the verb ἀνατίθημι in both singular and plural. Helpful list of examples of ἀρχηγέτης in the Attic demes and elsewhere. 'The community acted as Sounieis even before they had been incorporated in the Athenian state as a deme' (349).

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70. Rhamnous. Dedication of a bronze helmet to Nemesis, ca. 499 B.C. *SEG* XXXV 24. *SEG* XXXVI 43; XXXVIII 25. N.Salomon, *Studi Nenci* (our lemma no. 39) 399–408, in a discussion of the Athenian conquest of Lemnos under Miltiades, cites this dedication and another bronze helmet dedicated in Olympia by the Athenians from Lemnos (*SEG* XI 1212b [p. 235]; XIV 350/351) as evidence for the date of the conquest. While not willing to make it as precise as 499 B.C., she places this event at the turn of the 6th cent. B.C., identifies Ῥαμνούσιοι on the helmet dedicated to Nemesis as a Kleisthenic demotic, and does not believe that Miltiades ruled as tyrant on Lemnos prior to the conquest.

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71. Athens. Inscribed perirrhanterion, ca. 500 B.C. *IG* I^3 1385. T.L.Shear, Jr., in *op.cit.* (our lemma no. 22) 236 (ph.), identifies this rim of a marble basin as belonging to one of the original furnishings of the Old Bouleuterion, closely corroborating the date of the associated pottery and showing that the Kleisthenic boule had begun to function on this site by ca. 500 B.C.

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72. Athens. Epigram from a public grave monument, ca. 450 B.C.? *IG* I^3 1181. *SEG* XXIX 60; XXXI 48; XXXIII 36.* J.H.Molyneux, *Simonides* (our lemma no. 59) 300–302, stresses that the only evidence for the date of this poem is the style of the lettering, which is not sufficiently diagnostic either to suggest the historical occasion that prompted the inscription

or to place the inscription before or after the traditional date of the presumed author of the epigram, Simonides (*AP* 7.254).

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73. Athens. Casualty lists and the demosion sema, 5th cent. B.C. S.Alipheri, *Horos* 10–12 (1992–98) 183–203, examines the finding places of 91 fragments of 5th-cent. B.C. casualty lists in the Agora and vicinity. She rejects the view that many of these stones, some in fairly complete condition before being broken up for building material, found their way into this area in the 19th cent., a view which is owed to the fact that the demosion sema was found at some point in the 19th cent. and excavated more or less without notice. She urges that since many of the casualty lists were found in a variety of different dated contexts, some as early as the Roman period, we should look for the time of the destruction and despoliation of the demosion sema much earlier than the 19th cent. Remarkable is the clustering of finding places (plotted on a plan) in the eastern sector of the Agora along the western face of the post-Herulian fortification wall. The fact that some fragments were used as building material in the wall itself provides a *terminus ante quem* for the final destruction of at least a part of the demosion sema at the time of the Herulian invasion in 267 A.D.

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74. Sounion (Souriza Valley). Grave inscription of Aischines, 550–500 B.C. H.R.Goette, *Klio* 76 (1994) 130–133 (ph., dr.), reports the discovery of this retrograde inscription cut into the horizontal surface of the bedrock, north of the extensive excavation of a mining operation by Konophagos (map). He suggest the above date on the basis of the letterforms. Rock cuttings are preserved near the inscription, probably for statue plinths or the mounting of funerary monuments. Two large letters (ΓΕ) below the inscription are judged by Goette to have no connection with its date or content. Αἰσχίνο εἰμὶ μνε̂μ[α]

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75. Athens. Rupestral inscription, 5th cent. B.C. *IG* I^3 1403. *SEG* XLIV 23.* G.R.Stanton, *ABSA* 91 (1996) 357, very briefly adduces this inscription as providing a parallel at the end of L. 1 for the wedge-shaped sign which is also employed in the rupestral ⟩ΟΡΟ⟨ inscriptions in our lemmata nos. 211 and 212.

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76. Sounion (Agrileza Valley). Rock-cut inscription, 5th cent. B.C.? H.R.Goette, *Klio* 76 (1994) 133/134 (ph., dr.), reports the discovery of a phallos cut into the rock with a single letter H below it, ca. 6.00 m. south of the rock-cut calendar inscription *SEG* XXVI 137 at the Cliff Farm of Timesios. '... die Inschrift zum Namen Hermes zu ergänzen, der ungefähr mittig unter dem Bild angebracht war.' Undated by ed.pr.

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77. Athens? Inscribed metal weight, 5th cent. B.C. Square bronze weight with lead interior depicting a Panathenaic amphora in relief on the obverse. Provenance not stated; now in

the collection of Mr. and Mrs. Lawrence Fleischman. Ed.pr. (?) J.Neils, *Goddess and Polis* (our lemma no. 18) 51, 191 no. 70 (ph.). On obverse τρι(τεμόριον) and on the right side δε(μόσιον). For this same weight see L.Mildenberg in J.Herrmann, A.van den Hoek, *A Passion for Antiquities: Ancient Art from the Collection of Barbara and Lawrence Fleischman* (Malibu 1994) 70 no. 25 (ph.).

78–103. Athens. Ostraka. *SEG* XLIV 26.*
S. Brenne, in *op.cit.* (our lemma no. 22) 13–24 (ph.), presents a selection of ostraka from the Kerameikos with brief comments on the procedure of ostrakophoria. All are 'unpublished' and will appear in Brenne's forthcoming publication of the great deposit excavated in 1966–1968 by the German Institute (cf. *SEG* XLI 16f). We include here all those for which Brenne provides text, ph. (and often dr.). He adds a brief commentary on each; no inventory numbers are given. Some of these have been briefly mentioned by H.B.Mattingly, *University of Leeds Review* 14 (1971) 277–297.

78: Brenne 13/14. Μεγακλε̂ς | hιπποκράτος | μοιχός

79: Brenne 14. Κίμων | Μιλτιάδο | Ἐλπινίκην | λαβὼν | ἴτω

80: Brenne 14. Θεμιστοκλε̂ς | καταπύγον | Νεοκλέος

81: Brenne 15. Λέαγρος | Γλαύκονος | βάσκανος

82: Brenne 15. [Μεγα]κλέες | hιπποκράτος | Ἀλοπεκε̂θεν | δρυμô h(έ)νεκα, 'on account of the coppice ... a loss of property caused by Megakles seems to be the reason for the vote.'
A.P.Matthaiou, *Horos* 10–12 (1992–98) 171–176, urges that the last word should not be changed from HONEKA, for this is the perfectly acceptable form οὕνεκα with the genitive. He interprets Δρυμô as a proper name, a fortified position in Attica (*IG* II^2 1672 LL. 271/272; Dem. 19.326) which may have been the scene of a defeat of the Athenians for which Megakles or, more likely, his Alkmeonid forebears were responsible. The tag, therefore, is not personal but public.

83: Brenne 15/16. Μεγακλε̂ς | hιπποκράτος | καὶ Κοισύρας
'characterized as Megakles' mother by the genitive ending.' On this ostrakon cf. also *SEG* XLII 32a.

84: Brenne 16. Two ostraka written by the same hand.
Μεγακλε̂ς | hιπποκράτος | ἱπποτρόφος

85: Brenne 16/17. Μεγακλέες | hιπποκράτο [sic] | ἀλειτερός

86: Brenne 16/17. Stoichedon. This sherd joins the preceding one. 'Cursed' in these two ostraka refers to the 'Kylonian curse burdening the Alkmeonidai.'
Μεγακλέα | hιππoκράτος | 'Αλοπεκε͂θεν | ⟦ἀλ̣ε̣ιτερ⟧ό̣⟨ν⟩

87: Brenne 16/17. Μεγακλε͂ς | hιποκράτ⟨ο⟩ | Κυλόνε⟨ι⟩ος
'Megakles Hippokratous, descendant of Kylon.'

A.P. Matthaiou, *Horos* 10–12 (1992–98) 179–181, comments on lemmata 85–87, pointing out first that Megakles was not a descendant of Kylon. Κυλόνειος indicates the Kylonian curse on the Alkmeonidai. Matthaiou brings the word ἀλειτερός into play with the ostrakon bearing the distichon against Xanthippos son of Arrhiphron (*SEG* XIII 30; *CEG* I.439; *Agora* XXV 1065; cf. *SEG* XXXVI 44a), who was a member of the Alkmeonidai by marriage. Here Megakles, too, is charged with the Kylonian curse. Matthaiou follows A.E.Raubitschek in the ed.pr. in reading *SEG* XIII 30 L. 1 ἀλειτερόν, modifying Xanthippos.

88: Brenne 18/19. To the example from the Agora (*Agora* XXV 311) Brenne adds 4 more from the Kerameikos written in black ink by 2 different hands on fragments of clay disks. Καλλίας | Διδυμίο.

89: Brenne 19. Four joining ostraka inscribed by the same hand. Μhεγακλε͂ς hιπ

90: Brenne 19. Two joining ostraka written in the same hand.
One Μεγακλεῖ | hιπποκράτος, the other 'Αριστείδει | Χσενοφίλο.

91: Brenne 19/20. Three joining ostraka written in the same hand.
Two Καλλικράτει | Λανπροκλέ|ος, one Μεγακλεῖ | hιπποκράτ|ος.

92: Brenne 19/20. Four joining ostraka written by four different hands.

hιπποκράτες	'Αναχσιλέο	Μεγακλέες	hιπποκράτος
Θεμισθεκλέες	Φριάριος	Μεγακλε?	hιπποκ?

93: Brenne 21. τὸν Λιμὸν | ὀστρακίδο. 'The hunger I expel.'

94: Brenne 21/22. Joins between ostraka naming Καλλίας Κρατίου and those naming Megakles and Themistokles show that all of the ostraka from the Kerameikos deposit belong to one ostrakophoria in the 470s B.C.

95: Brenne 22 (*SEG* XLI 16d). Briefly adduced as evidence that Eretria could have been thought of as a place of exile for one who had been ostracized.

For a brief summary of Brenne's paper see I.E.Surikov, *VDI* (1996) 2.143–145.

J.McK.Camp II, *Hesperia* 65 (1996) 233–235 (ph., dr.), reports the discovery of at least 12, and possibly 19, ostraka in the Agora Excavations of 1994 and 1995. He publishes 5 of these and notes briefly the following: Hippokrates P 32313, P 32315, P 32316, and P 32317; Themistokles P 32309, P 32318, and P 32322; Kallixenos P 32308 and 32310.

96: Camp 234 no. 1. P 32310. Fragment of a Lakonian pan tile.
Καλλίχσενος | 'Αριστονύμο

97: Camp 234 no. 2. P 32308. Fragment of a large amphora.
Καλλίχσενο|ς | 'Αριστονύμ|ο

98: Camp 234 no. 3. P 32312. Fragment of a Panathenaic amphora.
Χσάνθιππος | 'Αρρίφρονος

99: Camp 234 no. 4. P 32323. Fragment of a lekane. Θεμισσθοκλ[. .] | Νεοκλέος

100: Camp 234 no. 5. P 32311. Fragment of a lekane. ΗΠΙΠΟΚΡΑΤΕΣ | Ηακλονίδυ, i.e., h⟨ιπ⟩ποκράτες | {h}'Αλκ⟨με⟩ονίδ⟨ο⟩ For metathesis on ostraka and other problems with the spelling of 'Αλκμεωνίδου see *Agora* XXV, 16–17.

Cf. also the following ostraka from recent excavations in Athens.

101: E.P.Bibliodetes, *Horos* 10–12 (1992–98) 127–131 (ph., dr.), presents the ed.pr. of a coarseware sherd found in excavations of the Byzantine Ephoreia of the Greek Archaeological Service in Plateia Metropoleos east of the Cathedral of Athens; now in the storeroom of the Ephoreia, inv. no. 28. For Kleippides, who was strategos in 428 B.C., see Thuc. 3.3.2; Diod.Sic. 12.55.3. Ed.pr. collects references to 137 ostraka with the same name and follows Meiggs-Lewis, *GHI*² p. 45, in regarding Kleippides as a 'candidate' for ostracism ca. 443 B.C.
Κλεϊππ̣[ίδες] | Δειν[ίο] | 'Αχαρ[νεύς]

102: I.-A.Trianti, in Ανθέμιον. Ενημερωτικό Δελτίο της Ενώσεως Φίλων Ακροπόλεως 5 (1999) 12 (ph.), briefly reports the discovery in salvage excavations by the Greek Archaeological Service at 10 Odos Pnykos of an ostrakon of Aristeides. We read from the ph. ['A]ρ̣ι̣στείδε|[ς] Λυσιμ|άχο

On the history of ostracism at Athens, see also the following.

103: J.L.Marr, N.Worswick, *Ostraka* 3 (1994) 285–290, on the basis of the earliest ostraka and frequent allusions on them to Medism and treachery, urge that ostracism was originally a device invented and crafted by Themistokles and his followers in order to attack and remove powerful members of the Alkmeonidai after Marathon. Aristotle *AP* 22.3, Kleisthenes, an anti-tyrannical weapon, etc., are all to be rejected. More attention must be paid to the ostraka themselves which show that 'the process of ostracism ... *could not* have pre-dated the Persian landing at Marathon.' (288)

B.Helly, 'La glose d'Hésychius MENΩNIΔAI: pénestes thessaliens ou ostracisés athéniens?' *RevPhil* 68 (1994) 135–146.
H.Heftner, 'Ps.-Andokides' Rede gegen Alkibiades ([And.] 4) und die politische Diskussion nach dem Sturz der "Dreißig" in Athen,' *Klio* 77 (1995) 75–104, especially 98–104.
J.J.Keaney, 'Androtion F6 and Methodology,' *Klio* 77 (1995) 126–131.
N.A.Doenges, 'Ostracism and the *Boulai* of Kleisthenes,' *Historia* 45 (1996) 387–404.

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104. Athens. Graffito on the Dipylon Oinochoe, ca. 740 B.C. *IG* I^2 919. *CEG* I.432. *SEG* XXXV 1796; XXXIX 1822; XL 49; XLIII 10;* XLIV 1678. G.Danek, *WS* 107/108 (1994/95) 41/42, suggests that the word νῦν (L. 1) indicates a change of subject and that it functions to contrast competitions described in epic poetry (*Il.* 23, *Od.* 8) with the agonistic competition for which the poem was composed. Such allusions to epic poetry required a familiarity with the oral performance of epic poetry, not with its written form. Cf. our lemma no. 1327.

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105. Athens. Inscriptions painted on Attic black-figure cups, 580–530 B.C. L.Rebillard, *Les inscriptions peintes sur coupes Attiques archaïques (580–530 av. J.-C.)* (Paris 1989), restricts himself to inscriptions placed on the vase before firing and sets his focus entirely on black-figure cups, particularly on the interaction of the inscribed message with the form, function, and decorative scheme of the cup. He is interested in the relationship among the potter, who creates the shape of the vessel; the painter, who devises the decorative schema and writes the message; and the drinker, whose fascination with the serviceable and handsome object in his hands is enhanced by what he reads on it. Above all, the painted inscription must not be studied in isolation.

Among the types of inscriptions discussed in detail are (predominantly) signatures, salutations, exclamatory epithets, labels, simulated inscriptions, and καλός/καλή messages. Numerous illustrations, especially drawings of inscriptions.

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106. Athens. Vase inscription, 6th cent. B.C. *Agora* XXI L3. K.Zimmermann, *Chiron* 26 (1996) 356 note 44, in a study of the names Αἴβυς/Αἴβυσσα (see our lemma no. 2330), suggests reading this graffito as ὁ Αἴβυς τ[- - -].

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107. Athens. Graffiti trademarks on vases by the Kleophrades Painter, ca. 500 B.C. E.Kunze-Götte, *Der Kleophrades-Maler unter Malern schwarzfiguriger Amphoren: Eine Werkstattstudie* (Mainz 1992) 53–57, presents a catalogue of 24 different trademark graffiti

on the vases from this workshop; drawings of each. Almost all of these have been included in A.W.Johnston, *Trademarks on Greek Vases* (Warminster 1979).

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108. Athens (now in Paris). Vase inscriptions by the Triptolemos Painter, ca. 500–490 B.C. Beazley, *ARV*^{2} 365.61; Louvre G 138. E.R.Knauer, *AA* (1996) 221–246 (ph.), publishes a detailed study of the dipinti and the paintings on this kylix after recent cleaning of the fragments. She identifies the procession of pairs of male figures as belonging to the ritual of the koureion on the third day of the Apatouria. Nineteen youths are represented, all probably from the same phratry, and K. identifies and partly records nineteen inscriptions as follows (no Greek texts): L(y)kos, ...)ias, ...)on, Ph(i)lon, Euphiletos, Kalimachos, Leodikos, Kleokritos, L(..)themis, Dionysios, Thutimides, Eukles, Anristoteles, (M)ilidikos, Eu(...)des, Euph(i)letos, Philon, Kaliphon, S(?)inis; 227 note 15, 230 notes 18/19. On 230–232, brief notes on some of these. Lykos, Philon, Kallimachos, and Euphiletos appear in contemporary καλός-inscriptions. 'A number of the names ... also occur on vases of contemporaries of the Triptolemos Painter, like Douris, the Antiphon Painter, the Brygos Painter, the Briseis Painter, the Eucharides and the Copenhagen Painters.' (232)

109–111bis. Athens. Vase inscriptions, ca. 500–480 B.C. J.McK.Camp II, *Hesperia* 65 (1996) 248–250 (ph., dr.), publishes the following inscribed vases found in an archaic well in the Agora Excavations below the Roman podium temple west of the Stoa Poikile. Attributions by D.von Bothmer.

109: Camp 248 no. 28; inv. no. P 32420. Type C cup; 'close to Skythes.' Dipinto. ho παῖς καλός

110: Camp 248 no. 29; inv. no. P 32417. Type C cup; 'close to Skythes,' very similar to A. Dipinto. ho παῖς καλός

111: Camp 250 no. 30; inv. no. P 32419. Type C cup; Epeleios Group. Dipinto. Ed.pr. prints only the majuscule text ΗΠΟΣΑΧΟVΕVΟ

111bis: Camp 250 no. 32; inv. no. P 32422. Type C cup; Sabouroff Painter. Dipinto. Ed.pr. prints only the majuscule text ΕΛΟΧΟΔΕΝ

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112. Athens. Vase inscriptions on cups of Douris, ca. 500–460 B.C. M.Robertson, *The Art of Vase-Painting in Classical Athens* (Cambridge 1992) 84/85, 101, summarizes what is known about signatures (40 examples) and kalos-inscriptions on vases of this artist and his collaborator Python.

113. Athens (now in New York). Vase inscription, ca. 420–410 B.C. Beazley, *ARV*^{2} 1328.99. *SEG* XXXIV 58. G.Ferrari, *MMJ* 30 (1995) 17/18 (ph.), after restudy and cleaning of the vase, now reads the painted label of the sixth female figure who stands behind Peitho as Εὐνομία, not Ἀπονία.

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114. Athens. Graffito on an Attic kalyx-cup, 5th cent. B.C. J.Boehlau, *Philologus* 60 (1901) 329, had identified the graffito on the foot of an Attic kalyx-cup in the Berlin Museum für Völkerkunde, [ε]ἴ μοι γένοιτ[ο], as a quotation of Hipponax fr. 119 (West), εἴ μοι γένοιτο παρθένος, καλή τε καὶ τέρεινα. C.A.Faraone, *op.cit.* (cf. our lemma no. 1327) 109/110, suggests that the graffito may have been part of an erotic magical incantation with a wish formula or of a prayer connected with courtship or wedding ritual.

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115. Athens. Inscribed roof tile, ca. 600–580 B.C. *SEG* XL 51. N.A.Winter, *Greek Architectural Terracottas from the Prehistoric to the End of the Archaic Period* (Oxford 1993) 167, 214, republishes this fragment, endorsing Buschor's association of it with an Argive system antefix of 590–580 B.C. For other inscribed tiles *et alia* from the Acropolis see *SEG* XLIII 1212(2).

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116. Rhamnous. Stamped tile, 600–550 B.C. *SEG* XXXIV 249. N.A.Winter, *op.cit.* (our lemma no. 115) 212/213, places this semicircular cover tile in the last quarter of the 6th cent. B.C. She reads the inscription as ΕΣΤΟΝ or ΑΛΕΣΤΟΝ.

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117. Rhamnous. Inscribed tile, ca. 550–520 B.C. Terracotta pan tile with 'the fabric of Acropolis architectural terracottas of the period 550–520 B.C.,' with 5 letters incised as graffiti on the top; found in excavations of the Greek Archaeological Society in a cistern filled ca. 450 B.C. Briefly noted by N.A.Winter, *op.cit.* (our lemma no. 115) 210, who reports the readings as M, N; N, E, Z. Cf. B.Petrakos, *PAAH* (1982) 35; *EAH* (1984) 53–56.

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118. Pallene (Charvati). Decree in honor of Iphitos of Pharsalos, 394–387 B.C.? *IG* II^2 26 (cf. *IG* I^3, fasc. 1, p. 196 for the date). H.R.Goette, *Horos* 10–12 (1992–98) 106 no. 2 (ph.), notes that this stele was found in the 19th cent. reused as a support for a column capital in the church of Agios Athanasios (see our lemma no. 40). After it was removed from the church to the house of Theophilatos in Charvati and later to another church east of Charvati (= present-day Pallene), it appears to have been lost, since the end of 1994. He offers the following new readings: L. 4 ἔδοξεν; L. 8 init. [. . .]λιον; L. 9 init. [. .^{4}. .] τὸν δῆμον; L. 10 init. [. . .^{6}. . .]ν τῶι. [From the ph. it appears that the beginnings of LL. 8–10 were lost when a chip was broken from the bottom left corner of the stone. The first two letters in LL. 6 and 7 look from the ph. as if they

might be visible on a squeeze. Stroud.] Goette observes that the upper part of the stele was heavily reworked for the reuse of the stone. Although all trace of the original surface has thus been removed, the fact that this part of the stone lies at a higher level than the inscribed surface below it suggests that the stele originally held a relief panel at the top.

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119. Athens. Decree of Aristoteles concerning the Second Athenian Alliance, 378/7 B.C. *IG* II^2 43. *SEG* XLI 40;* XLV 1210. M.Dreher, *Hegemon und Symmachoi: Untersuchungen zum Zweiten Athenischen Seebund: Untersuchungen zur antiken Literatur und Geschichte* 46 (Berlin 1995), after autopsy of this stele and many other related inscriptions, conducts a detailed examination of the epigraphical and literary evidence for several different aspects of the Second Athenian Alliance. Dreher's primary focus is on the structure of the alliance, especially the prerogatives of the hegemon and the responsibilities and obligations of the symmachoi. In Part 1 (11–89) he asks, Did the members of the alliance contribute ships to the allied fleet? He responds in the negative (11–37) and also concludes that there was no standing League army (38–40). The syntaxis—its assessment, administration, contrast with the 5th-cent. B.C. phoros, treasury?, uses, timing, and date of introduction—is thoroughly examined on 41–89. Dreher specifically discusses the syntaxis and Andros (43/44), Tenedos (44/45), Eretria (45–56), Keos (57), Ainos (57–59).

He devotes a chapter (90–106) to the connection of the Athenian law on silver coinage, 375/4 B.C., *SEG* XXVI 72, with the Alliance; on which see *SEG* XLV 44.

In Part 2 (109–271), Dreher examines in detail the evidence, mostly epigraphical, for the status of Paros (109–154), *SEG* XXXI 67 (see our lemma no. 121); and of the Euboian poleis (155–197), *IG* II^2 125 and 149 (see our lemmata nos. 123 and 124) in relation to the Second Athenian Alliance.

Drawing heavily on *IG* II^2 1635 = *I.Délos* 98 and on many other Delian inscriptions, he also provides a thorough analysis of the interaction of the polis of Delos, the sanctuary of Delian Apollo, Athens, and the synedrion and members of the Second Athenian Alliance in the financial administration of the temple treasury. The Athenian Amphiktyones take over this administration soon after the Alliance is formed. Throughout this period, Delos remains an autonomous polis which did not join the Second Athenian Alliance (198–271). For a list of the Delian inscriptions cited in this discussion, see the list of epigraphical sources (301/302).

In general, Dreher concludes that the truth about the Second Athenian Alliance lies somewhere between the two extremes of 'empire' or 'free alliance' and that we should rather speak of 'Herrschaft *und* Partnerschaft' in assessing its aims and operation (287).

Excellent indices of epigraphical and literary sources, proper names, selected topics, and important Greek words.

We have prepared separate lemmata for 4 inscriptions on which Dreher offers new readings, extended discussion, etc. (see our lemmata nos. 121, 123, 124, and 125). For others we provide the following concordance:

IG II²	Dreher
25	65/66
43	13, 65, 82, *et passim*
96	14
107	27–29
111	63, 75, 120–124
123	43/44
125	154–180 (see our lemma no. 123)
149	180–197 (see our lemma no. 124)
179	137/138
230	45–56
233	44/45, 63
281	150/151 (see our lemma no. 125)

IG II²	Dreher
404	45–51, 57
1607	30–34
1635	198–225, 241–268
2789	16
***IG* XII.7**	**Dreher**
3	146–148
I.Délos	**Dreher**
98	198–225, 241–268
SEG	**Dreher**
XXXI 67	109–154 (see our lemma no. 121)
XXXIII 440	15–17
XXXIX 170	199/200
XXXIX 702	52

J. Cargill, *AncW* 27 (1996) 39–51, presents 'some epigraphical details' concerning the text which he printed in *The Second Athenian League: Empire or Free Alliance?* (Berkeley 1981), cf. *SEG* XXXI 61. He also comments extensively on the text published by F.Mitchel in *AncW* 9 (1984) 39–58, cf. *SEG* XXXIV 60. Among many details about readings, dotted letters, misprints, accents, etc., Cargill observes with regard to the erasure in LL. 12–15, 'My text or Mitchel's text or the agreement of the two have finally convinced a good many scholars of the excessive and adventurous nature of Accame's alternative full restorations of these lines.' (41) On 45–47, Cargill reviews several proposed restorations of LL. 97/98, modifying his own text only very minimally to [- ca. 2 -]ραίων ¦ [ὁ δ]ῆμος. In LL. 99–130, after assessing other theories, he remains persuaded that one stonecutter inscribed these names at one time, none of them necessarily later than 375 B.C. (47/48) The erasure in L. 111 seems to have been complete; 'anyone wishing to restore the name of Iason, tyrant of Pherai, ... must do so on a historical basis, unsupported by any content of the line itself' (49); discussion of the historical possibilities and why the line may have been erased. (48–51)

See also our lemma no. 120.

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120. Athens. Decree in honor of the Syracusan Alketas, 373 B.C. *IG* II² 101. *SEG* XXXIX 324; XLV 46, 231. G.Vanotti, *Hesperia* 7 (ed. L.Braccesi 1996) 77–90, explores the political machinations of King Alketas of the Molossians at the court of Dionysios I in Syracuse and his relations with Jason of Pherai, the Second Athenian Alliance (*IG* II² 43), Timotheos, and the Sicilian historian Philistos. She brings his presence in Athens in 373 B.C. at the trial of Timotheos into direct contact with this decree, suggesting that it may have been passed before the trial in honor of a son or stepson of Leptines (brother of Dionysios I) who was born in the early years of the Syracusan exile of Alketas when the latter was adopted by Leptines.

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121. Athens. Athenian decree followed by a decree of the synedrion of the Second Athenian Alliance, 373/2 B.C. *SEG* XXXI 67. *SEG* XLV 47.* J.Wickersham, G.Verbrugghe, *Greek Historical Documents: The Fourth Century B.C.* (Toronto 1973) no. 31, translation.

M.Dreher, *op.cit.* (our lemma no. 119) 109–154 (ph.), after study of the stone in Athens, EM 12821, prints a new text with app.crit., notes on readings, translation, and extensive discussion of the nature of the two documents inscribed on this stele and the status of Paros with regard to the Second Athenian Alliance. His text significantly differs from that of S.Accame (*SEG* XXXI 67) at LL. 7/8 τὰς διαλ|λαγὰς ἃς ἐψηφ[ί]σαντο and L. 17 [ἀ]π[ὸ τῶν] οἴκω[ν μηδένα ἐξελάσαι]. Dreher interprets the διαλλαγαί LL. 7/8 as the settlement of internal disputes at Paros, not as evidence of a revolt of the island or of any other kind of dispute with the Second Athenian Alliance. It was the synedrion of the Alliance which intervened to resolve the differences, which may have led to violence, among factions within the polis of Paros. In an Anhang (152–154), Dreher reports a new reading and restoration in L. 2 [διατ]ηρῆι κατὰ τὰ πά|[τρια], for which he supplies as subject the demos of the Parians probably in a clause introduced by ἵνα or ὅπως ἄν.

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122. Athens (now in Bardo). Decree and inventory of offerings to Ammon and other deities, 363/2 B.C. *SEG* XXI 241. W.Fuchs, *Der Schiffsfund von Mahdia* (1963) 42 no. 58 (ph.); M.Yacoub, *Musée du Bardo* (1982) 85/86. In *LIMC* I (1981) 671 no. 14 (ph.), *s.v.* Ammon, J.Leclant, G.Clerc identify the god at the left in the relief as Ammon. M.Meyer, *Die griechischen Urkundenreliefs: MDAI(A)* Beiheft (1989) 282 no. A57 (ph.); Lawton, *ADR* no. 22 (ph.), 'a list of dedications of the Athenians to Zeus Ammon, Paralos, Athena, and Hera ... probably set up in the sanctuary of Zeus Ammon in Piraeus.... On the left is Zeus, seated facing right. His left arm is raised and probably held a painted sceptre.'

In *Das Wrack* (see our lemma no. 28) 381–386, 393–395 no. 1 (ph.), G.Petzl reprints A.Dain's majuscule dr. and presents a new text with app.crit. and commentary based upon examination of a squeeze. He suggests that the human figures in the relief represent θεωροί, LL.35, 59. After a helpful summary of previous interpretations of the purpose of this inscription, Petzl rejects the view that this inventory records offerings stored in the Athenian sanctuary of Ammon. Stressing that the decree in LL. 1–35 concerned the sending of theoroi from Athens to Ammon at Siwah, he sees the inventory of objects as most plausibly recording what ὁ δῆμος ὁ Ἀθηναίων ... δίδωσι to this and other deities in Libya. The other deities he restores as δίδωσι τῶι Παρά[μμωνι] L. 60 and τε̃ι Ἥραι [Ἀμμωνίαι] LL. 68 and 72. For these as σύνναοι θεοί with Ammon cf. Pausanias 5.15.11; *I.Lindos* 77; G.Petzl, *ZPE* 9 (1972) 69 LL. 2–5.

Since only an incomplete text has hitherto appeared in *SEG*, we give the new complete text as printed by Petzl with an app.crit.; Dain = A.Dain, *Inscriptions grecques du Musée du Bardo* (Limoges 1936); Woodward = A.M.Woodward, *ABSA* 57 (1962) 6.

[- - ca. 7 - -] ἐπ[ρυτάνε]υεν· ἐπὶ Χαρικ[λείδο ἄρχοντος· Νικόστρατος Φι]-
[λοστράτο] Παλ[λη]νεὺς ἐγραμμάτευεν· Τι[- - - - - - - - - - - - - - ἐπε]-
[στάτ]ει· [ἔδο]ξεν τ[ῆι βουλῆ]ι καὶ τῶι δήμ[ωι· - - - - - - - - - - - - - - -]
[. . .]ος εἶπεν· π[ε]ρ[ὶ ὧν] λ[έγε]ι Κρατῖνο[ς - - - - - - - - - - - - - -]
[- - -]ΛΗ τῶι δή[μωι -]
[- - - τὰς δ]ωρειά[ς -]
[- - -] . Ἄμμ[ωνι -]
[- - -]ΚΑΛΥ[. . .]Α[- -]
[- - -]ΑΝΕΠ[- - -]ΕΑΓ[- -]
[- - -]ΟΛ[- - -]ΙΟΙ[- -]
[- - -]Ι δοκῆι [- - -]Ο[- -]
[- - -] καταθέ[σθαι (or -θε[ῖναι?) - - - - - - - - - - - - - - - - -]
[- - - - - - - - -]Ε[- -]
[- -]
[- - -]Δ[- - -]Ο[- -]
[- -]
[- -]
[- -]
[- - - - - -]ΙΛ[- -]
[- - -]ΟΤΗ[- -]
[- - -]ΑΣΟ[- - -]ΙΚΛ[- -]
[- - -]ΝΙ[- - -]ΣΤΟ[- -]
[- - - Πε]ιραεῖ [- -]
[- - - - -]ΕΙ[- -]
[- - - -] στήλ[η -]
[- - Μο]υνυχί[α -]
[- - - -]ΟΝ[- -]
[- - - -]ΙΤΑ[- -]
[- - - -]Α[- - -]ΝΤΕΙ[- -]
[- - - -]Υ[- - - -] καὶ στήλη[- -]
[- - - -]Ι[- - - - -]Μ[-]ΚΑ[- -]
[- - - - - - - -]ΟΝ ταμ[ί]ας [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - -]Α[- -]
[- - -]ΑΝΙΙ[- - -]ΙΛ[- -]
[- θ]εωρῶν [- -]
[v v] Ὁ δῆμ[ος] ὁ [Ἀθηναίων -]
[- -]ΤΑΣΛΙΑ[- -]
[δί]δ[ω]σι τῶι Ἄ[μμωνι -]
[v v] Ὁ δῆμος ὁ [Ἀθηναίων -]
[- - - - -]ΙΟΙ[-]ΑΙΚΤ[- -]
[δίδωσι] τῶι Ἄμμων[ι -]
[v v Ὁ] δῆ[μ]ο[ς] ὁ Ἀθ[ηναίων -]
[- - -]Μ[-]ΝΧ[- -]

[δίδ]ωσι τῶι Ἄμμωνι [- -]Ο[- -]
[v v] Ὁ δῆμος ὁ Ἀθηναίω[ν - τῆι]
[βου]λῆι κ[α]ὶ τῶι δήμωι τῶι Ἀ[θηναίων - - - - - - - - - - - - - - - - -]
[δ]ίδωσι [τ]ῶι Ἄμμ[ω]νι ΕΥ[- -]
[v v] Ὁ δῆμος ὁ Ἀθη[ναίων -]
[- - - -] καὶ κατὰ Π[- - -]Ι[- -]
[δί]δωσι τ[ῶι] Ἀμ[μωνι -]
[v v] Ὁ δῆμος ὁ Ἀ[θηναί]ων ΑΙ[- - - - - - - - - - - - - - - - - - - -]
[- - -]ΤΗΡΟΝ Ἀθη[ναί]οις ΘΑ[- -]
[δί]δωσι τῶι Ἄμ[μω]νι [- -]
[v v] Ὁ δῆμος ὁ Ἀ[θη]ναίων ΑΙ[- - - - - - - - - - - - - - - - - - - -]
[- -]ΩΙΚΑΙΤΕΙΑΘ[- -]
[- -]στάμνοι ΟΜ[- -]
[v v] Ὁ δῆμος ὁ Ἀ[θηναίων -]
[- -]ΛΙΛΙΤΟΙΣΛΛ . ΙΙ[- -]
[- -] τῶν θεωρῶν [- -]
[δ]ίδωσι τῶι ΠΑΡΑ[- -]
[v v] Ὁ δῆμος ὁ Ἀθην[αί]ων [- -]
[ἀφ]ικνεῖσθαι ἐν Τ[- - - - - -]ΟΜΩ[- - - - - - - - - - - - - - - - - - -]
[- -]ΙΔΕΙΝ[-]ΟΒΕΛΤΙΟΝ[- -]
[- - - -]ΙΝ τῶι ΓΛ[- -]
[v v Ὁ δ]ῆμος ὁ Ἀθηναί[ω]ν Λ[- -]
[- - - -]ΝΚΑΙΣΩ[- - - - -]Ι[- -]
[- - -] κοτύλη *vacat*
[δ]ίδωσι τεῖ Ἥραι [- - - - -]ΜΕ[- -]
[v v] Ὁ δῆμος ὁ Ἀθην[αίων -]
[- -]ΤΑΣΤΑΣΛΙΑ . [- -]
[- -] καὶ Ἀθηναίων *vacat*
[δ]ίδωσι τεῖ Ἥραι [- - - - - - - -]ΟΙΣ[- - - - - - - - - - - - - - - - - -]
[- ἀ]ναθήματα τὰ δι[δόμενα? -]
[- - -]Μ[- - χ]άριν [- -]
[- -]Λ[-]Ι[- -]ΜΥ[- - -]ΕΡ[- -]
[- -]Ν[-]ΟΣ[-]ΧΗ[- -]Δ[-]Ο[- -]
[- - - - - - - -]ΙΟ[- -]Σ[-]ΟΜ[- -]
[- - - - - - - -]ΙΑΣ[- -]
[- - -] σταθμὸν τῆς [- - - - - - - - - - - - - - -]Φ[- - - - - - - - - -]
[- - - - - -]Ν κατὰ δ[υ]νατόν [- -]
[- - -]ΙΑΣ[-]ΤΙ[- -]ΠΕΙ[-]ΜΟΥΣΤΑ[- - - -]ΤΟΣ[- - - - - - - - - - - - - -]
[- - -]ΟΣΙ[- - - -]ΕΩ[-] σταθμὸν τῆς [- - - - - - - - - - - - - - - - - -]
[- - -]ΣΙ λεπίδας χρυσᾶς τέτταρας [- - - - - - - - - - - - - - - - - - -]
[- - -] στα[θμὸ]ν τῶν στεφάν[ων -]
[- - - - - - - - - - -]ΜΩΙΝ[- -]
[- - - - - - - - -]ἀγά[λματα - - - - - - - - - - - - -]Ο[- - - - - - - - -]

[- -] σ̣τ̣ή̣λ̣α̣ς καὶ πίνακας τρ̣ε̣[ῖς - - - - - - - - -]Ω[- - - - - - - - - - - - - -]
88 [- - - -]Λ̣[- - - -]ΠΩΙΝ[- -]
[- - - - -]ΝΟΝ[- -]ΟΝ[- -]
[- - - -]ΡΥΣΑΝΤΟΥΠΙ[- -]
[- - - - - -]Ρ[-]ΟΥ[-]ΗΜΙΤ[- -]

1. 'unmittelbar vor ἐπί erkenne ich nur die Reste dreiner Buchstaben,' Petzl ‖ 2/3. [Φιλοστρ]άτ̣ο Παλ[λη]νεὺ[ς ἐ]γραμμάτευ̣εν, Dain ‖ 3. [ἔ]δοξεν τῆι [βου]λ̣ῆ̣ι καὶ [τῶι], Dain ‖ 4. [- -]νο[ς], Dain ‖ 5. Λ̣Η̣ omitted by Dain ‖ 6. τ̣ὰ̣ς δωρειάς, Dain ‖ 7. [κα]ὶ [τῶ]ι Ἄμμωνι, Dain ‖ 8. init. ΙΡ, Dain ‖ 10. ΑΙ, Dain ‖ 12. Woodward ‖ 32. τ̣α̣μ̣[ί]α̣ς, *BE* (1938) 61 ‖ 55. καὶ τεῖ Ἀθ[ηνᾶι], Dain ‖ 58. [κ?]αὶ αὐτοῖς μαντε[ίοις], Dain ‖ 60. Παρά[λωι], Dain ‖ 62. τ[ῶι δρ?]όμω[ι], Dain ‖ 63. ἰδεῖν [τ]ὸ βέλτιον, Dain ‖ 64. Πα[ράλωι?], Dain ‖ 72. ΟΙΣ not seen by Petzl ‖ 73. fin ΟΝΝΙ, Dain; not printed by Petzl ‖ 87. ΤΕΚ Ω, Dain; τεκ[τόν]ων, Woodward ‖ 90. [χ]ρυσᾶν, Dain.

123. Athens. Decree concerning Eretria, 349/8 B.C.? *IG* II² 125. *SEG* XLV 1210.* M.Dreher, *op.cit.* (our lemma no. 119) 154–180, after study of the stone in Athens, EM 6964, prints a full text with translation and detailed commentary on the date, the military situation in Euboia, the membership status of the Euboian poleis in the Second Athenian Alliance, and the aftermath of the decree. His text differs significantly from that in *IG* II² and from later versions, e.g., D.Knoepfler, *MH* 41 (1984) 152–161 (*SEG* XXXIV 67) in LL. 2/3 [ὅπως ἐκ τῶ]ν συμμάχων μηδεὶς [τῶν Ἀθηναίων μηδ' ἐκ | Ἀθηναίω?]ν̣ μηδείς and in L. 24 [ἐ]π̣αιν[έσαι δέ?]. Dreher rejects the attempt of Knoepfler, *loc.cit.*, to associate this decree with the Euboian campaign of Phokion in 349/8 B.C. and to establish the date of the inscription as 343 B.C. [Knoepfler's later work on this inscription (see *SEG* XLV 1210) was published in 1995, the same year as Dreher's monograph.] Dreher suggests that the decree is rather to be connected with the campaign of Hegesileos in concert with the would-be Eretrian tyrant Ploutarchos against Eretria, Schol.Dem. 19.290, and his subsequent conviction in Athens, which Dreher places in 348 B.C. The decree makes a clear statement about sanctions which will be applied by Athens in the future against anyone who attacks the territory of her ally, Eretria, or of her other confederates in the Second Athenian Alliance. At this time, the Euboian poleis were still loyal members of the alliance. For the connection of this document with the Attic decree *IG* II² 149, see our lemma no. 124.

124. Athens. Decree concerning an alliance with Euboia, 348 B.C.? *IG* II² 149. *SEG* XXI 265; XXXI 276; XXXIV 268; XXXIX 75; XLV 1210. M.Dreher, *op.cit.* (our lemma no. 119) 180–197 (ph.), after study of the stone in Athens, EM 12399, reprints the text with app.crit., notes on readings, translation, and extensive commentary. His text significantly differs from that in *IG* only in L. 3 [. . . . . .13. . . . . βο]υλεύσασθαι κ̣[αὶ?] . Ρ̣ . ΟΙ[. .4. .]. Dreher rejects the thesis that an alliance agreement stood on the now missing upper part of the stele. He brings this inscription directly into the military, political, and legal context of the events of 349/8 B.C. and the settlement which he reconstructs in *IG* II² 125 (our lemma no. 123). *IG* II² 149 must have immediately preceded *IG* II² 125 and responds to the unauthorized

expedition of Hegesileos. The weapons mentioned in LL. 23–25 were to be used against Ploutarchos of Eretria.

125. Athens. Decree regarding a treaty, before 336 B.C. *IG* II² 281. *SEG* XXXIX 76. M.Dreher, *op.cit.* (our lemma no. 119) 150/151, after autopsy of the stone in Athens, EM 7124, now reads in L. 2 καὶ σ̣ᾶ̣ ἦ[ι] which, by analogy to the parallels he collects on 150 note 200, should have been followed by the dative case of the Athenians and the (unknown) polis with which they are here associated. The inscription certainly concerns an alliance between Athens and another state but it is not clear that the latter was a member of the Second Athenian Alliance.

126. Athens. Law on the Lesser Panathenaia, ca. 335/4 B.C. *IG* II² 334 + *SEG* XVIII 13. *SEG* XLIV 40.* Assuming that procedures outlined in this law applied also to the Great Panathenaia, V.Wohl, *C&M* 47 (1996) 56–58, interprets the double sacrifice to Athena Hygieia and Athena Polias as an instance of 'the misrecognition of the aristocratic citizens for the whole demos' which she feels permeates the entire ceremony of the Panathenaia. '... it would seem that in the fourth century ... far from the whole demos was marching in the festival, and thus the idea of the procession as a display of the entire polity immediately looks somewhat suspect.' She regards the settings of the two sacrifices as 'suggestive'; i.e., the first, for the officials, was performed and eaten on the Acropolis, whereas 'the meat was distributed to the demos in the Kerameikos, outside the city walls.'

127. Oropos. Decree in honor of Pytheas of Alopeke, ἐπιμελητὴς τῶν κρηνῶν, 333/2 B.C. *IG* II² 338. *SEG* XLV 72.* M.P.J.Dillon, *Hermes* 124 (1996) 192–204, starting from this inscription, draws on vase paintings, literary and epigraphical evidence (*IG* I³ 49; 84) for an essay on the importance of this official and the concern of the polis to ensure a plentiful supply of good water. He argues that the epimeletes did not serve a four-year term but was elected annually for a term that ran from Panathenaia to Panathenaia.

128. Athens. Prytany decree and catalogue of Leontis, ca. 333 B.C. *SEG* XXVIII 52. A.S.Henry, *ZPE* 108 (1995) 72/73 no. I, rejects the restoration [ὅπως ἂν ἐφάμιλλοι ὦσι] καὶ οἱ ἄλλοι in L. 29 on the grounds that while the construction ἐφάμιλλον ἦι + infinitive is frequently encountered, 'the personal use of ἐφάμιλλος + infinitive in the sense "engage in rivalry to do ..." does not occur.' In L. 30 where J.S.Traill (*SEG* XXVIII 52) read ΠΡΥ, Henry reads from the ph. IT followed by traces of ΩΝ. Citing the parallel of *IG* II² 509 LL. 7–11, he accordingly suggests this new text.

[ὅπως ἂν φιλοτιμῶνται] καὶ οἱ ἄλλοι λέγειν
[καὶ πράττειν τὰ ἄριστα τῶι δήμωι εἰδότ]ε̣ς ὅτι χά̣ρ̣ιτας ἀξίας
ἀπολήψονται παρὰ [τῆς] β̣ο̣[υ]λ̣[ῆ]ς καὶ τ̣ῶ̣ν̣ [πρυτάνεων].

For the hortatory intention in Athenian state decrees, see our lemma no. 2.

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129. **Athens. Decree, 303/2 B.C.** *IG* II² 490. *SEG* XXVI 90; XXX 70; XXXI 82. A.P.Matthaiou, *Horos* 10–12 (1992–98) 547–550, after a review of the evidence adduced for placing this decree in the archonship of Leostratos (*IG* II² 489; 493–495; 734 + *SEG* XXVI 90; *SEG* XXX 70, 71), argues against the hypothesis that Κεκροπ|[ίδος] LL. 1/2 is a scribal error. Since *SEG* XXX 70 shows that Kekropis held the ninth prytany and not the eighth in 303/2 B.C., the connection Kekropis–Anthesterion in *IG* II² 490 cannot belong to the archonship of Leostratos. Finally, the restoration of the secretary of 303/2 B.C. in LL. 2/3, Διόφαντος Δι[ονυσοδώρου Φηγούσιος], is not certain. Since Διόφαντος Δι[οπείθου Μυρρινούσιος] (*IG* II² 417 L. 13; 4615 L. 3) and perhaps others are also possible, Matthaiou urges that *IG* II² 490 cannot be placed with confidence in the archonship of Leostratos.

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130. **Athens. Decree awarding citizenship, ca. 300–250 B.C.?** *IG* II² 570. *SEG* XL 87, 89.* A.S.Henry, *ZPE* 108 (1995) 74/75 no. III, offers the following new restoration of LL. 10/11, after rejecting both the reading and the restoration of M.J.Osborne, *Naturalization* II.178.

[- - -]· ὅπως [δ' ἂν καὶ] ὑπό[μ]ν[ημα τῆς ὑπὸ τοῦ]
[δήμου γεγενημέ]νης δωρεᾶς ὑπά[ρχηι αὐτῶι.]

For the hortatory intention in Attic state decrees, see our lemma no. 2.

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131. **Athens. Decree awarding citizenship to Aischron, 286/5 B.C. or later.** *IG* II² 652. *SEG* XLV 103.* A.S.Henry, *ZPE* 108 (1995) 73/74 no. II, interprets the top of a left-hand stroke in stoichos 17 of L. 14, just before the break, (reported by M.J.Osborne, *Naturalization* I.163) as iota and suggests the following new restoration.

λείας· ὅπως ἂν οὖν φαί[νωνται καὶ ἡ βουλὴ καὶ ὁ δῆμος]

For the hortatory intention in Attic state decrees, see our lemma no. 2.

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132. **Athens. Honorary decree for the comic poet Philippides, 283/2 B.C.** *IG* II² 657. *SEG* XL 88;* XLII 96; XLIV 1736; XLV 232, 2299. For a discussion of the political and diplomatic activity of Philippides in support of King Lysimachos and Athens, see H.Sonnabend, *Die Freundschaften der Gelehrten und die zwischenstaatliche Politik im klassischen und hellenistischen Griechenland: Altertumswissenschaftliche Texte und Studien* 30 (Hildesheim 1996) 305–313, who also examines the part played by this poet in the internal politics at Athens, the background of LL. 48–50 [οὐθ]ὲν ὑπεναντίον πρὸ[ς δ]|ημοκρατίαν οὐδεπώποτε [ἐποίησ]ε[ν ο]ὔ[τε λόγωι οὔτ'] | ἔργωι [the (misprinted?) text of Shear, *SEG* XXVIII 58, not that of *IG*] and especially his opposition to Demetrios Poliorketes and the followers of Stratokles. On 310–312, S. speculates on the motivation and circumstances surrounding Philippides' journey to and sojourn with King Lysimachos, LL. 9/10.

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133. **Brauron. Law of the nomothetai concerning repairs to buildings in the sanctuary of Artemis, ca. 250 B.C.?** *SEG* XXXV 83. *SEG* XL 91.* E.L.Brulotte, *op.cit.* (our lemma no. 328) 330–337, referring throughout to this law as 'a decree of the nomothetai,' prints the excerpts of the text given by Papademetriou in *EAH* (1961) 24/25; cf. *SEG* XXXV 83. Speculating on the identification of buildings named in the law with structures excavated on the site, he suggests that τῶν θυρωμάτων, 'the doors,' are the dining rooms at the back (north) of the Π-shaped stoa; 'θυρώματα could perhaps mean "rooms furnished with doors" ... The tables ... are undoubtedly the stone tables that survive inside some of the dining-rooms.' He considers other proposed identifications, preferring a separate structure, rather than a room, for ὁ Παρθενών, but adding nothing new.

J.Mylonopoulos, F.Bubenheimer, *AA* (1996) 7–23 (ph.), in a study of the topography of the sanctuary, republish the famous photograph from *Scientific American* 208 (1963) 118 (cf. *SEG* XXXV 83). Referring to this law as a 'Dekret der Athener Nomotheten,' they propose the above date, while noting (8 note 14) that F.Gschnitzer would date it at the end of the 3rd cent. B.C. on the basis of the shape of the letter pi. On 12 they print the following text and translation of LL. 2–7 of this still 'unpublished' inscription:

... ὁ νεώς, ὅ τε ἀ[ρχαῖος καὶ ὁ Πα]ρθενών [- - - - - - -] καὶ οἱ οἶκοι, τό τε ἀμφιπολεῖον, ἐν ᾧ [- - - - - - -] διαιτῶνται καὶ τὰ ὑπερῷα τὰ ἐπὶ τοῦ ἀμφιπολείου, καὶ [τὸ γυμν]άσιον καὶ ἡ παλαίστρα καὶ οἱ ἱππῶνες καὶ τἄλλα πάντα [ὅσα ἡ] πόλις οἰκοδομήσασα ἀνέθηκε τῇ θεῷ ὑπὲρ σωτηρίας τ[οῦ δ]ήμου τοῦ Ἀθηναίων....

... der Tempel, nämlich der alte (Tempel) sowie der Parthenon, und die οἶκοι, nämlich das Priesterhaus, wo [sie] speisen, sowie die Zimmer über dem Priesterhaus, und das Gymnasion und die Palästra und die Pferdeställe und alle anderen (Bauten), die die Polis errichtet und der Göttin für das Wohlbefinden des Demos der Athener geweiht hat....

Stressing the distinction between the conjunctions τε ... καί and καὶ ... καί, M. and B. interpret ὅ τε ἀ[ρχαῖος καὶ ὁ Πα]ρθενών as two parts of the temple of Artemis corresponding to the cella and the adyton respectively. The former probably housed three statues of Artemis and silver votives, the latter, precious offering of gold. The same disposition of conjunctions leads them to interpret οἶκοι in L. 4 as the 'Oberbegriff' composed of its two elements τό τε ἀμφιπολεῖον, ἐν ᾧ [. . . .⁸. . . .] διαιτῶνται καὶ τὰ ὑπερῷα τὰ ἐπὶ τοῦ ἀμφιπολείου. The οἶκοι are the rooms in the Π-shaped stoa, which are subdivided into the ἀμφιπολεῖον or Priests' House in which the priests stay and the upper story of the stoa above it. M. and B. propose to place wooden staircases leading to τὰ ὑπερῷα in the two smaller rooms at the west end of the north wing and south end of the west wing, respectively. They place the gymnasion and the palaistra to the east of the stoa and argue against identifying the long narrow building north of the stoa as οἱ ἱππῶνες. In LL. 6/7 τἄλλα πάντα [ὅσα ἡ] πόλις οἰκοδομήσασα ... probably refer to the Mikron Hieron, the Hiera Oikia, and the stone bridge.

See I.Travlos, *Bildlexikon* 56.

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134. Athens. Decree in honor of the priest of Zeus Soter, 272/1 B.C. or ?. *IG* II² 689. *SEG* XVI 64; XXXIX 308. A.P.Matthaiou, *Horos* 10–12 (1992–98) 29–48 (ph.), joins to the upper left of this stele an unpublished fragment from the storerooms of the Acropolis Museum (inv. MA 14906) to yield the following new text. He rejects B.D.Meritt's restoration of L. 1 [Ἐπὶ Λυσιθε]ίδο[υ ἄρχοντος], *Hesperia* 26 (1957) 54/55 no. 11; *SEG* XVI 64, and the close association with *SEG* XVI 63 (Agora I 6696), arguing that the sacrifices and ritual acts designated in these two decrees are similar but not identical. After full discussion of the prosopography of the secretary (LL. 2/3) and the demotic of the proposer (L. 7), Matthaiou is reluctant to restore the name of the archon, the secretary, and the calendar equation in *IG* II² 689+ on the basis of *SEG* XVI 63 and prefers to leave the text as we have printed it, i.e, undated. On 42–45 he collects evidence for sacrifices, festivals, and processions to, e.g., Zeus Soter and Athena Soteiria, and for εἰσιτητήρια. In an appendix (45–48) he discusses the views of J.D.Morgan communicated to him *per ep.* regarding the adoption of the year of Lysitheides for the date of this decree. Matthaiou rejects these and maintains that secure evidence for this dating and the close association of the two decrees is still lacking. 'In the past, on other occasions, many probabilities have been considered as certainties only to be refuted later ... perhaps in the future new discoveries will enlighten us.'

On 48 he mentions that S.V.Tracy would assign *SEG* XVI 63 to another cutter, who was active ca. 280–250 B.C., and not to the same cutter as that of *IG* II² 689. K.Hallof is quoted here as regarding the last preserved letter of the patronymic of the proposer in L. 7, Προμέ[νου], as omicron or omega, not epsilon. For detailed description of this letter see Matthaiou 32/33.

[Ἐπὶ . . .⁶. . .]ίδο[υ ἄρχοντος ἐπὶ τῆς . . . . .¹¹. . . .] Stoich. 38
[τ]ῆς πρ[υ]τα̣[ν]είας, ε̣[ἶ . . . . .²³. . . . .]
ὺς ἐγραμμάτευεν· [. . . . . .²⁴. . . . .]
δεκά(τει) τῆς πρυτανε̣ί[ας· ἐκκλησία κυρία· τῶν προέδ]-
ρων ἐπεψήφισζεν Τ[. . . . . .²³. . . . .]
ς καὶ συμπρόεδροι· ἔ[δοξεν τεῖ βουλεῖ καὶ τῶι δή]-
μωι· Προμένης Προμέ̣[νου . . . . .⁹. . . . εἶπεν· περὶ ὧ]-
ν ἀπαγγέλ̣λει ὁ ἱερε̣[ὺς τοῦ Διὸς τοῦ Σωτῆρος ὑπὲ]-
ρ τῶν ἱερῶν, ὧν ἔθυε ἐ̣[φ' ὑγιείαι τῆς βουλῆ]ς τ[ῶι Δι]-
ὶ τῶι Σωτῆ[ρ]ι καὶ τεῖ ['Αθηνᾶι τεῖ Σωτεί]ραι, ἀγα[θε]-
ῖ τύχει δεδόχθαι τ[εῖ βουλεῖ, τοὺς π]ροέδρους, οἵ-
τινες ἂν λάχωσιν π̣[ροεδρεύειν ἐν τ]ῶι δήμωι εἰς
τὴν πρώτην ἐκκλησ[ίαν προσαγαγεῖ]ν τὸν ἱερέα τ-
οῦ Διὸς του̣ Σωτῆρο[ς πρὸς τὸν δῆμον] ἐν ἱεροῖς κ̣α-
[ὶ χ]ρη̣[ματί]σαι, γνώμ̣[ην δὲ συμβάλλεσ]θαι τῆς βουλ-
[ῆς εἰς τὸν] δῆμον, ὅ̣[τι δοκεῖ τεῖ βουλ]εῖ τὰ μὲν ἀγα-
[θὰ δέχεσθ]αι τὴ̣[ν βουλὴν καὶ τὸν δῆμ]ον ἃ ἀπαγγέλ-
[λει ὁ ἱερεὺς γεγονέναι ἐν τοῖς ἱερ]οῖς οἷς ἔθυε-
[ν ἐφ' ὑγιείαι καὶ σωτηρίαι τῆς βουλ]ῆς καὶ τοῦ δή-
[μου· ἐπειδὴ δὲ ὁ ἱερεὺς ἔθυσεν τὰ εἰ]σιτητήρια ἐ-

[πὶ τεῖ σωτηρίαι τῆς βουλῆς καὶ τοῦ] δήμου καλῶς
[καὶ φιλοτίμως, ἐπαινέσαι τὸν ἱερέ]α τοῦ (Δ)ιὸς το-
[ῦ Σωτῆρος . . . . . .¹⁴. . . . . . ἐκ Κερ]αμέων καὶ στε-
[φανῶσαι αὐτὸν θαλλοῦ στεφάνωι ε]ὐσεβείας ἕνε-
[κεν τῆς εἰς τοὺς θεοὺς καὶ φιλοτι]μίας τῆς εἰς τ-
[ὴν βουλὴν καὶ τὸν δῆμον· ἀναγράψ]α̣ι δὲ τόδε τὸ ψή-
[φισμα τὸν γραμματέα τὸν κατὰ π]ρυ̣τανείαν ἐν στ-
[ήλει λιθίνει καὶ στῆσαι πρὸς τ]εῖ στοᾶ[ι] τοῦ Διό-
[ς, εἰς δὲ τὴν ἀναγραφὴν τῆς στήλ]ης μερί[σαι το]ὺ[ς]
[ἐπὶ τεῖ διοικήσει :Δ: δραχμάς]. vacat

In *Horos* 10–12 (1992–98) 49–51, J.D.Morgan states his views on the restoration of this inscription. Starting from the premise that the cutter made no further mistakes (beyond that in L. 4) or committed any violations of the stoichedon order and that 'Lysitheides' year was ordinary in the period of the 12 tribes' (49), Morgan through a process of elimination of calendric alternatives concludes, 'Thus the only plausible restorations [of the calendar equation] consistent with *stoichedon* order are [ἐπὶ τῆς Αἰγεῖδος vel Οἰνεῖδος πρώ]ι[τ]ης πρυτανείας and ['Εκατομβαιῶνος ἐνδεκάτει, ἐν]ιδεκά(τει) τῆς πρυταν[είας [*sic*]· ἐκκλησία κυρία κτλ.].'

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135. Athens. Decree in honor of Kallias of Sphettos, 270/69 B.C. *SEG* XXVIII 60. *SEG* XLV 107.* H.Sonnabend, *op.cit.* (our lemma no. 132) 237–243, 251–253, explores the diplomatic activity of Sostratos of Knidos, an architect, φίλος of King Ptolemy II, and supporter of Athens and the Alliance of the Islanders, Delos *IG* XI.4.1038.

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136. Athens. Decree honoring prytaneis, before 256/5 B.C. *SEG* XXXIX 123. A.Wolicki, *ZPE* 112 (1996) 135/136, rejects the close association of this inscription with *Agora* XV 89 of 254/3 B.C. and urges that we should restore at the beginning [τὸν κήρυκα τῆς βουλῆς καὶ τοῦ | δήμου] Φιλ[οκλῆν Φιλοκλέους Τρινεμεέα v κ]-. For this herald see also *Agora* XV 72 L. 69. *SEG* XXXIX 123 is to be dated before 256/5 B.C. in which year Philokles had already been succeeded by Eukles, son of Philokles of Trinemeia, undoubtedly his son, cf. *Agora* XV 85 and 86.

[Referring to the year 1978, Wolicki strangely remarks 'considering the fact, that the "Golden Age" of the excavations at the Agora had already passed, it seemed that nothing new would be found in the following years. This proved [redacted] be right....' Stroud.]

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137. Athens. Decree in honor of Timokrite, priestess of Aglauros, 247/6 or 246/5 B.C. *SEG* XXXIII 115. *SEG* XLV 109.* A.N.Oikonomides, *AncW* 21 (1990) 11–17, emphasizing that there were three legendary maidens of Athens named Aglauros, reprints the text of the ed.pr. G.Dontas (*Hesperia* 52 [1983] 48–63), adding a translation by G.Pontes, and

attacks Dontas for mixing up the information about the three maidens 'in an incredible way. The result of this unwarranted mixture was an almost nightmarish conclusion that the topography of Athens had to be completely revised and reconsidered after the "identification" of *The True Aglaurion.*' Oikonomides urges that Timokrite and her sanctuary cannot be connected with Aglauros III, the daughter of Kekrops II, granddaughter of Erechtheus I and niece of Erechtheus II, 'the best known and most important of the three Aglauroi in Athenian public life' and whose *temenos*, in which the ephebes swore their oath upon entering office, was παρὰ τὰ προπύλαια τῆς πόλεως, Schol.Dem. 19.303.

Oikonomides argues further that the decree does not provide adequate evidence for a positive identification with either Aglauros I, daughter of Aktaios and wife of the first king of Athens, Kekrops I, or Aglauros II, their daughter, sister of Herse and Pandrosos. '... the cult information we get from the new decree seems to be unknown to the ancient writers and non-attested in other Attic inscriptions. This may be pointing to a very small Attic cult, such as the cult of Aglauros I must have been. The *eisiteteria*, the *eisagogia*, the *son of the priestess* and the *pannychis* seem to point this way.' (13) He is struck by the fact that the priestess' name is given in the formula used for a maiden or a widow returned to her father's house, Τιμοκρίτην Πολυνίκου Ἀφιδναίου θυγατέρα, and yet she has a son. The latter's strange identification as 'the son of the priestess' suggests to Oikonomides something like 'a very special cult title.'

P.G.Kalligas, *op.cit.* (see our lemma no. 22) 25–30, in a topographical and archaeological survey of the area of the Theater of Dionysos and environs, puts forward the theory that the large square structure partially excavated to the east of the theater and traditionally identified as the Odeion of Perikles is in fact the Prytaneion of Athens, which Paus. 1.18.3 places near the Aglaureion, whose location in now established by the discovery of this stele. The Street of the Tripods begins at the corner of this structure, cf. Paus. 1.20.1.

In a study of the Street of the Tripods, A.Choremi-Spetsieri, *ibid.* 31–42, notes that according to this passage of Pausanias, the street began at the Prytaneion, which she situates on the northeast slope of the Acropolis, and ended at the sanctuary of Dionysos; cf. also T.L.Shear, Jr., *ibid.* 226–228, who explores the topography of the eastern slopes of the Acropolis, based upon the identification of the Aglaureion, and suggests possible locations for the Prytaneion (*IG* II^2 2877), Anakeion (*IG* I^3 1052), Theseion (*IG* II^2 956–958), and other venerable sanctuaries, indeed the ἀρχαία ἀγορά itself, in this region.

For similar topographical speculation about this sector of Athens, starting from the fixed point of Dontas' identification of the Aglaureion, see C.Schnurr, *ZPE* 105 (1995) 131–153, and Stephen G.Miller, *op.cit.* (our lemma no. 62) 201–245, who offers new identifications for the location of the Gymnasium of Ptolemy (see our lemma no. 311) and for the closely related and adjacent Diogeneion (227 notes 19/20, catalogue of ephebic inscriptions from the church of Agios Demetrios Katephoris). Miller discusses also the topography of the Prytaneion, Theseion, Anakeion, Street of the Tripods, the old agora, and other sites in this part of Athens, adducing epigraphical evidence where appropriate. On P.Kalligas' identification of the Odeion of Perikles as the Prytaneion *(supra)*, Miller observes, 'The recent and unfortunate suggestion that the Prytaneion is to be recognized in the building usually identified as the Odeion of Perikles has nothing to recommend it and turns backward Pausanias' phrase ἔστι δὲ ὁδὸς ἀπὸ τοῦ Πρυτανείου καλουμένη Τρίποδες (1.20.1).' (225 note 7)

On 236 note 83, Miller notes, 'The whispering campaign in certain Athenian circles that attempts to disassociate the stele [*SEG* XXXIII 115] from its place of discovery is unworthy but must be spoken to here nonetheless. The stele was discovered still leaded in its base and those who assert that it was carried here from some other "original" location where they would like to place the Aglaurion will have to present parallels for complete stele and base being moved together. They will also have to account for the fact that it was found knocked ever so slightly out of its clear ancient situation as a part of the line of a light wall of a temenos, and that the boulder that had knocked it out of position can be clearly identified in the photographs and drawing provided by the excavator. Their appeal to Herodotus 8.52–53 is fruitless; Dontas has handled that notorious passage more than adequately and succeeded in making sense of what appears at first glance in the text of Herodotus to be an absurdity. Herodotus states that the Persians in 480 B.C. climbed into the Akropolis ὄπισθε δὲ τῶν πυλέων which can now be understood to mean on the side of the Akropolis opposite the gates. That may not be, in the words of one critic, the way we might choose to use the Greek language to locate the east end of the Akropolis, but that is the way Herodotus chose to do so. The criticisms will have to be leveled at him, not at the excavator of the stele in the Aglaurion.'

J.Larson, *Greek Heroine Cults* (Madison 1995) 39–42 *et passim*, follows the ed.pr. in locating the sanctuary of Aglauros in the cave at the east side of the Acropolis. She emphasizes the role of Aglauros in connection with the oath of the ephebes and civic patriotism.

G.Bevilacqua, *RAL* 6 (1995) 757–766, reprints the text (no changes from ed.pr.) and rejects the prevailing view that Timokrite is the subject of the verb ἔθυεν in L. 11, maintaining instead that it was Aristophanes, the son of the priestess, who both reported (ἀπαγγέλλει, L. 9) to the boule and performed the sacrifices catalogued in LL. 11–14. The latter she identifies as the εἰσιτητήρια sacrifices for the entry of the ephebes into their year of service. Aristophanes, son of the proposer of the decree, Δημόστρατος Ἀριστοφάν[ο]υ Παιανιεύς, LL. 8/9, participated in these sacrifices in the sanctuary of Aglauros at the beginning of his service as an ephebe. The decree was passed in the month of Metageitnion, the second month of the civil year, at a time in the year earlier than Boedromion which was the same month in which, one year earlier, the ephebes performed their εἰσιτητήρια.

Bevilacqua also urges that the sacrifices and rituals named in LL. 25–29, at which Timokrite officiated, were not her special introductory rites upon taking up her duties as priestess of Aglauros. They were instead initiatory rites, including a παννυχίς and τράπεζα, proper to the cult of Aglauros. She sees a formal parallel between these initiatory rituals and those performed by Aristophanes as he entered the ephebeia; they in a sense tie the parts of the decree together. The close relationship between the son reporting to the boule, the father proposing the decree, and the priestess mother as the recipient of the honors is a unique documentary example of the glorification of the family.

P.Gauthier, *BE* (1996) 175, rejects this 'confused' interpretation on the following grounds: (1) an ephebe does not sacrifice to the protecting deities by himself (cf. L. 11 ἔθυεν, 3rd person singular) but together with his comrades under the jurisdiction of the kosmetes and in the presence of the exegetai; (2) the εἰσιτητήρια of the ephebes took place in the Prytaneion; (3) an ephebe, not being a citizen with full rights, could not be the author of a report to the boule; (4) the decree was passed on 11 Metageitnion (2nd month of the year) whereas the ephebic year

began in the 3rd month, Boedromion. One would not report on sacrifices having been successfully performed 11 months previously; (5) the verb ἔθυεν is imperfect, not aorist, registering sacrifices regularly performed by the priestess. Timokrite, therefore, is the subject of this verb and she was the one who performed these rites at the beginning of the year. There is no question of ephebes here. Since the priestess did not have access to the boule, it was her son, an adult citizen, who made the report in her behalf.

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138. Athens. Decree and catalogue of donors, 244/3 or 241/0 B.C.? *IG* II² 791 + *SEG* XXXII 118. *SEG* XLV 111.* See H.Sonnabend, *op.cit.* (our lemma no. 132) 272–274, for a discussion of the diplomatic activity of the Peripatetic philosopher Lykon from Alexandria Troas, on record in this inscription as a contributor of 200 drachmai, fr. d L. 29. He presided over the Peripatos for 44 years, Diog.Laert. 5.68; had close ties to Hellenistic monarchs such as Eumenes and Attalos of Pergamon; and was frequently called upon by his adopted polis for advice on important issues (*idem* 5.66). For his activity at Delphi see *Syll.*³ 461.

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139. Athens. Two decrees in honor of Aristokreon of Soloi, ca. 229–209 and 184/3 B.C. *IG* II² 785 and 786. *SEG* XXVIII 365; XXXIII 122;* XLIV 1693. For a discussion of this man, who was a nephew of the Stoic philosopher Chrysippos (Plut. *Mor.* 1033e) and undertook many services on behalf of Athens, see H.Sonnabend, *op.cit.* (our lemma no. 132) 283–286, who favors the restoration παρὰ τῆς πόλεως τῆς Σ[ολέων] in L. 8 and [Σολέα] or [Σελευκέα] in L. 22. From his student days in Athens, Aristokreon retained close ties with the city and was helpful to Athenian citizens who went to Antioch as envoys, theoroi, spondophoroi, etc.

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140. Athens. Decree in honor of Prytanes of Karystos, 226/5 B.C. *SEG* XXV 106. *SEG* XL 94. *ISE* I.28. H.Sonnabend, *op.cit.* (our lemma no. 132) 247–249, 280–283, discusses the diplomatic activity of this Peripatetic philosopher who was on intimate terms with and served the interests of Antigonos Doson in his dealings with Athens. For his lawgiving activity, see Polybios 5.93.8.

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141. Athens. Honorary decree, 193/2 B.C. *IG* II² 886. *SEG* XVI 78. H.Sonnabend, *op.cit.* (our lemma no. 132) 286–288, briefly discusses the diplomatic activity of the unknown Pergamene philosopher honored in this decree in furthering the interests of both Athens and Attalos I.

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142. Athens. Honorary decree, ca. 170 B.C. *SEG* XXI 419. *Agora* XVI 285. A.S.Henry, *ZPE* 108 (1995) 75/76, finds that the reflexive pronoun restored in L. 6 by

B.D.Meritt, *Hesperia* 32 (1963) 15/16 no. 14, 'sits somewhat uncomfortably between τοῖς and φιλοτιμουμένοις, and must surely be wrong.' Instead, he suggests:

> [- - - - - - - - - ὅ]πως οὖν ἐφά[μιλλον]
> [ἧι ἅπασιν τοῖς φιλοτιμουμ]ένοις εἰς τὰς κοι[νὰ]ς
> [χρείας εὐεργετεῖν εἰδόσιν ὅ]τι . . .

Cf. *IG* II² 338 LL. 21–24 and 786 LL. 15–17.

For the hortatory intention in Attic state decrees, see our lemma no. 2.

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143. Acharnai. Oath of the Athenian ephebes and the Oath of Plataia, 4th cent. B.C. *SEG* XVI 140. *SEG* XLIV 44;* XLV 2229. J.Ober, *op.cit.* (our lemma no. 56) 105–111, examines the significance of the terms ὅροι τῆς πατρίδος, πυροί, κριθαί, ἄμπελοι, ἐλάαι, συκαῖ (LL. 19/20) as witnesses of the oath. He traces the origin of the ephebic oath back to 'sometime in the archaic period, perhaps even before Solon's reforms' (105) and asks 'Is this part of the list paratactic: a series of (six) separate witnessing entities, one of which is '*horoi*'? Or is the phrase *horoi tês patridos*, like *theoi*, a collective noun whose elements are described by the (five) words that follow? On the second hypothesis, we might suppose that "wheat, barley, vines, olives, figs" is a collective metonym for "the *horoi* of the fatherland." ... According to the first (paratactic) hypothesis, the *horoi* are not defined as agricultural products; their physical form remains textually indeterminate.' (106) On 107/108 he considers a third possibility: 'a metaphorical compromise: the wheat, barley, vines, olives, and figs refer metaphorically to the actual stone-boundary-markers which delimit the fields in which these products were grown.'

After more speculation of this sort, Ober identifies 'the referent implied by *horoi tês patridos* ... as the line of field *horoi* which defined the outermost reaches of Athenian agricultural enterprise. Within this line of *horoi* was the fatherland. The territory outside the line was in some sense wilderness: undesignated, undefined, unmarked.' (108) We should not be concerned that no such markers have ever been found because part of the ephebes' oath was also to hand down a *patris* that is increased in size and strength. 'It would be their sacred duty to increase the extent of the cultivated land, by pushing back the boundaries of the wilderness. As this process continued and new fields were marked out, the outer line of the *horoi* was necessarily and continually constructed anew. And thus, the precise referent of the phrase *horoi tês patridos* was inherently unstable—and its semiotic instability was a direct function of the sincerity with which the speech act of the oath was performed.' Hence, Ober hails the ephebic oath 'as a textbook example of a self-deconstructing text: the deathless "witnesses" of the oath, the guarantors, intended as fixed and stable points of reference, are themselves destabilized (their meanings radically altered) by the fulfillment of the conditions imposed upon the oath-takers.' (109) But although 'the ephebes who swore the oath in the post-imperial era of the later fourth century, when the oath itself was reinscribed, had something quite different in mind than their archaic and mid-to-late fifth-century predecessors,' Ober is not prepared to concede 'a "strong" deconstructive conclusion: i.e. that this text is evidence for the inevitable and general collapse (or

even impossibility) of meaning itself.... Each generation of ephebes supposed it knew what the oath entailed and who (or what) were its witnesses.... It is the social contingency of meaning, rather than its ontological indeterminacy, that is historically significant.' (110) For more of Ober's observations about boundary stones, see our lemmata nos. 56 and 224.

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144. Athens. Hadrian's law on olive oil, 124/5 A.D. *IG* II[2] 1100. *SEG* XXXIX 143;* XLIII 1252. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 218, in a study of Hadrian's νομοθεσία in Athens (our lemma no. 3), interprets L. 1 as κε(φάλαιον) νό(μου) θε(ωρικοῦ) Ἀδριανοῦ which places this law later than Hadrian's lawgiving.

F.Quass, *Tekmeria* 2 (1996) 100, discusses this text as evidence for the efforts of the Roman Imperial administration to improve the cultivation of land. He suggests that the owners of the land which had previously belonged to Tib.Claudius Hipparchos were exempted from the obligation to sell one-third of their oil to the city, in order that they might profit from exports abroad. They were perhaps accorded this preferential treatment because of a need to tend neglected olive groves or to plant new ones. Cf. our lemma no. 2278.

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145. Athens. Letters of M.Aurelius to the Athenians, 174/5 A.D. *SEG* XXIX 127. *SEG* XLII 122,* 1837. C.P.Jones, *Chiron* 26 (1996) 38, argues that the three disputes in *SEG* XXIX 127, Plaque II, LL. 15–20, 20–23, and 23–27, do not show the Panhellenion 'acting as a court.' These are merely disagreements within the Panhellenion, internally resolved. On 49 note 87, he points out that on Plaque II in L. 28 'Oliver's restoration δ[ιαγνώ]σουσιν [*sic*: δι[αγνώ]σουσιν, Oliver] ... has been accepted by everyone, including myself (ZPE 8, 1971, 69): but the correct form would surely be δι[αγνώ]σονται.'

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146. Athens. Edict of Constantius Chlorus and Galerius against the Caesariani, 305/6 A.D. *IG* II[2] 1121. *SEG* XLV 2234. D.Feissel, *AntTard* 4 (1996) 273–289, reedits the several fragments of this edict, i.e., 1) a Latin version from Ephesos preserved on five fragments of a marble stele; 2) a Latin version from Tlos, *CIL* III Suppl. 2 12134, now lost; 3) a fragmentary Greek version from Athens, *IG* II[2] 1121; EM 10556. For all, he provides ph., facsimile, texts, bibliography, app.crit., commentary, and on 285–287 a composite Latin text with translation; discussion of the date, occasion and background.

We leave the Ephesos and Tlos fragments to *An.Ép.* Feissel's text of *IG* II[2] 1121, which he reedits on the basis of his study of photographs, differs significantly from that in *IG* in the following respects: L. 12 [- - -]ω[. .⁴. .] φροντίδος; L. 13 [- - - - ca. 15 - - - - β]ε[βου]λευμένου; L. 14 τινα π[αράσχ]ο[ι]; L. 17 [Κωνσταντ]ίου ⟨καὶ⟩ Μαξιμ[ι]ανοῦ; LL. 17/18 τ[ού]|των; L. 21 αἰ[ὰ]ν̣ γὰρ ἀδικῖν; L. 22 καταπέ[φ]ηνεν; L. 24 ὧν προσέγραψεν ἣ [ὥ]σπερ; L. 30 οἱ⟨οι⟩σδηποτοῦν; L. 34 μεταδο[θεί]η; L. 36 δικαστήριον; LL. 36/37 τῇ διδασκαλείᾳ ἐντεταλμένων, ἵν' εἴ τ[ινες]; L. 38 προσποριο⟨θ⟩εῖεν; L. 43 ⟨ὑ⟩φισταμένου. Feissel's excellent commentary is full of

useful observations on the syntax and the organization of the text. In many places where the stone is eroded he reverts to the copy of Pococke (1752) to improve the readings.

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147. Athens. Law of the Delphic Amphiktyony, 380/79 B.C. *IG* II[2] 1126. *CID* I 10. *SEG* XXXII 139.* F.Lefèvre, *op.cit.* (cf. our lemma no. 548) 121/122, rejects M.Sordi's suggestion that this document reflects Spartan influence in the Amphiktyony.

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148. Athens. Tribal decree of Antiochis, 3rd/2nd cent. B.C. Fragment from the upper left corner of a pedimental stele of 'Hymettian' marble; L. 1 carved on a cavetto moulding above a flat ovolo. Found in the Agora Excavations reused in the foundations of the Roman podium temple west of the Stoa Poikile; inv. no. I 7588. Ed.pr. J.McK.Camp II, *Hesperia* 65 (1996) 258/259 (ph.), who restores L. 2 as [Θ]εόφιλος Χαιρίππου Ἀ[μφιτροπῆθεν εἶπεν· ἐπειδὴ]. Despite the homonyms, Camp regards the two men in LL. 2/3 as different individuals. "Were the name of the proposer not a *sine qua non* of all decrees, whether of the people, a tribe, a deme, a thiasos, or any other organization, lines 2 and 3 might be restored: [Θ]εόφιλος Χαιρίππου Ἀ[τηνεὺς φύλαρχος. ἐπειδὴ] | [Θ]εόφιλος φύλαρχος χε[ιροτονηθεὶς κτλ.]."

θε[οί]
[Θ]εόφιλος Χαιρίππου Ἀ[- - - - - ca. 20 - - - - -]
[Θ]εόφιλος φύλαρχος χε[ιροτονηθεὶς τῆς Ἀντιοχί]-
[δ]ος φυλῆς τὸν ἐνιαυτ[ὸν τὸν - - ca. 9 - - ἄρχον]-
[τ]ος διετέλεσεν καλ[ῶς πρὸς τοὺς - - - ca. 7 - - - τοὺς]
τῆς Ἀντιοχίδος φυλ[ῆς πειθόμενος τοῖς νόμοις]
καὶ τοῖς ψηφίσμασιν [τοῦ δήμου ἔθυσεν τὰς θυ]-
σίας πάσας τοῖς θεο[ῖς - - - - - ca. 23 - - - - -]
ἐ⟨π⟩εμελήθη δὲ καὶ τ[ῆς τῶν σίτων δόσεως - ca. 4 - τῶν]
[ἵ]ππων τῆς Ἀντιοχίδ[ος ὅπως ἂν - - - ca. 14 - - -]
τατα γίνηται. Ἀγα[θῆι τύχηι δεδόχθαι τοῖς φυλέ]-
ταις ἐπαινέσαι Θε[όφιλον - - - - ca. 19 - - - -]
στεφανῶσαι αὐτ[ὸν χρυσῶι στεφάνωι κατὰ τὸν νό]-
μον ἀρετῆς ἕνε[κα καὶ εὐνοίας τῆς εἰς τοὺς ἱππεῖς]
ἀναγράψαι δὲ τ[όδε τὸ ψήφισμα ἐν στήληι λιθίνηι]
καὶ στῆσαι ἁ[- - - - - ca. 24 - - - - - ἑλέσ]-
θαι δὲ τρεῖς [ἄνδρας ἐξ φυλετῶν ἁπάντων - - ca. 6 - -]
- -

4. ἐνιαυτόν, Camp; we read from stone and ph. ἐνιαυτ[όν], Stroud; fin [- - ca. 9–14 - -]? Richardson ‖ 9. lapis M

P.Gauthier, *BE* (1997) 210, proposes in LL. 6/7 [ἀκολούθως τοῖς νόμοις] | καὶ τοῖς ψηφίσμασιν; in L. 7 [ἔθυσεν δέ].

149. Aixone (Glyphada). Deme decree? early 4th cent. B.C. Small fragment of 'Pentelic' marble found in Glyphada and donated in 1988 by T.Arvanitopoulou to the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία which then in the same year turned it over to the EM; now EM 13483. Ed.pr. A.P.Matthaiou, *Horos* 10–12 (1992–98) 144–146 no. 5 (ph.).

- - - - - - -
κράτο[- - -]
ΙΝΕΣ[- - -]
ΝΙΣ[- - -]
- - - - - - -

M. assays the following very ambitious restoration of this exiguous text, which he attributes to the same cutter as that of *IG* II² 1356, our lemma no. 173. [We print this restoration with serious misgivings. Stroud.]

- - - - - - - - - - - - - - Stoich. 20
[ἐν στήληι λιθίνηι καὶ στ]-
[ῆσαι εἰς τὸ ἱερὸν . . .6. . .]
[. τὸς ταμίας τὸς ἐπὶ . .4. .]
κράτο[ς δημαρχôντος· ἐπα]-
ινέσ[αι δὲ καὶ τοὺς σωφρο]-
νισ̣[τὰς καὶ στεφανῶσαι θ]-
[αλλοῦ στεφάνωι κτλ.]
- - - - - - - - - - - - - -

For discussion of the topography of the deme of Aixone see our lemma no. 8.

150. Rhamnous. Decree, 356/5 B.C. B.C.Petrakos, *EAH* (1996) [1997] 18, cryptically refers to the discovery in 1996 in excavations of the Greek Archaeological Society of a fragment of a stele containing a decree that has been known for a long time. This decree he does not identify but the new fragment preserves the name of the archon, Ἐλπίνης, and hence the date, 356/5 B.C. The honorands of this decree, Φιλοκλῆς and Διόδωρος, are now named as χιλίαρχοι, a title previously unattested at Athens at this time; no text; no ph.; no further details. [K.Daly suggests *per ep.* that this 'mystery decree' is probably *SEG* XLIII 25. Stroud.]

151. Agrileza. Deme decree of Sounion in honor of Leukios, ca. 350 B.C. *IG* II² 1180. *SEG* XLV 120.* Relying heavily on the finding place of this stele, G.R.Stanton, *ABSA* 91 (1996) 342–353, argues that the deme center of Sounion was situated in the Agrileza Valley, not at the Cape where the sanctuaries, fortress, port, and military barracks were located. After examination of the stone (EM 1), Stanton prints the text with a translation and detailed commentary. In LL. 10/11 he reads μὴ ἐλάττω ἢ τῆι. On 351–353, topographical description of the probable setting of the 'deme centre' in the upper Agrileza Valley. See also our lemma no. 165.

152. Athens. Deme decree of Cholargos concerning the Thesmophoria, ca. 350 B.C. *IG* II² 1184. *SEG* XXI 518; XXXV 239; XLI 259; XLII 1746. K.Clinton, *op.cit.* (see our lemma no. 20) 113 note 6, urges that the ἄρχουσαι must have been chosen from the women of the deme and have presided over the women of the deme during the rites held in the deme. There were not 2 ἄρχουσαι chosen from each deme to play a leading role at a national celebration. On 124 he points out the close similarity between the list of foods in LL. 6–15 and those recorded in the very fragmentary sacred law of ca. 510–480 B.C. found in the Eleusinion, *IG* I³ 232B, LL. 59–66. This similarity suggests that a Thesmophoria festival was also celebrated in the City Eleusinion; see our lemma no. 160.

153. Halai Araphenides (Loutsa). Deme decree of Halai Araphenides, 341/0 B.C. Intact pedimental stele of white marble found in 1957 by the Greek Archaeological Society ca. 500 m. west of the temple of Artemis Tauropolos; now in the Brauron Museum, inv. no. BE 2925. Brief notice of the discovery in *EAH* (1957) 24/25 and I.Papademetriou, *PAAH* (1957) 45–47, where structures excavated at the find-spot of the stele are identified as belonging to the sanctuary of Dionysos. Cf. J.S.Traill, *Hesperia* Suppl. 14 (1975) 40; Whitehead, *Demes* 31 no. 61. Ed.pr. V.N.Bardane, *Horos* 10–12 (1992–98) 53–60 (ph.), who suggests that the two choregoi functioned in the rural Dionysia at Halai Araphenides. She adds helpful topographical notes on the possible location of the Dionysion and the theater. The names of the two honorands, inscribed in larger letters at the bottom, may once have stood within painted crowns.

Θεοί. Stoich. 23
Ἐπὶ Νικομάχο ἄρχοντος, δημα-
ρχοῦντος Φόρμου, ἔδοξεν Ἁλα-
ιεῦσιν· Φιλοκλῆς Φιλοκήδου-
ς εἶπεν· ἐπειδὴ οἱ χορηγοὶ κα-
λῶς καὶ φιλοτίμως ἐχορήγησ-
αν Ἀντίμαχος Ἀρχεμάχου, Σωι-
ναύτης Ναυσιστρατίδου, ἐπα-
ινέσαι αὐτοὺς καὶ στεφανῶσ-
αι θαλλοῦ στεφάνωι ἑκάτερο-
ν αὐτῶν καὶ εἶναι αὐτοῖς προ-
εδρίαν ἐν τοῖς ἀγῶσι καὶ καλ-
εῖν αὐτοὺς τὸν δήμαρχον τὸν
ἀεὶ δημαρχοῦντα εἰς τὴν προ-
εδρίαν, ἀναγράψαι δὲ τόδε τὸ
ψήφισμα τὸν δήμαρχον ἐν στή-
ληι λιθίνηι καὶ στῆσαι ἐν τῶ-
ι Διονυσίωι.

Σω̣ι̣ναύτης Ἀντίμαχος.

154. Aixone (Glyphada). Deme decree of Aixone, ca. 330–320 B.C. Two joining fragments of a stele of 'Pentelic' marble found in Glyphada and donated to the 'Ελληνική 'Επιγραφική 'Εταιρεία in 1988 by T.Arvanitopoulou. In the same year the 'Εταιρεία turned them over to the EM where they are now housed, EM 13478. Ed.pr. A.P.Matthaiou, *Horos* 10–12 (1992–98) 139–142 no. 2 (ph.), who suggests in L. 7 τε[ῖ "Ηβη]ι or τε[ῖ "Ηρα]ι, favoring the former because of *IG* II^2 1199, οἱ λαχόντες ἱεροποιοὶ εἰς τὸ τῆς "Ηβης ἱερόν, from Aixone. The new decree might well honor hieropoioi of this same goddess.

- - - - - - - - - - - - - - -
[. . . . . . .¹⁶. . . . . . .] . . Ọ . . Stoich. 21
[. . . . . . .¹⁶. . . . . . .]μος Φι-
[. . . .⁸. . . .] Κ(α)λλι[. .⁴. .]ης Λεα-
4 [ίου, 'Απολ]λόδωρο[ς Κα]λλιάδ-
[ου καλῶς] καὶ φιλ[οτί]μως ἐπ-
[εμελήθ]ησαν τῆς ἑ[ο]ρτῆς τε-
[ῖ . . .]ι δεδόχθαι τ[ο]ῖς δημό-
8 [ται]ς ἐπαινέσαι αὐτοὺς κα-
[ὶ] στεφανῶσαι ἕκαστον αὐτ-
ῶν χρυσῶι στεφάνωι ἀπὸ πε-
ντακοσίων δραχμῶν δι[και]-
12 οσύνης ἕνεκα καὶ φ[ιλοτιμ]-
ίας τῆς εἰς τοὺς [δημότας· ἀ]-
ναγράψαι δὲ τ[όδε τὸ ψήφισ]-
μα ἐν [στήλει λιθίνει καὶ σ]-
16 [τῆσαι κτλ.]
- - - - - - - - - - - - - - -

Matthaiou suggests the above date on the basis of the lettering and the instance of the name Λεαῖος, which is attested only once otherwise in Attica, Λεαῖος Αἰξωνεύς (*PA* 9030) in a catalogue of Kekropis before 350 B.C., *IG* II^2 2375; *Agora* XV 16 L. 10.

For discussion of the topography of Aixone see our lemma no. 8.

155. Geraka. Deme decree of Gargettos in honor of Epikydes, 2nd half of the 4th cent. B.C. Fragment of a stele of 'Hymettian' marble, broken at top and bottom. Found in 1942 in front of the chapel of Agios Georgios at Geraka; last reported location (1947) the archaeological collection in Paiania. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 7 no. 5 (illeg. ph.).

- - - - - - - - - - - - - -
[- - - - - - - - - - ἀνα]- Stoich. 20
[γράψαι δὲ τόδε τὸ ψή]φισμ-
[α ἐν στήλε]ι λιθίνει καὶ σ-
4 [τ]ῆ[σαι] ἐν τῶι τεμένει τοῦ

Διονύσου Γαργηττοῖ, εἰς
δὲ τὴν ἀναγραφὴν τῆς στή-
λης μερίσαι τὸν ταμίαν ἀ-
8 πὸ τῶν κοινῶν προσόδων ὅ
τι ἂν ἀνάλωμα γένηται.

οἱ δημόται
'Επικύδην
12 Φιλοκύδου.

Peek identifies the honorand as a demesman of Gargettos otherwise unknown. LL. 4/5 attest a temenos of Dionysos in Gargettos; the formula in LL. 7–9 is unparalleled.

N.Kotsias, *Polemon* 4 (1949) 10–16 (ph.), in a study of the stone independent of the ed.pr., restores in LL. 2/3 [δήμαρχον τόδε τὸ ψή]φισμ[α], LL. 3/4 σ[τῆσαι]. He identifies Epikydes Philokydou as the known demesman of Acharnai (*PA* 4921) and as son of the bouleutes of 360/59 B.C., Φιλοκύδης 'Αχαρνεύς (*PA* 14646; *IG* II^2 1745; *Agora* XV 17 L. 59), and on that basis places the decree in 315–300 B.C. The absence of final sigma L. 12 (cf. Φιλοκύδους, *IG* II^2 1588) is a 'deliberate omission' by the cutter serving to align LL. 10–12.

LGPN II, *s.v.* Epikydes 5; *PAA* 395755 retain the assignment of the honorand to the deme Gargettos.

H.R.Goette, *Horos* 10–12 (1992–98) 107 no. 6, 109/110, 115 (illeg. ph.), remarks that the location of the temenos of Dionysos in Gargettos remains unknown; see our lemma no. 10.

156. Aixone. Deme decree of Aixone in honor of two choregoi, 317/6 B.C. *IG* II^2 1200. *SEG* XXXIV 102; XL 287. Z.Nemes points out *per ep.* that we were in error in stating in *SEG* XL 287 that Θε[ο]ί above L. 1 is a new reading by E.Giannopoulou-Konsolaki, for Nemes had published this same reading in *ACD* 20 (1984) 3/4 no. 1. This was duly noted in *SEG* XXXIV 102, where we also recorded that A.Papagiannopoulos-Palaios made the same reading in 1929.

157. Rhamnous. Deme decree of Rhamnous in honor of the general Epichares, ca. 264/3 B.C. *SEG* XXIV 154 + XL 135. *SEG* XLIV 59,* 1736; XLV 2265. In *PAAH* (1994) [1997] 44, B.C.Petrakos responds to the observation of A.Bielman, *Études épigraphiques* 1, *Retour à la liberté* (Lausanne 1994) 95 (cf. *SEG* XLIV 1736) regarding fragments b and c (Rhamnous inv. nos. 2/3), 'selon le Conservateur, les deux fragments ne s'y trouvent plus.' As the scholar responsible for Rhamnous, Petrakos states that he has never been asked about these two fragments, which are still indeed in the collection of finds at Rhamnous. He also points out that the fragment containing the beginnings of LL. 12–15, which Bielman (96) characterized as 'aujourd'hui perdu,' is in fact in the EM in Athens joined to the other fragments of the stele, EM 13463.

158. Rhamnous. Deme decree in honor of Kleochares, 262/1 B.C. *IG* II² 1217 + *SEG* XLIII 28. For earlier bibliography, see *SEG* XLIII 28. In *BE* (1997) 217, P.Gauthier would replace [ἀπροφασίστ]|ως in L. 5, which breaks the rule of syllabic division, with [ἀξί]|ως or [δικαί]|ως. He rejects the restoration and interpretation of LL. 6–8 ἐκομίσατο δὲ καὶ [τοῖς Ῥαμνουσίοις τοῖς ἐν] | τῶι Πειραιεῖ τεταγ[μέν]οι[ς - - - ca. 15 - - - τῶν] | δημοτῶν ὃν ἔλα[βεν] Κινέα[ς], suggesting instead that Kleochares brought back to Rhamnous or recovered (ἐκομίσατο)—possibly after encountering ([ἐντυχών] vel sim.) the Macedonian commander in Peiraieus ([τῶι ἐπὶ] τῶι Πειραιεῖ τεταγ[μέν]ωι)—someone or something (grain?) which Kineas (an officer in the service of Gonatas?) had secured.

159. Rhamnous. Deme decree of Rhamnous in honor of Antigonos Gonatas, before 236/5 B.C. *SEG* XLI 75. *SEG* XLII 115. C.Habicht, *SCI* 15 (1996) 131–134, discusses the establishment of a cult for Antigonos Gonatas at Athens and the sacrifices for him at Rhamnous prescribed in this decree, concluding that they weigh heavily 'against the prevailing dogma that Gonatas never received worship.' Habicht finds a reference to this cult in *SEG* XXV 155, a decree of 236/5 B.C., moved also by Elpinikos son of Mnesippos, in honor of Dikaiarchos of Thria, who donated from his own funds sacrificial animals for Nemesis 'and the king' (LL. 27/28). These sacrifices had been neglected for a time because of the 'war of Demetrios' which broke out in the archonship of Lysias soon after the death of Antigonos Gonatas, *IG* II² 1299 LL. 56/57. The cult in honor of Antigonos Gonatas may have been established ca. 255 B.C. when he withdrew his garrison from Athens. *SEG* XLI 75 from Rhamnous may now lend some support to Habicht's earlier suggestion that *IG* XII Suppl. 168, from Ios, might contain evidence for divine honors for Antigonos Gonatas, *Gottmenschentum und griechische Städte* 65–73; *Gottmenschentum*² 256/257.

160. Athens. Deme decree of Melite in honor of Satyra, priestess of the Thesmophoria, ca. 200–175 B.C. *SEG* XLII 116. *SEG* XLIV 61. K.Clinton, *op.cit.* (see our lemma no. 20) 121, reprints the text after study of the stone, suggesting restorations of προκεκριμένη in L. 2, [ἐν τῶι Ἐλευσινίωι παρε]σκεύακεν and πά[ν]τα in L. 5, and printing [πρὸς τῶι - - - ca. 10 - - -,] in L. 14. On 123–125, Clinton argues that the deme of Melite celebrated its local festival of the Thesmophoria in the City Eleusinion. This sanctuary of Demeter, like the one at Eleusis, served both a state cult (the Mysteria) and the local Thesmophoria. 'Every Athenian who watched the play [Aristophanes, *Thesmophoriazousai*] ... would probably have had a particular Thesmophorion in mind, namely a local Thesmophorion, with which he was most familiar, and for the majority of the audience, that would be a Thesmophorion in central Athens, like the one that served Melite ....' (120) The sanctuary mentioned in the decree had more than one temple (L. 4) as did the City Eleusinion, very near to which the stele was found. Also the temple in which the priestess is permitted to display a painting of herself (L. 12) is called not a temple of the Thesmophorion but the temple of Demeter and Kore; cf. Paus. 1.14.1, mentioning a temple of Demeter and Kore in the Eleusinion. Clinton links the sanctuary of Plouton (LL. 6/7) with the one known to have been located near the

Eleusinion and not in Eleusis; see *SEG* XLII 116. For another suggestion as to the venue of the Thesmophorion, see *SEG* XLIV 61.

161. Athens. Decree of the Kerykes and Eumolpidai, ca. 160 B.C. *IG* II² 1236. *SEG* XXXV 197; XLIV 1736. H.Sonnabend, *op.cit.* (our lemma no. 132) 288–290, examines the diplomatic activities and the travels of Philonides of Laodikeia, a philosopher who resided for a time in Athens, and of his homonymous father and his brother Dikaiarchos, known also from inscriptions at Delphi, *OGIS* 241 and *SGDI* 2580.

162. Peiraieus (now in Bardo). Decree of the Paraloi in honor of Meixigenes, ca. 350–300 B.C. *IG* II² 1254. *SEG* XL 133.* In *Das Wrack* (our lemma no. 28) 387–389 no. 2 (ph.), G.Petzl prints a new text on the basis of study of a squeeze; it differs in only a few minor details from the readings in *IG*. On the tainia below the tympanon roughly above the ninth stoichos, Petzl detects a clear epsilon which is probably the only surviving letter of [θ]ε[οί] placed asymmetrically. This should become L. 1 and result in renumbering of the lines.

163. Peiraieus? (now in Bardo). Decree of the Paraloi, ca. 350–300 B.C. *SEG* XXXVII 102. *SEG* XL 133. G.Petzl, in *Das Wrack* (see our lemma no. 28) 389–391 no. 3 (ph.), after examining a squeeze, prints a new text with translation and commentary. In L. 1 he restores [Ἐπὶ - - -]νος ταμιεύοντος. Petzl reads in L. 3 [- - - Κ]λεισθένους Ἀθμ[ονεύς], observing that Dain's restoration [Κόνων] (cf. *SEG* XXXVII 102) rests upon his mistaken restoration of L. 6. Petzl reads LL. 4–13 as follows:

[ἀνὴρ ἀγαθ]ὸς καὶ δίκ[α]ι[ο]ς ὢ[ν διατε]-
[λεῖ εἰς τοὺς] Παράλους καὶ [νῦν καὶ ἐν]
[τῶι πρόσθε χ]ρόνωι, ἐπαινέ[σαι αὐτὸν]
[καὶ στεφαν]ῶσαι χρυσ[ῶι στεφάνωι]
[ἀπὸ numeral δραχμ]ῶν ἀνδραγα[θίας ἕνεκα]
[καὶ δικαιοσ]ύ[ν]ης τῆς ε[ἰς ἑαυτούς],
[νέμειν δὲ α]ὐτῶι μερίδα, ὅ[ταν θύωσι]
[τῶι Παράλωι], τοὺς ἱεροποι[οὺς ἀεί· ἀ]-
[ναγράψαι] δὲ τόδε τὸ ψήφ[ισμα εἰς στή]-
[λην ? καὶ] στῆσαι ἐν τῶ[ι Παραλίωι].

The honorand is a son of Kleisthenes of Athmonon.

164. Rhamnous. Decree of the soldiers at Rhamnous in honor of two men, ca. 325–300 B.C. *SEG* XLIII 25. P.Gauthier, *BE* (1997) 216, restores in LL. 12/13 στεφανῶσαι ἐκ[άτερ]ον [αὐ]τῶν.

165. Sounion. Decree, late 4th cent. B.C. *IG* II^2 1260. *SEG* XLV 128, 132.* G.R.Stanton, *ABSA* 91 (1996) 345–347 (ph.), rejects the attempt of D.Whitehead, *Demes* 389/390, 407, to identify this as a decree of the deme of Sounion, since it was found at the Cape, 'not in a place which might be claimed to be an agora of the deme' (cf. our lemma no. 151 [*IG* II^2 1180]), and since the military responsibilities mentioned in the decree seem to be those of the Athenian state, not of the deme. It may have been passed during the Four Years' War of 307–304 B.C. (so A.Wilhelm, *Beiträge* 7 [Vienna 1909] 57–60 no. 46); in 304/3 B.C. (as suggested to Stanton by G.J.Oliver *per ep.*); at any rate ca. 307/6–299/8 B.C. (so S.V.Tracy, the 'Cutter of *IG* II^2 1262' in *ADT* 39 note 20; 136–149). 'Overall, however, the indications are that this decree is one by the Athenians who happen to be stationed at Cape Sounion.' After studying the stone (EM 8106), Stanton suggests that a dotted rho might be read as the first letter preserved in L. 24. He regards *IG* II^2 1270, a decree of the soldiers stationed at Sounion, as a close parallel (see our lemma no. 166).

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166. Sounion. Decree of the soldiers stationed at Sounion, 298/7 B.C. *IG* II^2 1270. *SEG* XXVIII 106;* XLV 134. G.R.Stanton, *ABSA* 91 (1996) 346 (ph.), briefly mentions this inscription as a parallel to *IG* II^2 1260 (see our lemma no. 165) and after examining the stone (EM 8099), reports that nu at the beginning of L. 17 and iota at the beginning of L. 18, restored in previous editions, can be read on the stone.

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167. Athens. Decree of the Tarantinoi in honor of the hipparchoi and the phylarchoi, 282/1 B.C. Pedimental stele of 'Pentelic' marble with acroteria; L. 1 inscribed on a simple fascia above an ovolo moulding. Found intact in the Agora Excavations reused in the foundations of the Roman podium temple west of the Stoa Poikile; inv. no. I 7587. Ed.pr. J.McK.Camp II, *Hesperia* 65 (1996) 252–258 (ph.), who provides a translation and adduces as a parallel *SEG* XXI 525, a separate decree which was passed in the same year for these same cavalry officers by the hippeis alone. In L. 43 of both decrees, a clause of publication stipulates that a stele inscribed with the decree which precedes be erected 'in the Stoa of the Herms,' making the find-spots of the stelai possible indicators of the site of that structure. Camp identifies Thrasykles son of Thrasyllos of Dekeleia L. 27 as the victorious agonothetes in 271 B.C. (cf. *IG* II^2 3083) who set up his own tripod on his father's choregic monument above the Theater of Dionysos (cf. *IG* II^2 3056). The Tarantinoi here make their earliest appearance as a mercenary force in the Athenian cavalry.

Θεοί
Καλλίστρατος Τερμονίου Ἀχαι-
ὸς εἶπεν, ἐπειδὴ οἱ [ἵ]ππαρχοι καὶ
οἱ φύλαρχοι οἱ ἐπὶ Νικίου ἄρχον-
τος διατετελέκασιν ἄρχοντες
τὴν ἀρχὴν κατὰ το[ὺ]ς νόμους καὶ
ἐπιμεμέληνται τῶν σίτων ὅπως

ἂν κομίσωνται οἵ τε ἱππεῖς καὶ
[ο]ἱ Ταραντῖνοι ἐντελεῖς διατε-
τελέκασιν δὲ καὶ τὰ ἄλλ' ἅπαντα
καὶ ἰδίαι καὶ κοινεῖ φιλοτιμού-
μενοι περί τε τοὺς ἱππεῖς καὶ
τοὺς Ταραντίνους, ἀγαθεῖ τύχει·
δεδόχθαι τοῖς Ταραντίνοις ἐ-
παινέ[σ]αι τοὺς ἱππάρχους καὶ
τοὺς φυλάρχους Νικογένην Ἀρ-
κέσαντος Εὐωνυμέα, Ἀλκίμαχον
[Κλ]εοβούλου Μυρρινούσιον, v
[Διο]νύσιον Πυθοκρίτου Γαργήττιον,
[Μέ]νωνα Ἱππολοχίδου Ἱπποτομάδην,
Καλλίδημον Καλλιμάχου Εὐωνυμέα,
Καλλιάδην Ἀριστοφῶντος Στειριέα,
Λύσιππον Λυσίππου Κήττιον, v
Χαρίαν Χαρίου Κεφαλῆθεν, v
Ἀντίμαχον Κλεαγόρου Ἀχαρνέα,
Πρόξενον Προκλέους Φλυέα, v
Θρασυκλῆν Θρασύλλου Δεκελέα,
Ἀριστοφῶντα Ἀριστοτέλου Οἰναῖον,
Πύθωνα Πυθάρχου Ἀλωπεκῆθεν
καὶ στεφανῶσαι αὐτῶν ἕκαστον χρυσῶ[ι]
στεφάνωι κατὰ τὸν νόμον δικαι-
οσύνη[ς] ἕνεκα καὶ φιλοτιμίας
τῆς [ε]ἰς τε τοὺς ἱππεῖς καὶ τὸ τά-
γμα τῶν Ταραντίνων ὅπως ἂν καὶ
οἱ ἄλλοι ἵππαρχοι καὶ φύλαρχοι
οἱ καθιστάμενοι φιλοτιμῶνται
περί τε τοὺς ἱππεῖς καὶ τοὺς Τα-
ραντίνους εἰδότες ὅτι χάριτας
ἀξίας ἀπολήψονται τῶν εὐεργε-
τημάτων, ἀναγράψαι δὲ τόδε τὸ
ψήφισμα ἐν στήλει λιθίνηι τοὺς
γραμματεῖς τῶν ἱππάρχων καὶ
στῆσαι εἰς τὴν στοὰν τῶν Ἑρμῶν.

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5. We read the verb from stone and ph., Camp διατελέκασιν ‖ 10. We read from stone and ph. ΤΑΑΛΛΑΠΑΝΤ, Camp τὰ ἄλλα ἅπαντα

In *BE* (1997) 208, P.Gauthier rejects Camp's translation and commentary on LL. 7–9 'have taken care of the grain so that the hippeis and Tarantinoi with full rights were provided for' (253) and 'The Tarantinoi so provided are specified as ἐντελεῖς, "having full rights."' (254)

G. proposes that 'ἐντελεῖς se rapporte à τῶν σίτων (prolepse). Les officiers "ont veillé à ce que les *hippeis* et les *Tarantinoi* perçoivent leurs rations de grain complètes."'

In *ZPE* 115 (1997) 121–124, C.Habicht adds several prosopographical notes on the individuals named in the decree. He does not believe that LL. 7–9 concern the grain supply of the polis but only the proper provisioning of the hippeis and the Tarantinoi. He draws a close connection between this decree, *SEG* XXI 525, and the finding place of the lead cavalry tablets and the probable location of the Hipparcheion in the northwest corner of the Agora. On 123 note 24 he corrects the Druckfehler in L. 5.

R.Parker, *ZPE* 115 (1997) 136, independently of Gauthier (above), takes ἐντελεῖς in L. 9 as meaning full rations. 'Unfortunately this meaning cannot quite be extracted from the text as it stands, since the plural of σιτός [*sic*] is the neuter τὰ σιτά [*sic*]. We have therefore to accuse the stonecutter (or the author of the draft from which he copied) of assimilating what should have been ἐντελῆ to the gender of the word closest to it.'

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168. Rhamnous. Decree in honor of Thoukritos, 252/1 B.C. *SEG* XLI 86. *SEG* XLIII 30.* In *PAAH* (1995) [1998] 11, B.C.Petrakos discusses the topography and architecture of the πυλώριον, the συνέδριον, and the στρατηγίον mentioned in this decree, LL. 12/13. He accepts P.Gauthier's restoration of this last building; cf. *SEG* XLII 120.

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169. Rhamnous. Decree of the soldiers in Rhamnous in honor of the general Gorgippos, 225/4 or 214/3 B.C. *SEG* XLIII 40. P.Gauthier, *BE* (1997) 219, suggests that the syntax of the two propositions in LL. 7/8 can be better coordinated if we restore ὅπως ἂν μηθὲν ἀδίκη v ι[μα γίνηται καὶ ὑπάρχηι (or ἦι)] ἡ ἀσφάλεια τοῖς γεωργοῦσι πᾶσιν. He also asks whence came the danger which the general and his men averted in 225/4 or 214/3 B.C.

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170. Rhamnous. Decree of Athenian soldiers in Aphidna in honor of the general Nikomachos, 222/1 B.C. *SEG* XLI 90; XLIII 38, 64. For brief remarks on Aphrodite Hegemone and her possible association with the Athenian ephebes, see V.Pirenne-Delforge, *L'Aphrodite grecque, Kernos* Suppl. 4 (Athens 1994) 38–40; see our lemma no. 2357.

In *MGR* 20 (1996) 55–66, G.Bevilacqua comments especially on the ἐξιτητήρια sacrifices to Ἀφροδίτη Ἡγεμόνη LL. 12/13, collecting examples of such rites accompanying the leaving of office by magistrates in Athens (*IG* II² 1039 LL. 5, 57; 2221 LL. 20/21; *Syll.*³ 717 L. 42) and in Asia Minor. She argues that in this context, Aphrodite Hegemone was associated with Athena Soteira, Zeus Soter, Hestia, and the Charites as a protectress of civil magistrates and public concord. Her cult was not of considerable antiquity, as postulated by B.C.Petrakos, *PAAH* (1990) [1993] 23; it could not predate that of Demos and the Charites with whom this goddess was linked, 4th/3rd cent. B.C. She also rejects Petrakos' view that the epithet Hegemone has a warlike or military connotation.

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171. Rhamnous. Decree of the Athenians stationed in Rhamnous in honor of the general Antisthenes, after 216/5 B.C. *SEG* XLIII 41. P.Gauthier, *BE* (1997) 220, rejects the restoration of the ed.pr. in LL. 8/9 καὶ[λῶς ἀ]νά in favor of καὶ[τὰ μῆ]να and punctuates with a comma after Ῥαμνοῦντι in L. 11 but with none after ψηφίσματα in L. 10. He translates LL. 8–12 as 'il a payé à tous les autres corps de troupe, chaque mois, la solde qui leur revenait, comme le lui prescrivaient les lois et les décrets, ainsi qu'aux Athéniens en poste à Rhamnonte, se montrant dévoué envers tous.'

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172. Rhamnous. Decree in honor of the general Mneseides, after 207/6 B.C. *IG* II² 1309. *SEG* XLIII 43.* In *BE* (1997) 221, P.Gauthier suggests punctuating after [- - -]ιμένους in LL. 16/17 and reading ἐπεμελ[ήθη δὲ - - -].

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173. Aixone (Glyphada). Lex sacra of the deme Aixone, early 4th cent. B.C. *IG* II² 1356. *SEG* XXV 161;* XLII 1803. A.P.Matthaiou, *Horos* 10–12 (1992–98) 135–139 no. 1 (ph.), reports the discovery of a new fragment of this stele which was found in Glyphada and donated in 1988 to the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία by T.Arvanitopoulou. The Ἑταιρεία turned it over to the EM the same year. It is now EM 13479 which Matthaiou joins to frr. a and b to form the following new text. Fr. c which falls at the ends of LL. 9–14 is now lost. After adding a brief commentary and attributing the inscription to the deme Aixone, Matthaiou observes that another new fragment from the bottom of the stele has recently been found in Glyphada; it will be published soon by G.Steinhauer.

[- -] Stoich. 40
[. . . . . 35 . . . .]ο[. . 4 . .]
[. . . . . . . 16 . . . .] πυ[ρῶν ἡμ]ι[έ]κ[τε]ω :III: μέ[λι]τος {κοτ]-
[ύλης :III: ἐλαίο τρ]ιῶν κοτυ[λ]ῶν :IC: φρυγάνων :II: ἐπὶ δὲ τὴ[ν]
[τράπεζα]ν, κω[λ]ῆν, πλευρὸ[ν] ἰσχίο, ἡμίκραιραν χορδῆ-
[ς· v Ἡρώ]ινης ἱερείαι ἱερεώσυνα :Γ:, τὰ δέρματα ἐκ τῶν
[ἡρ]ωινίων? ἁπάντων, εὐστ[ô] τελέο :ꜰꜰꜰ:, δεισίας κρεῶν,
πυρῶν ἡμιέκτεω :III: μέλιτος κοτύλης :III: ἐλαίο τριῶν κ-
οτυλῶν ⟨:⟩IC⟨:⟩ φρυγάνων :II: ἐπὶ δ[ὲ] τὴν τράπεζαν κωλῆν, πλε-
υρὸν ἰσχίο, ἡμίκρα[ι]ραν χ[ορδ]ῆς· v Διονύσ[ο] Ἀν[. . .] ἱε-
ρείαι ἱερεώσυνα :Γ: τὸ δέρ[μα τô τε]λέο, ἐπ[ὶ δ]ὲ τὴν τρά-
πεζαν κωλῆν, πλ⟨ε⟩υρὸν ἰσχ[ίο, ἡμίκραιραν] χορδῆς· v Ἥ-
ρας ἱερείαι ἱερεώσυνα :Γ: [τὸ δέρμα? ἅπαντ]ος εὐστô τ-
ελέο :ꜰꜰꜰ: δεισίας κρεῶν, π[υρῶν ἡμιέκτεω :III:] μέλιτος
κοτύλης :III: ἐλαίο τριῶν κο[τυλῶν :IC: φρυγάν]ων [:I:] ἐ[πὶ δ]ὲ
τὴν τράπεζαν κωλῆν, πλευρὸ[ν ἰσχίο, ἡμίκραιραν χο]-
ρδῆς· v Δήμητρος Χλόης ἱερε[ίαι ἱερεώσυνα :Γ: δεισί]-
ας κρεῶν, πυρῶν ἡμιέκτεω :III: μέ[λιτος κοτύλης :III: ἐλαί]-
ο τριῶν κοτυλῶν :IC: φρυγάνων :II: ἐ[πὶ δὲ τὴν τράπεζαν κ]-

ωλῆν, πλευρὸν ἰσχίο, ἡμίκραιρα[ν χορδῆς· v . . . . 7 . . .]
ας ἱερείαι ἱερεώσυνα :Γ: τὸ δέρμ[α τô τελέο, δεισίας]
κρεῶν, πυρῶν ἡμιέκτεω :ΙΙΙ: [μέλιτος κοτύλης :ΙΙΙ: ἐλαίο τ]-
ριῶν κοτυλῶν :ΙϹ: φρυ[γάνων :ΙΙΙ: ἐπὶ δὲ τὴν τράπεζαν κωλ]-
ῆν, πλευρὸν ἰσχ[ίο, ἡμίκραιραν χορδῆς· . . . . . 9 . . . . ἱ]-
ερείαι ἱερε[ώσυνα :Γ: . . . . 24 . . . .]
⊢: μέλιτος [κοτύλης :ΙΙΙ: . . . . 24 . . . .]
οἶνο χô[ν . . . . 33 . . . .]
ΙΤΑ[. . . . . 37 . . . .]
[- -]

Matthaiou attributes this inscription to the same cutter as that of EM 13483, our lemma no. 149. For discussion of the topography of the deme of Aixone see our lemma no. 8.

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174. Eleusis. Sacrificial calendar, ca. 330–270 B.C. *IG* II² 1363. *SEG* XLIV 64.* K.Clinton, *op.cit.* (see our lemma no. 20) 114/115, interprets this inscription not as a deme document but as an Eleusinian 'edition' of the official state calendar, 'i.e. it displays only those parts of the State Calendar that pertain to the priests and priestesses of the Eleusinian sanctuary.' Its mention of the Thesmophoria, however, is no guarantee that this festival at Eleusis was administered by the state rather than by the deme of Eleusis.

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175. Athens. Arbitration document (?) in Doric dialect, 2nd cent. B.C. *SEG* XXI 484. *SEG* XXXIX 154; XL 295. S.L.Ager, *op.cit.* (our lemma no. 2340) 470 no. 164 IV, reprints the text and associates this inscription with a territorial dispute between the Cretan cities of Lato and Olous, ca. 121–109 B.C., because of the possible mention of the Βο[λοέντιοι] L. 7. It is possible that Mylasa may have functioned as an arbitrator, L. 3 [- - - Μυλ]ασέων. Cf. M.W.Baldwin Bowsky, *Hesperia* 58 (1989) 340/341; *SEG* XXXIX 154. A.Chaniotis, *op.cit.* (our lemma no. 1206) 51 note 263, suggests an earlier date, ca. 200–150 B.C., on the basis of the letterforms.

In *Cutters* 91, however, reading from a squeeze, S.V.Tracy pointed out that the text in L. 3 is ΑΣΣΩΝ. He assigns it to his Cutter of *IG* II² 1131, ca. 200 B.C.

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176. Athens. Inventory of the Tamiai of Athena and the Other Gods, ca. 320/19 B.C. *IG* II² 1471. *SEG* XXXVIII 138; XLII 229. S.D.Lambert, *ZPE* 110 (1996) 84–86, after autopsy of the stone, offers the following new readings and restorations in LL. 12–19, which differ in some essentials from the text of D.Harris printed in *SEG* XXXVIII 138. LL. 12/13 ἑκατοστὴ[ν number of phialai ἃς (or ἣν) ἐπο(ί)ησεν] Νικοκράτης ἐκ Κολωνοῦ ἐ[[πὶ Νεαίχμου ἄρχο]ντος, σταθμὸν ΡΗΡ ΔΔΔΔΙΙΙ[. .]. In LL. 13–15 he reads [τῶ|ν αὐτῶν φιάλαι τρε]ῖς ἃς Ἀρχεφῶν Ἐρχ[ιεὺς ἐπό|ησεν, ἐφ' αἷς τὸ Σ(?), στα]θμὸν ΡΗΡ[Δ]Δ[ΔΔΙΙΙ? . . .]. In LL. 16–19 Lambert reads

[. . . . . . . 15 . . . . ἐ]πόησε[ν . . . . . . 14 . . . .]
[. . . . . . . 16 . . . .]ΔΔΔ[. . . . . 17 . . . .]
[. . . . . 17 . . . .]ΙΣ[. . . . . 17 . . . .]
[. . . . . 18 . . . .]Θ[. . . . . 17 . . . .]

Pointing out that the weight of the batch of gold phialai in LL. 10–13 is 590.5 dr. or a higher figure below 591 dr. and that the cost of making gold phialai was ca. 6.5% of their value, Lambert observes that 'if precisely that cost is assumed, 1 talent of current Attic silver will, at a 9.5:1 ratio, buy 590.5 drachmas of gold.' Exactly this same ratio of the value of gold to silver can be seen in *IG* II² 1672 of 329/8 B.C., J.R.Melville-Jones, *AJAH* 3 (1978) 184–187. Lambert suggests that the funds expended on the phialai originated in a 1% tax on property sales in Attica (cf. the rationes centesimarum, *IG* II² 1594) which produced more than 2 talents of Attic silver value. It was then decided to buy one talent's worth of gold phialai from each of two regular suppliers, Nikokrates and Archephon.

These two attestations of a gold–silver ratio of 9.5:1 at either end of the 320s may indicate not simply a dip in gold prices but an increase in the value of silver contemporary with a decline in production of the Laureion mines. Lambert suggests that the remarkable consistency of this exact ratio over a period of almost a decade was not 'simply due to the free play of market forces ... but some artificial factor must have been at work, the most obvious, but not, I think, the only possibility being state intervention.'

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177. Athens and Brauron. Inventories of offerings to Artemis Brauronia, 355–334/3 B.C. *IG* II² 1514–1525; 1528–1531; *SEG* XLIV 66. Cf. *SEG* XL 150.* E.L.Brulotte, *op.cit.* (our lemma no. 328) 337–359, summarizes recent work on these documents by T.Linders and J.Tréheux, especially the issue of the στήλη and the 'items not on it' (*IG* II² 1518 LL. 63/64; 1524 LL. 98/99 and 173/174). He reconstructs the annual procedure as consisting of the priestess at Brauron handing over each year to the stonecutter a portable list on which she had noted the dedications made during the year. The contents of this list were then inscribed 'on the stele.' Next 'the epistatai would use a check-list drawn from "the stele" and go around the sanctuary checking the contents of the list against the contents of the buildings where offerings were placed. During this procedure they also recorded additional information such as the deterioration of an offering or the existence of a dedication that did not appear on their list.... This list was then sent to Athens and its contents inscribed on a stele placed in the Brauronion on the Acropolis. The items not appearing on the portable check-list of the *epistatai* were then recorded as "not on the stele."' (343)

Brulotte (345–359) examines the placement of offerings to Artemis, stressing that all physical features mentioned in these inventories were located in her sanctuary at Brauron, not on the Acropolis. First are offerings wrapped around, held by, or placed on statues; inconclusive review of theories as to the number and location of such statues (345–349). The diadromos was probably used to store items such as those utensils and furniture listed in *SEG* XXXVII 34 (349–352). Offerings hung or nailed ἐν τῆι παραστάδι, an interior doorjamb of a room

(352/353). Offerings hung or nailed πρὸς τῶι τοίχωι (353–355). On columns (355) and in boxes; πλαίσια, open frames for displaying garments; and κιβώτια (355–359).

The inventories found at Brauron together with most of the other inscriptions from this site remain unpublished, but in *PAAH* (1995) [1997] 266, B.C.Petrakos reports that 33 years after the death of the excavator I.Papademetriou, 'these inscriptions are being prepared for systematic publication.'

For a good summary of the evidence for a connection between the sanctuaries of Artemis at Brauron and on the Acropolis from the time of Peisistratos onward, see E.L.Caronna, *RAL* 7 (1996) 178/179.

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178. Athens. Inventory, 336/5 B.C.? *IG* II^2 1526. *SEG* XXXIX 162.* G.le Rider, *op.cit.* (cf. our lemma no. 700) 66, argues that the suggestion of M.-F.Baslez (*SEG* XXXIX 162) to restore Col. II LL. 22/23 [Μακεδο]|νικοὺς Φιλιππείους ([δαρ]|εικούς, *IG*) cannot be accepted. Pointing out that the word δαρεικός is used in this document as a generic term for 'gold coin,' he considers whether the use of the word indicates recent introduction of the gold coinage of Philip II. At Delphi, where Philip played an important role beginning in 346 B.C., the term Φιλίππειοι χρυσοί is found in a contemporary document (*CID* II 76 Col. II LL. 9/10; spring, 335 B.C.), probably because the Delphic treasurers were more familiar with this coinage.

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179. Athens. Inventory of the Asklepieion, 248/7 B.C. *IG* II^2 1534B. *SEG* XLI 97,* 1856; XLII 130, 1803. C.Habicht, *Horos* 10–12 (1992–98) 21–26, recognizes in the name Σθέννις in L. 5 a member of a well-known family of sculptors (cf. *SEG* XLI 97). The first representative is Σθέννις Ὀλύνθιος (Paus. 6.16.8; 6.17.5), a contemporary of Lysippos (Pliny, *NH* 34.51), who came to Athens after the destruction of his city by Philip II in 348 B.C. and became a naturalized Athenian enrolled in the deme Diomeia. His signature is found on *IG* II^2 3829 and 4902 from Athens, *IG* VII 279 from the Amphiareion at Oropos, and *IG* XIV 1149 from Rome. His works are mentioned by Strabo 12.546C; Plutarch, *Lucullus* 23; Appian, *Mithridates* 371/372; Pliny, *NH* 34.90.

The sculptor Ἡρόδωρος Σθέννιδος Ἀθηναῖος, known from two signatures at the Amphiareion (*IG* VII 315 and *SEG* XV 289) and one near Thebes (*BCH* 16 [1892] 471/472, as restored by M.Holleaux), was probably the great-grandson of Sthennis of Olynthos and the son of the Sthennis who is named in L. 5 of the new fragment of *IG* II^2 1534.

Habicht also adduces another Athenian sculptor, a son of Sthennis, known from a 3rd-cent. B.C. dedication from Lindos, *I.Lindos* 103, Καλλιάδης. Cf. also the homonymous father of an Athenian sculptor attested at Delphi (*F.Delphes* III.4.209) and another Kalliades at Athens (Tatian, *Adversus Graecos* 34 [p. 36.14 Schwartz]) probably in the 4th cent. B.C.

For the important role played by the sanctuary of Asklepios at Athens in the development and proliferation of inscribed anatomical votives, see our lemma no. 2359.

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180. Athens. Inventory of silver phialai, ca. 330–322 B.C. Cf. *IG* II^2 1553–1578; *SEG* XVIII 36; XXI 561; XXV 177–180. Cf. *SEG* XLIV 67.* Small fragment of 'bluish marble, probably Hymettian,' found in the Agora Excavations; inv. no. I 4665. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 452/453 no. 15 (ph.), who attributes this to the same stele as *SEG* XXV 180, positioned below it either in Col. I or II or in a hypothetical Col. III or IV.

- -
[- - - - - - - - -]λι̣η[- - - - - - - -]
[- - - - - - -] φιάλη̣[ν σταθμόν: Η] in rasura
[- - - - - - - - - - - - - - - - - - -] vacat?
4 [- - - - - -]ο̣σερμοδ̣οκ̣[- - - - - -]
[- - - - - - -]ην̣α̣ιωιοι[- - - - - - -]
[- - - -]υπον φιάλην̣ σ̣[ταθμόν: Η] in rasura
[- - - - - - - - - - - - - - - - - - - -] vacat
8 [- - - - - - -]ω̣νοσ̣ομ̣ι̣[- - - - - - -]
[- - - - - - -]α̣ρχονε̣[- - - - - - -]
[- - - - - - - - -]ο̣ν̣[- - - - - - - -]
- -

4. [- - -]ο̣ς Ἑρμοδ̣όκ̣[ου - demotic -], unattested at Athens, or Ἑρμολ̣όχ[ου], Walbank ‖ 5. [- - - ἐν Κυδαθ]ην̣α̣ίωι οἰ[κοῦντα] or οἰ[κοῦσαν], Walbank ‖ 8. We dot the M per the description of strokes in the commentary, Richardson. [- - -]ω̣νος Ὀμ̣ε̣[λ - - -] or Ὀμ̣ι̣[- - -] or Ὀλ̣υ̣[μπι - - -], Walbank ‖ 9. [- - - μ]α̣ρχον ἐ̣[ν - - - οἰκοῦντα], Walbank ‖ 10. a slave's occupation followed by [φιάλην σταθμ]ό̣ν̣[: Η], Walbank; we correct his punctuation.

For this category of inscriptions see in general S.C.Todd, *op.cit.* (our lemma no. 44) 191/192.

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181. Athens. Inventory of silver phialai, ca. 330–322 B.C. Cf. our lemma no. 180. Small fragment of 'bluish white, micaceous Pentelic' marble, found in the Agora Excavations; inv. no. I 5490. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 453–455 no. 16 (ph.), who attributes this piece to the above series on the authority of D.M.Lewis. He believes that it is from the same stele as our no. 182 (his no. 17), but that the context is obscure.

Stoich.

- - - - - - - - - - - - - - - - -
[- - - - . . .5. .]λ̣[.]σθο[- - - -]
[- - - - . .4. .]δασδιω[- - - -]
[- - - - - . .]ιχονσμι[- - - -]
4 [- - - . . .]κοι χόες πέντ[ε - - -]
[- - -]ς Πολυαρα Χολαρ̣[- - -]

- - - - - - - - - - - - - - - - -
[- - - - .]γαμιο̣ρευσχο̣[- - - -]
[- - - - - .]ιδηστιμη[- - - - - -]
[- - - - - - . . .⁶. . .]λ̣ευ[- - - - -]
[- - - - - - - . . . .⁷. . .]κ̣[- - - - -]
- - - - - - - - - - - - - - - - -

1. [- - -]λ̣[η]ς Θο[- patronymic -] ‖ 2. [Διών]δας Δίω[νος] *PA* 4524 ‖ 3. [- - -]ι̣χον Σμι[- - -] ‖ 4. [ἐκ] Κοί(λης) (Walbank consistently misprints Κοιλῆς.) ‖ 5. [- - -]ς Πολυαρά(του) Χολαρ(γεύς) *PA* 11800 ‖ 6. γαμι abbreviation of γαμικός; Ὀ̣ρεύς, name?; χό̣[ες] or Χο̣[- - -] ‖ 7. [- - -]ίδ̣ης or [ἐκ Κο]ίλ̣ης τιμή or [- - -]ίδ̣ης Τιμη[σι - - -] ‖ 8. [- - -]λ̣εύ[ς] or [- - -]δ̣εύ[ς] Walbank.

182. Athens. Inventory of silver phialai, ca. 330–322 B.C. Cf. our lemma no. 180. Small fragment of 'bluish white micaceous Pentelic' marble, found in the Agora Excavations; inv. no. I 4695. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 455–457 no. 17 (ph.), who attributes this piece to the above series on the authority of D.M.Lewis. He believes that it is from the same stele as our no. 181 (his no. 16): 'The relationship between these two fragments is likely to be very close, perhaps even touching' (456), but the context is obscure.

Stoich.

- - - - - - - - - - - - - - -
[- - - .]λ̣υλ̣[.]ατ[- - - -]
[- - - .]χόες ὀκ[τώ - - -]
[- - - ἐ]ννέα φ[- - - - -]
[- - - .]αμφιδ[- - - - - -]
[- - - .]υ̣λαμ[- - - - - -]
[- - - .]φ̣ιαλ̣[- - - - - -]
[- - - .]κοτ[- - - - - - -]
[- - -]ηστ[- - - - - - - -]
[- - -]λο[- - - - - - - - -]
[- - - .]ι̣[- - - - - - - - -]
- - - - - - - - - - - - - - -

3. [ἐ]ννέα φ[ιάλαι] ‖ 4. 'Αμφιδ[- - -] or ἀμφιδ[έα] or ἀμφιδ[έραιον] or ἀμφὶ δ[- - -] ‖ 5. [- - - ο]υ̣ Λαμ[πτρεύς] ‖ 7. κοτ[ύλη]? ‖ 8. [name or demotic]ης τ[ιμή] or [- - -]ης Τ[- - -] 'If this is a demotic, it should be either [- - -]ίδ̣ης or [ἐκ Κο]ίλ̣ης, as in 16' [our no. 181], Walbank.

183. Athens. Inventory of silver phialai? ca. 330–322 B.C. Cf. our lemma no. 180. Small fragment of 'micaceous, bluish white Pentelic' marble, found in the Agora Excavations; inv. no. I 5593. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 457 no. 18 (ph.), who believes that it is from the same stele as *IG* II^2 1667 (our lemma no. 184).

Stoich.

- - - - - - - - - - - - - -
[. .⁴. .]Λ̣Ι̣Τ̣Α̣Ι̣Ε̣[- - - -]
[δ]ώ̣δεκα παρα̣[- - -]
ι̣μοσκυδιμ[- - - - - -]
[.]ε̣υς κοτύλη[- - -]
σ̣[.]υμηλου[- - - - -]
κοντα ὀκτ̣[ώ - - - ο]-
υ̣ [ἐ]κ Κοίλ̣[ης - - -]
- - - - - - - - - - - - - -

3. name + patronymic Κυδ[ίμου], cf. *PA* 8934, or [- - -]ι̣μ̣ος Κυδ(αθηναιεύς)? ‖ 5. [- - -]ς [Ε]ὐμήλου Walbank.

184. Athens. Inventory of silver phialai? ca. 330–322 B.C. *IG* II^2 1667. M.B.Walbank, *Hesperia* 65 (1996) 457/458 no. 19, prints a new text based on readings from a squeeze in Princeton. He rejects Kirchner's attribution of this fragment to the Eleusinian accounts *IG* II^2 1666 and suggests that it belongs, together with our lemma no. 183 (his no. 18), to the above category, 'but the terminology is obscure.'

Stoich.

- - - - - - - - - - - - - - - - -
[- - - . . . . .⁹. . . .]ι̣[- - - -]
[- - - . . . .⁸. . . .]εολ[- - -]
[- - - . . .⁶. . .]ν̣αα̣ρι̣[- - -]
[- - - . . .⁵. .]ιχ̣ονφ[- - - -]
[- - - . .⁴. .]τ̣ερωιφ[- - - -]
[- - - . . . .]ς Χολαργ[- - -]
[- - - . .]ησπεντε[- - - -]
[- - - .]ε̣νμεν[- - - - - -]
[- - -]φω̣ν[- - - - - - - -]
- - - - - - - - - - - - - - - - -

5. [δευ]τ̣έρωι ‖ 6. [- - - ου]ς Χολαργ[εύς] Walbank.

185. Panakton (Kavasalla). Inventory of military equipment, 343/2 B.C. Fragment of a stele of 'Pentelic' marble, broken at top and bottom; found in 1992 in excavations of the Stanford Skourta Plain Project; inv. no. 1992-300. Ed.pr. M.Munn, *Boeotia Antiqua* 6 (1996) [1998] 52/53 (ph.), who links this inventory, perhaps of a long-neglected storeroom, with the Athenian mobilization to defend Panakton against the Boiotians, alluded to in Dem. 19.326. Translation of LL. 7–17.

\- -
[- - -]ς 𐅆𐅅ΗΗΗΗ̣[- - -]
[- - -]σ̣ο⟨ι⟩ ΓΙ, σταθμὸν σ[τατῆρες - - -]
[- - -] σταθμὸν στατῆρες ΙΙΙΙ [- - -]
[- - - αὐ]λοὶ φύσαις δύο, σταθμὸν στα[τῆρες - - -]
[- - -]ς ΙΙΙ, σταθμὸν στατῆρες ΓΙΙΙΙ· σφῦ[ρα χαλκ]-
[ευτικ]ὴ {μ}ία, σταθμὸν στατῆρες ΙΙΙ· φ[- ca. 2 -]Λ̣ΙΔ̣[- - ca. 5 - -]
[β]εβρωμένα Ι· τοξεύματα ἀκίδας οὐκ ἔχ[οντα]
ἀπτερωμένα 𐅅ΗΗ𐅄· ἕτερα τοξεύματα ἄπτε[ρα]
ἄνευ ἀκίδων Χ𐅅ΗΗ𐅄. ἀκίδες σκυθικαὶ ΧΗΗ̣[.]
σώρακοι τρεῖς κενοὶ οὐχ ὑγιεῖς ἄνευ ἐπιθημ̣[ά]-
των· σχασ⟨τ⟩η⟨ρ⟩ία καταπάλτου· οἰστοὶ καταπάλ[του]
ἄπτεροι 𐅄ΔΔΓΙ· ἕτεραι ἀκίδας οὐκ ἔχουσαι ΔΓΙ[.]·
ἀκίδες τούτων ΔΙΙΙ· κιβώτιον, ἐν ὧι ΔΙ οἰστοί, οὐ[χ ὑ]-
γιές· σαύνια ΗΔΔΙΙΙΙ· ἀκόντια ΔΔΓΙΙΙ, λογχία οὐ[κ ἔ]-
χοντα ΙΙΙΙ, ⟨ὧ⟩ν οἱ παλαιοὶ ΓΙ· τούτων εἷς δεδεμένο[ς],
ἕτερος ἐρρωγώς. ταῦτα π[ά]ντα παρέδωκα Δημοκ-
[λ]εῖ Κλεοκρίτου Ἀχαρνεῖ ἐπὶ Πυθοδότου ἄρχοντ-
[ος]. vacat

6/7. Perhaps φ[ια]λ̣ίδ̣[ια διαβ]εβρωμένα, Chaniotis, but there is apparently only one.

186. Athens. Fragmentary financial document, ca. 400 B.C.? Small fragment of 'bluish white, micaceous Pentelic' marble found in the Agora Excavations; inv. no. I 4219. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 439/440 no. 4 (ph.), who suggests, among other possibilities, that it could belong with *SEG* XXI 547.

\- - - - - - - - - -
[- - -]ται̣[- - -]
[- - -]ⱵⱵ v [- - -]
[- - -]ΔΔΓ̣[- - -]
[- - - .]Δ̣Ⱶ̣[- - -]
\- - - - - - - - - -

187. Athens. Fragmentary financial document, ca. 400 B.C. Small fragment of 'micaceous Pentelic' marble found in the Agora Excavations; inv. no. I 2156. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 444/445 no. 8 (ph.), who identifies it as part of a late 5th-/early 4th-cent. B.C. treasure inventory such as *IG* II² 1370 + 1371 + 1384 from the Opisthodomos of the Parthenon.

Stoich.

\- - - - - - - - - - - - - - - - - - -
[- - - . . . .8. . . .]φα̣ι̣[. .]ν[- - -]
[- - - ὀπισθ]οδομο[. . .]δ[- - -]
[- - - . .4. .]οντες: σω[.]τ[- - -]
[- - - . .] ὀπισθ[ο]δομο[- - -]
[- - -]ωνκατ̣α̣χρυ̣[.]ω̣νο[- - -]
[- - -]τοσ[.]α̣[.]μον̣του̣[- - -]
[- - - . . χρ]ύ̣σιον τιν̣[- - -]
vacat

1. [ἐλε]φα̣ν̣[τί]ν[η]? ‖ 2. [ἀριθμῶι καὶ σταθμῶι ἐκ τõ ὀπισθ]οδόμο? ‖ 3. [καὶ συνάρχ]οντες: Σω[.]τ[- - -]? a name such as Sostratos ‖ 4. [ἀριθμῶι καὶ σταθμῶι ἐκ τõ] ὀπισθ[ο]δόμο? ‖ 5. [- - -]ων κατ̣α̣χρύ̣[σ]ω̣νο[- - -] or κατ̣α̣χρύ̣[σ]ω̣ν ο[- - -] ‖ 6. [- - -]το σ[τ]α̣[θ]μόν̣ Walbank.

188. Athens. Fragmentary financial document, ca. 400 B.C. Small fragment of 'bluish, micaceous Pentelic marble' found in the Agora Excavations; inv. no. I 6760. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 442–444 no. 7 (ph.), who suggests the above date on the basis of the letterforms and proposes several possible associations with known financial records such as the 5th-cent. B.C. law code (*IG* I³ 239–241) or the record of the sales of the confiscated property of the Thirty (*IG* II² 1579+; *Agora* XIX P2).

Col. I

\- - - - - - - - - - - - -
[- - - - - - -]α̣ς v v v
[- - - - - - - - -] vacat
[(Heading?) - - -] vacat
[- - - - - - -]ι: οι v v
[- - - - - - - - - -] vacat
[- - - - - - - - - - -]ν̣ι
\- - - - - - - - - - - - -

Col. II

\- - - - - - - - - - - - - -
vacat
ΔΓⱵⱵ̣[- - - - - - - -]
vacat
ΙΙΙ v [- - - - - - - -]
vacat
ⱵΙΙΙ[- - - - - - - - -]
\- - - - - - - - - - - - - -

189. Athens. Fragmentary financial document, early 4th cent. B.C. Small fragment of 'Pentelic' marble, found in the Agora Excavations; inv. no. I 4799. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 440/441 no. 5 (ph.), who considers a possible resemblance to the Erechtheion accounts but is more inclined to view it as part of a temple inventory from the early 4th cent. B.C.

\- - - - - - - - - -
[- - -]ε̣[- - -]
[- - -]ντο[- - -]

[- - -]εφεν[- - -]
[- - -]και[- - -]
[- - -]νδρια[- - -]
[- - -]τονε[- - -]
[- - -]ταν[- - -]
[- - -]νε[- - -]
- - - - - - - - - - -

3. [ὀρό]φεν ? or [χάρτες εἰς ἐγγρα]φὲν [ἀντιγράφων] cf. *IG* I³ 477 LL. 1/2 ‖ 5. [ἀ]νδριά[ς] cf. *IG* II² 1500 L. 16; 1501 L. 5 ‖ 7. [ἐπὶ τῆς - - - πρυ]ταν[είας] ‖ 8. [πρυτ]ανε[ίας] Walbank.

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190. Athens. Fragmentary financial document? early 4th cent. B.C.? Small fragment of 'Pentelic' marble found in the Agora Excavations; inv. no. I 2104. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 441/442 no. 6 (ph.).

'Semi-Στοιχ.?'

- - - - - - - - - - -
[- - - - - .]οι[- - -]
[- - - - - .]υδ[- - -]
[- - - - .]χον[- - -]
[- - - .]ατ[- - -]
[- - -]διν[- - -]
[- - - .]αν[- - -]
- - - - - - - - - - -

2. [Θ]ού[δημος] [*sic*] ‖ 3. [ἄρ]χον[τος] or [συναρ]χόν[των] ‖ 4. Two suggested restorations for these two letters. ‖ 5. Possibly a number, e.g., ΔΙΙ Walbank.

Marble type, letterforms, and spacing all seem to ed.pr. to resemble those on *IG* II² 476 or perhaps more likely *IG* II² 1382, an inventory of the early 4th cent. B.C. He assays a restoration of LL. 1–5 with 30 letters per line which we forbear to reprint.

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191. Athens. Fragment of a financial document, ca. 400–330 B.C.? Small fragment of 'bluish white, micaceous Pentelic' marble, found in the Agora Excavations; inv. no. I 6452b. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 464/465 no. 25 (ph.).

- - - - - - - - - - -
[- - -]ονικος [- - -]
[- - -] vacat [- - -]
[- - -] vacat [- - -]
[- - -]δο vacat [- - -]
[- - -] vacat [- - -]

[- - -]𐅄ΔΔ v [- - -]
[- - -]ς vacat [- - -]
[- - -]αδο v [- - -]
- - - - - - - - - - -

1. [- - -]όνικος [ἀνέθηκεν]? Walbank.

---

192. Athens. Fragmentary financial document, ca. 350 B.C.? Small fragment from the upper left corner of a pedimental stele of 'bluish white, micaceous Pentelic' marble, found in the Agora Excavations; inv. no. I 6430. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 448/449 no. 12 (ph.), who suggests that it is from a treasure inventory closely related to *IG* II² 1455.

[Θ]εο[ί]
[τ]άδε προ[σπαρέδοσαν ταμίαι? - - -]
[.]ελλ[- - -]

1/2. [οἱ ἐπὶ Θε]έλλ[ου ἄρχοντος] 351/0 B.C., Walbank.

---

193. Athens. Fragment of a financial document, ca. 350 B.C. Small fragment of 'bluish, micaceous Pentelic' marble found in the Agora Excavations; inv. no. I 6452a. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 449/450 no. 13 (ph.), who observes that 'the absence of letters makes dating a problem, but the use of Pentelic marble rather than Hymettian and the spacing suggest an early- or mid-4th-century date.'

- - - - - - - - - - -
[- - -]⊢⊢ v [- - -]
[- - -] vacat [- - -]
[- - -]⊢⊢⊢[- - -]
[- - -]⊢⊢⊢ΙΙ[- - -]
[- - -] vacat [- - -]
[- - -]⊢⊢⊢ v [- - -]
[- - -]ΙΙ v v [- - -]
[- - -]⊢⊢[- - -]
- - - - - - - - - - -

---

194. Athens. Fragment of a financial document, ca. 350 B.C. Fragment of 'bluish white, micaceous Pentelic' marble found in the Agora Excavations; inv. no. I 4399. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 450–452 no. 14 (ph.), who views it as some sort of inventory. LL. 1–6 are stoichedon, as are 8–14 but with different checker patterns. L. 7 and perhaps L. 12 are probably headings.

Stoich.

- - - - - - - - - - - - - -
[- - - - - - - - - -]α̣θη̣[. .⁴. .]
[- - - - - - - - - -]ησιδ[. .⁴. .]
[- - - - - - - - - -]ονημιλ̣[. . .]
4 [- - - - - - - - - -]ρνεο̣ν̣ι̣η[. .]
[- - - - - - - - - -]ρ̣χιζιαν̣[. .]
[- - - - - - - - - -]ηκ̣ερι̣ωι̣[. .]
[- - - - - - - - - -]δ̣ελφινιο̣[. .]
8 [- - - - - - - - - -]ν̣δυοαργ[.]
[- - - - - - - - - -]ιζιαν̣κα[.]
[- - - - - - - - - -]υτων[. .⁴. .]
[- - - - - - - - - -]τεραιπρ̣[.]
12 [- - - - - - - - - -]σινιονσ̣[.]
[- - - - - - - - - -]τ̣ονημι[. .]
[- - - - - - - - - -]ι̣μ̣ο̣[. . .]
- - - - - - - - - - - - - -

1. Ἀ̣θη̣[ν - - -]? ‖ 3. [- - - τ]ον ἡμιδ̣[- - -]? a fraction of a weight, volume, or value? ‖ 7. Δ̣ελφίνιο̣[ν]? ‖ 8. δύο ἀ̣ργ[υρ - - -]? ‖ 10. [α]ὐτῶν or [σταθμὸν το]ύτων? ‖ 11. [δευ]τέρω̣ι πρ̣[- - -] or [δευ]τέρα̣ι πρ̣[υτανείαι]? ‖ 12. [Ἐλευ]σίνιον ‖ 13. [- - -]τ̣ον ἡμι[- - -]? Walbank.

195. Athens. Fragmentary financial document, ca. 350 B.C.? Small fragment of 'blue-white Hymettian marble with white streaks' found in the Agora Excavations; inv. no. I 1615. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 445/446 no. 9 (ph.), who suggests that it very closely resembles *IG* II² 1436 of 350/49–349/8 B.C.

- - - - - - - - - - -
[- - -]υδ[- - -]
[- - -]ρι̣[- - -]
[- - -]ε̣τε̣[- - -]
4 [- - -]οπι[- - -]
[- - -]ιαν[- - -]

2. [ἀ]ρι̣[στεῖον] or [θυμιατή]ρι̣[ον] or [ἐπά]ργ[υρον] ‖ 3. ἑ̣τέ̣[ρ - - -] or σ̣τέ̣[φανος] ‖ 4. ὀπι[σθοδομ - - -] Walbank.

196. Fragmentary financial document, ca. 350 B.C. Three joining fragments of 'micaceous Pentelic' marble preserving a narrow strip from an opisthographic stele preserving only the ends of the lines on Face A and the beginnings of the lines on Face B, found in the Agora Excavations; inv. no. I 1770. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 446/447 no. 10 (ph.), who notes similarities with *IG* II² 1641a, record of the Delian Amphiktyony.

Face A

- - - - - - - - - -
[- - - - - -]εν
[- - - - - - -]εδι
[- - - - - -]δρα
4 [- - - - -]εο v
[- - - -]υ̣δ[ρί]α v
[- - - -]εξα[.]ο
[- - -]ουν̣εθ[εν?]
8 [- - - -]ρ̣ησεν v
[- - -]τ̣οισοισ v
[- - - -]κοσίους
[- - -]τ̣ε[.]οιη v
12 [- - -]σ[.]δων v
[- - - -]ιπον v
[- - -]ξοιον v
[- - -]α̣υλης v
16 [- - -]τ̣ενος v
[- - - -]ι̣κον v
[- - - -]α̣[. v]
- - - - - - - - - -

Face B

- - - - - - - - - -
κ[- - - - - - -]
20 ο[- - - - - - -]
τ[- - - - - - -]
δ[- - - - - - -]
σ[- - - - - - -]
24 v [- - - - - -]
τ[- - - - - - -]
v̇ [- - - - - - -]
δ[- - - - - - -]
28 v [- - - - - -]
μ[- - - - - - -]
α[- - - - - - -]
v [- - - - - -]
32 ν[- - - - - - -]
θ[- - - - - - -]
α[- - - - - - -]
v [- - - - - -]
36 v [- - - - - -]
- - - - - - - - - -

9. τ̣οῖς οἰσ[ί(ν)]? ‖ 11. or τ̣ε[.]υ̣οιη? ‖ 12. or [προ]σό̣δων? ‖ 17. [λε]υ̣κόν? Walbank.

197. Athens. Fragmentary financial document, ca. 350 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations; inv. no. I 4644. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 447/448 no. 11 (ph.).

'Semi-ΣΤΟΙΧ.'

- - - - - - - - - - - -
[- - -]Δ ⊢̣ [- - -]
[- - -]α̣αρ[- - -]
[- - -]⊢⊢ v v [- - -]
4 [- - -]θ̣ηκε̣[- - -]
[- - -]χου̣[- - -]
- - - - - - - - - - - -

2. [ὑδρί]α̣ ἀρ[γυρᾶ] or [φιάλη λεί]α̣ ἀρ[γυρᾶ] ‖ 4. [ἀνέ]θ̣ηκε̣[- - -] Walbank.

198. Athens. Fragment of a financial document, after ca. 350 B.C. Small fragment of 'slightly micaceous Pentelic' marble, found in the Agora Excavations; inv. no. I 4832. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 458/459 no. 20 (ph.), who likens it to *SEG* XXI 578 and *IG* II[2] 1597.

- - - - - -
[- - -]ο̣υ
[- - -]τ̣ορ
[- - -]γρα̣
- - - - - -

199. Athens. Fragment of a financial document, after ca. 350 B.C. Small fragment of 'blue, probably Hymettian' marble, found in the Agora Excavations; inv. no. I 5921. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 462/463 no. 23 (ph.), who maintains that LL. 1–4 were cut by one distinctive hand; LL. 5/6 are different; LL. 7–11 are different again.

Stoich.?

- - - - -
ο̣[- - -]
ε̣[- - -]
κα̣[- - -]
ἐξ̣[- - -]
εσ[- - -]
κα[- - -]
κα̣[- - -]
τη̣[- - -]
θυ̣[- - -]
μυ̣[- - -]
κο̣[- - -]
- - - - -

'If it is a treasury inventory, the use of Hymettian marble, as well as the letter forms, place it in the second half of the 4th century.' (Walbank)

200. Athens. Fragmentary financial document, after ca. 350 B.C. Small fragment of 'pale blue marble, probably Hymettian,' found in the Agora Excavations; inv. no. I 6693. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 463/464 no. 24 (ph.), who likens it to *IG* II[2] 1436 of 349/8 B.C.

- - - - - - - - -
[- - - -]ι̣κ̣ε̣[- - - -]
[- - - -]ι̣η̣[- - - -]
[- - - -]α̣ι̣α̣ι̣[- - - -]
[- - - -]α̣σ[- - - -]
[- - -]ιασ̣ι: 𐅃Ͱ: ε̣[- - -]
[- - -]αρχοντ̣[- - -]
[- - - -]α̣δεατ̣[- - - -]
[- - -]κ̣ο̣μμενο[- - -]
[- - -]α̣[.]ι̣μερι[- - -]
[- - - -]ο̣ν̣[- - - -]
[- - - -]ι̣α̣[- - - -]
- - - - - - - - -

6. [ἐπὶ - - -] ἄρχοντ̣[ος]? ‖ 8. [κε]κ̣ο̣μμένο[ν] Walbank.

201. Athens. Fragment of an inventory, ca. 330s–320s B.C. Small fragment of 'blue-gray Hymettian' marble, found in the Agora Excavations; inv. no. I 5844. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 460–462 no. 22 (ph.), who likens it to *IG* II[2] 1440A and 1463 Face B.

Stoich.

[- - - ἐ]πόη̣σ̣ε[.]ιε[- - - - - -]
[- - - .]ι ἐπὶ τὴν π[- - - - - -]
[- - - .]ς Γαργήττι[ος - - - -]
[- - - . .]𐅄ΔΔ̣ΔͰͰ: φια̣[- - -]
[- - - . .]θ̣εισαιε[- - - - - - -]
[- - - .δ]ημο̣σιος [- - - - - -]
[- - - . . .]ει: Η̇𐅄ΔΓ ο̣[- - - -]
[- - - . . .]ι: ΧΧ𐅄ΔΔΔ̣[- - -]
[- - - . . .]εισδωδ̣[- - - - - -]
[- - - . . .]Η𐅄ΔΔΓͰ̣[- - - - -]
[- - - . . .6. . .]Δ̣Δ̣[- - - - - -]
- - - - - - - - - - - - - - - -

1. [ὃν/ἣν/ὃ ἐ]πόη̣σ̣ε[ν] 'Ιε[ρο - - -] ‖ 4. φια̣[λ - - -] ‖ 5. [- - -]θ̣εισαι ε[- - -] or [- - -]θ̣εις αιε[- - -] or [- - -]θ̣εισαιε[- - -] [or ... or ..., Stroud] ‖ 6. part of a name is also possible; '[δ]ῆμος τ̣ὸ̣ν might also be possible.' ‖ 7. [ἐνδ]εῖ ‖ 8. many possible restorations proposed ‖ etc. Walbank.

202. Athens. Accounts of the poletai, 367/6 B.C. *SEG* XII 100. *Agora* XIX P5. *SEG* XXXVII 110;* XL 151bis; XLI 100; XLIV 251. S.P.Morris, *Daidalos and the Origins of Greek Art* (Princeton 1992) 257–268, in a discussion of Daidalos at Athens, cites LL. 11/12, ἡ ὁδὸς ἡ ἐς τὸ Δαιδάλειον | φέρουσα καὶ τὸ Δαιδάλειον νοτόθεν for the location of this shrine in the deme of Alopeke. She speculates on the origin, nature, and position of the Daidaleion which was 'presumably sacred to the eponymous hero of the deme "Daidalidai."' (258/259)

203. Athens. Accounts of the 1% tax on purchases of land (rationes centesimarum), ca. 330–310 B.C. *IG* II[2] 1594. *SEG* XLII 130bis.* Small fragment of 'very pale, bluish white Hymettian' marble, found in the Agora Excavations; inv. no. I 5441. Ed.pr. M.B.Walbank, *Hesperia* 65 (1996) 459/460 no. 21 (ph.), who assigns it to the same stele as *IG* II[2] 1594 and offers the following reconstruction in which three sales are recorded. He would place it either on Face A, the right half of which does not survive, or below Face B.

\- - - - - - - - - - - -
[- - - ἐν - - - vacat]
[ὠνη - - - :]𐅅 [vacat]
[- - - ἐν - - -]ωι vacat
[ὠνη - - - :]HH vacat
[- - - ἐν - - -]ωι vacat
[ὠνη - - - :](H)H vacat
[vacat? - - -] vacat
\- - - - - - - - - - - -

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204. Peiraieus. Accounts of the naval commissioners, 379–376 B.C. *IG* II² 1604. *SEG* XLII 132.* M.Clark, *ZPE* 108 (1995) 281–284, responds to the criticisms of V.Gabrielsen, *ZPE* 93 (1992) 69–74 (*SEG* XLII 132) and restates his arguments for excluding 378/7 and 377/6 B.C. as candidates for the date of this inscription. He urges again that 379/8 B.C. is the most likely candidate. Such an early date for this earliest extant 4th-cent. B.C. naval inventory 'tends to undermine two theories about Athens in this period—firstly that the Peace of Antalcidas in 386 put severe restrictions on Athens' navy and naval policies, and secondly that the practice of inscribing naval inventories was resumed only with the creation of the Confederacy in 378.'

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205. Peiraieus. Accounts of the naval commissioners, 334/3 B.C. *IG* II² 1623. *SEG* XXXVIII 10, 151,* 2021; XXXIX 1770. G.Stumpf, in W.Leschhorn, A.V.B.Miron, A.Miron, edd., *Hellas und der griechische Osten: Studien zur Geschichte und Numismatik der griechischen Welt. Festschrift für Peter Robert Franke zum 70. Geburtstag* (Saarbrücken 1996) 243–249, briefly discusses the numbers of symmories and the possible distinction between eisphora symmories and trierarchic symmories, with special reference to *IG* II² 1623 L. 155 εἴκοσιν.

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206. Peiraieus. Accounts of the naval commissioners, 332/1 and 326/5 B.C. *IG* II² 1628 (*SEG* XXIV 159;* XXXVI 212; XXXVII 102, 112, 146; XXXVIII 66) and 1629 (*SEG* XLV 149*). E.M.Harris, *Tyche* 11 (1996) 123–127, in an attempt to explain the fact that the joint-trierarchs Nausikles and Klearchos are father and son in *IG* II² 1628 LL. 100–102 but have different demotics, proposes the theory that 'Clearchus was adopted by someone in the deme of Aigilia. As a result, he was entered on the official deme register of Aigilia as all adopted sons were. At some later time, Clearchus left a son to serve as κληρονόμος in the household of his adoptive father in Aigilia and returned to the household of his natural father Nausicles. This enabled Clearchus to become Nausicles' κληρονόμος upon the latter's death.' Cf. *IG* II² 1629 LL. 707–714, παρὰ Ναυσικλέους Ὀῆθεν | κληρονόμου Κλεάρχου | Αἰγιλιῶς. '... despite his return to his father's household, Clearchus remained registered in Aigilia, the deme of his adoptive father.' (127) For Ναυσικλῆς and Κλέαρχος see also *IG* II² 1496 LL. 40–42, 49–51; 1623 LL. 329–333; and E.M.Harris, *Historia* 43 (1993) 378–384.

For the trireme named Ὁμόνοια in *IG* II² 1629 LL. 654–656; 1632 LL. 36/37, see G.Thériault, *op.cit.* (our lemma no. 2292) 189/190, who argues that the existence of this ship does not imply a cult of Homonoia at Athens.

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207. Athens. Inventory of the Delian Amphiktyones, ca. 335–332 B.C. *IG* II² 1652. D.Plantzos, *BICS* 41 (1996) 118 note 20, suggests that in LL. 7/8 we should restore [προ|με]τωπίδιον and interpret it as a medallion of uncertain form or material adorning a gold wreath; see also our lemma no. 2381.

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208. Athens. Diadikasia documents, 383/2–380/79 B.C. *IG* II² 1928–1932; *SEG* XXXII 171. *SEG* XL 155.* In a discussion of the procedure for appointing trierarchs, V.Gabrielsen, *op.cit.* (our lemma no. 6) 68–73, argues that the substantial number of 150 disputes in one year, attested in, e.g., *IG* II² 1930/1931 for 383/2 B.C., seems unrealistically high for these documents to have recorded procedures connected to either the trierarchy or all liturgies. '... the exact purpose of the diadikasia documents remains too obscure to permit a positive identification with a trierarchic register.'

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209. Rhamnous. Boundary stone of the court of the Hero Archegetes, ca. 300 B.C.? *SEG* XLIV 78. B.C.Petrakos, *PAAH* (1995) [1998] 12/13, gives the text as [ὅ]ρος αὐλῆς | ἱερᾶς Ἥρωο[ς] | Ἀρχηγέτου and briefly discusses the topography of the sanctuary of the Hero Archegetes, which was also the finding place of a similar boundary stone (*SEG* XLI 124. Cf. *SEG* XLIII 51) and an inscribed bench dedicated to the Hero by Antiphanes (*IG* I³ 1019 + *SEG* XLI 21). Cf. also a stele with the inscription Ἥρωι (*SEG* XLI 175).

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210. Anagyrous/Halai Aixonides (Kaminia near Vari). Rock-cut boundary markers, 4th cent. B.C.? *SEG* XXXII 230 and XXXVIII 168. Cf. *SEG* XLIV 73. G.R.Stanton, *ABSA* 91 (1996) 355–357, reports the discovery of a third ΟΡΟΣ inscription in May 1992 belonging to this same series. It lies between the two previously discovered inscriptions, very near the second highest point of the ridge of Kaminia. For clarity we refer to these three markers as *SEG* XXXII 230 (the southernmost, published by H.Lauter, *AA* [1982] 299–315), *SEG* XXXVIII 168 (the northernmost, published by M.K.Langdon, *Chiron* 18 [1988] 43–54), and *SEG* XLVI 210 (the middle one, published by Stanton, *loc.cit.*). *SEG* XXXVIII 168 is to be read from south to north; *SEG* XLVI 210 from north to south; and *SEG* XXXII 230 from north-northwest to south-southeast.

For brief mention and a ph. of *SEG* XXXVIII 168, see H.R.Goette, *Athen—Attika—Megaris* (Cologne 1993) 151/152. For Stanton's interpretation of these markers see our lemma no. 212.

211–212. Anagyrous/Halai Aixonides (Kaminia near Vari). Rock-cut boundary markers, 4th cent. B.C.?

211: H.R.Goette, *Klio* 76 (1994) 120–124 no. 1 (ph.), reports the discovery of a rock-cut boundary marker OPOC to the south of the three markers in the previous lemma, i.e., *SEG* XXXII 230, XXXVIII 168, and XLVI 210. It lies near the top of an east-west ridge between the two elevations of 132.8 and 141.6 m. (excellent map). The letters are oriented on a north-south line and, like *SEG* XXXVIII 168, are to be read from the east. The last letter is in the form ⟨. 'Mit Traill, Lauter und Langdon wird hier daher das ausgehende 4. Jh. v. Chr. als möglicher Zeitraum der schriftlichen Fixierung der Demengrenze auf dem Fels des "Kaminia"-Höhenrückens vorgeschlagen.' Goette urges that this new marker, *SEG* XLVI 211, belongs to the same series as *SEG* XXXII 230, XXXVIII 168, and XLVI 210 and forms a long, roughly north-south line which marks the border between the area of Vouliagmeni/Cape Zoster on the west and that of Vari/Varkiza on the east. Goette places the deme of Halai Aixonides at the former and either Anagyrous or Lower Lamptrai at the latter. He maintains that this line of boundary markers now demonstrates that the sanctuary published by H.Lauter on the southeast spur of Kaminia (*Festschrift zum 60. Geburtstag von Werner Böser* [Karlsruher geowissenschaftliche Schriften 2A (1986) 285–309] is not a *Grenzheiligtum* lining up with the rock-cut markers *SEG* XXXII 230 and XXXVIII 168 to the north. The sanctuary lies well to the east of the boundary now marked by the north-south line of horoi inscriptions.

In *ABSA* 91 (1996) 356, G.R.Stanton reads this text as ⟩OPO⟨ with the omission of sigma but with wedge-shaped markers added before and after the letters.

212: G.R.Stanton, *ibid.* 356/357 (ph.), reports the discovery in 1994 of a hitherto unreported rock-cut boundary marker on this same ridge of Kaminia to the north of *SEG* XLVI 211. Both of these horoi are to be read from south-southeast to north-northwest. ⟩OPO⟨

Stanton regards all five rupestral horoi on Kaminia (*SEG* XXXII 230, XXXVIII 168, XLVI 210, 211, and 212) as part of a unified series covering this main north-south ridge for a distance of ca. 1200 m. The highest point on Kaminia is a focus for them all and they divide the demes of Halai Aixonides and Anagyrous. Stanton regards these markers as informal, not necessarily cut with legal or legislative backing, and directed at goatherds or shepherds. They may have been cut by mutual agreement between the two demes or by one deme responding to markers cut by the other deme.

For Goette's views on the antiquity of this boundary line see our lemma no. 57.

Could we here please enter a plea that future researchers on these (and all other) rock-cut boundary markers in Attica adopt a uniform system of reference to them, in place of 'the north horos,' 'nos. 2 and 3,' 'the OPOC published by Lauter,' 'Langdons Fund,' and several other confusing labels which make these publications extremely difficult to read? It may be slightly cumbersome, but greater clarity will probably result if we refer to each horos by the number of its initial publication in *SEG*. Thus, we could all more quickly and accurately identify these five inscriptions, from north to south, if scholars in the future would use the following labels. These *SEG* designations will also enable all scholars to find subsequent bibliography on each inscription.

SEG XXXVIII 168 (northernmost, Langdon, *Chiron* 18 [1988] 43–54)
SEG XLVI 210 (Stanton, *ABSA* 91 [1996] 356 OPOC)
SEG XXXII 230 (Lauter, *AA* [1982] 299–315)
SEG XLVI 212 (Stanton, *ABSA* 91 [1996] 356/357 ⟩OPO⟨)
SEG XLVI 211 (southernmost, Goette, *Klio* 76 [1994] 120–124 no. 1)

In an 'excursus,' H.R.Goette, *Klio* 76 (1994) 128, presents a list of 'Fels-Horoi im attischen Land' which has been quickly superseded by later discoveries. It contains no references to *SEG*.

213. Atene (Megalo Baphi). Rock-cut boundary markers, 4th cent. B.C. *SEG* XXXIII 172. *SEG* XLIII 53. G.R.Stanton, *ABSA* 91 (1996) 359, notes that of this series (OPOC) six have been seen in recent years. If he is correct in interpreting these horoi as attempting to protect the agricultural interests of the deme Atene, an important conclusion about chronology follows. Since Atene was largely deserted and became depopulated by the end of the 4th cent. B.C., 'There was simply no settled population in Atene who would have had the motivation to inscribe these *horoi* later than the fourth century B.C.'

214. Athens. Lykabettos. Rock-cut boundary marker, late 4th cent. B.C.? *IG* II² 2521. *SEG* XXXVI 234. G.R.Stanton, *ABSA* 91 (1996) 362/363, gives precise details as to the location of this OPOC inscription and interprets it as 'directed at those who approach from the north or north-west.' Like C.Wordsworth, *Athens and Attica: Journal of a Residence There* (London 1836) 60, he links this marker with another (now presumably lost) on Schiste Petra to form a line which he speculates was established by a deme based in the Ilissos-Ardettos area, i.e., Upper and/or Lower Ankyle or Upper and/or Lower Agryle. See also our lemma no. 217. He further speculates about and finds some attraction in the theory that Kydathenaion might have been the deme responsible for cutting these horoi.

In *op.cit.* (our lemma no. 22) 221, Stanton publishes a ph. of this horos inscription.

215. Sounion. Rupestral boundary marker, Classical/Hellenistic. *SEG* XXVIII 207(3). G.R.Stanton, *ABSA* 91 (1996) 352/353 (ph.), urges that this boundary marker, cut in the bedrock 14 m. southeast of the 'Golden Pig Tower,' is to be read from north to south, not from west to east. He interprets the 'Golden Pig Tower' as a state facility for storing silver. Hence 'the boundary marker was cut by the Sounieis to indicate where their territory began—only a few metres from the tower.... If, however, the tower is to be dated in hellenistic times ... the *horos* with four-barred sigma probably predates the tower and may have been intended to deter people from trespassing on the washeries to the south-east.'

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216. Lamptrai? (Thiti). Rock-cut boundary markers, late 4th cent. B.C.? *SEG* XXXII 228. *SEG* XLV 162.* G.R.Stanton, *ABSA* 91 (1996) 358/359, is prepared to accept a date for these OPϟΠM inscriptions as late as the 2nd cent. B.C. He evaluates objections to his theory that the markers are to be interpreted as ὅρ(ος) Π(α)μ(βωταδῶν) and defends it as a statement made by Lamptrai to the effect that 'those whose village(s) lay to the south of the ridge near Thiti (whether or not these were the demesmen of Pambotadai)' could use 'pasturage in the valleys of Aghia Marina and Aghios Dhimitrios' but not to the north of the ridge.

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217. Athens. Hymettos (Alepovouni). Rock-cut boundary markers. *SEG* XXXI 148. *SEG* XXXII 229; XXXV 139; XXXVI 234. G.R.Stanton, *ABSA* 91 (1996) 361/362, returns to these inscriptions, noting that recent discoveries by M.K.Langdon and others have added at least 11 additional horoi to those originally published by J.Ober (cf. *SEG* XXXI 148). Some of these must be of Roman date, for which Stanton has no explanation. 'Any attempt at explanation should await Langdon's forthcoming survey of them and subsequent publication.'

He does suggest, however, that the 4 inscriptions with four-barred sigma 'make sense as a set (or part of a set) of inscriptions intended to discourage goatherds or shepherds from coming any further east.' He opines that such people may have belonged to demes in the Ardettos area such as Upper or Lower Agryle or Alopeke. See also our lemma no. 214.

Stanton also speculates that the set of 4 horoi published by Ober (*SEG* XXXI 148) was 'intended to discourage people from the west as well as the south from proceeding any further.' He tentatively associates with this set of 4 at least 2 of the unpublished horoi recently found (1) by A.Van de Moortel in December 1992 quite close to the third peak (196.5 m.) of Alepovouni, OPOC; (2) by G.J.Oliver in January 1993 very high on the peak above the road to the fire lookout post, OPOC.

We urgently need a full publication of all of the horoi on Alepovouni and a uniform system of reference to each inscription more satisfactory than 'the one found by Van de Moortel in 1992' vel sim. This will presumably be provided by M.Langdon's forthcoming study in *Hesperia* 68 (1999).

218–219. Myrrhinous (Merenda). Two rupestral boundary markers, late 4th cent. B.C. *SEG* XXXVI 235. G.R.Stanton, *ABSA* 91 (1996) 360, referring only to J.S.Traill as cited in *SEG* XXXVI 235, returns to these two identical OPOC inscriptions found about 35 m. apart by M.K.Langdon in 1983 and J.McK.Camp II in 1985. He speculates that they seem to have been set up by the deme of Myrrhinous and to have been directed at a deme at Porto Raphti—Prasiai? We here designate the higher one (Camp 1985) as *SEG* XLVI 218 and the lower one (Langdon 1983) as *SEG* XLVI 219.

220–222. Laureotike (Soureza/Spitharapousi). Rock-cut boundary markers, late 4th cent. B.C.? *SEG* XXVIII 207(2). Without reference to any publication, G.R.Stanton, *ABSA* 91 (1996) 359/360, states that in addition to the OPOC inscription *SEG* XXVIII 207(2), M.K.Langdon discovered in 1992 'a matching OPOC about 400 m. to the north, near the abandoned village of Soureza.' This we designate *SEG* XLVI 220. 'Then, in September 1994, he found two more south of the original one. These lie west of the bitumen road that leads south from Aghia Triadha and west of the head of the Agrileza Valley.' These two we designate *SEG* XLVI 221 and 222, respectively.

These four known horoi define a boundary line over a distance of ca. 1,200 m. from north to south. Stanton speculates that they are boundary stones of demes, marking the division between Sounion and the deme located in the Megala Pevka valley (Amphitrope).

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223. Halai Araphenides (Sagani. Loutsa). Rock-cut boundary markers, late 4th cent. B.C.? Five rupestral boundary markers found by M.K.Langdon in 1988, by J.McK.Camp II in 1990, and by the Greek Archaeological Service in salvage excavations for the new airport of Athens at Spata in 1996. G.R.Stanton, *ABSA* 91 (1996) 360/361, briefly refers to these five horoi without reference to any publications, OPOC. They are all to be read from north to south and comprise a boundary line ca. 300 m. in length following the ridge dividing Halai Araphenides from the deme centered at Agios Konstantinos (Konthylidai?). Pending full publication we designate these five inscriptions *SEG* XLVI 223.

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224. Attica. Rock-cut boundary inscriptions. Cf. *SEG* XLV 2344. J.Ober, *op.cit.* (our lemma no. 56) 114–123, begins by observing that 'the rupestral *horos* can be viewed as a particularly pure example of text-as-artifact and artifact-as-text: viewed as a text the *horos* is nothing but an artifact (a word in lieu of a stele); viewed as an artifact it is nothing but a text (the bedrock is unaltered except for the inscribed letters).' (115) After several pages of this line of argument, he rejects the interpretation of the following rupestral horoi as official inscriptions cut by a single authorizing agency, the polis of Athens, in order to regularize or reorganize the borders between Attic demes:

IG II^2 2519	*SEG* XXXII 228
IG II^2 2521	*SEG* XXXVI 234
SEG XXI 109	*SEG* XXXVI 235
SEG XXXI 148	*SEG* XXXVI 236

For *SEG* XXXVI 234, cf. J.S.Traill, *Demos and Trittys: Epigraphical and Topographical Studies in the Organization of Attica* (Toronto 1986) 116–122.

Ober opines that there are too few rupestral horoi to ensure their meaning(s); there is too great a variation in the size and shape of the letters to assign them to a single authorizing agent on a single occasion; there is not adequate supporting testimony in epigraphical and literary sources to sustain the deme-border hypothesis. Hence 'a text that is nothing other than an artifact, an artifact that is nothing other than a text has remarkably little to say.... The *horos* was intended by those who inscribed it as a speech act: an imperative to the members of society, ordering them to act in conformity with the distinction proclaimed by the marker.... Shorn of context, the text-as-artifact/artifact-as-text can refer to nothing outside of its proclamation of self-presence and difference.' (123) I.e., we need more information before we can draw sound inferences about the function of single-word rock-cut horoi. For more of this, see also our lemmata nos. 56 and 143.

G.R.Stanton, *ABSA* 91 (1996) 353–355 (with a helpful map), refers to the growing number of newly discovered rupestral horoi in southeast Attica and to the fact that they are so often cut along ridges as strengthening the interpretation of them as marking deme boundaries. He rejects Ober's reconstruction of the deme-marker explanation as too narrowly focused on one particular version of the argument, namely that they were carved at one time by the Athenian polis. Stanton sees them rather as the result of local decisions over time by members of one deme who were motivated to protect a segment of their land by cutting simple deme-boundary markers in the bedrock.

Stanton then takes up the 8 different sets of rupestral horoi in separate sections of his paper, concluding (363/364) that they were mainly intended for shepherds and belong to the 4th cent. B.C. when 'competition for marginal grazing land became strong enough for members of one deme to cut OPOC repeatedly along ridges.' See our lemmata nos. 210–214, 216–219.

For the pressing need for a uniform system of reference for rupestral horoi in Attica, see our comments in our lemmata nos. 211/212 and 217.

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225. Athmonos (Marousi). Boundary stones of the temenos of Artemis Amarusia, ca. 125–175 A.D.? *IG* I² 865A/B; *IG* I³ p. 972. *SEG* XLI 125; XLII 150.* I.A.Pikoulas, *Horos* 10–12 (1992–98) 205–214, collects the evidence (Paus. 1.31.5, *IG* II² 1203, and these two horoi) for the location of this temenos and, after a searching analysis of the history of the chapels into which the boundary stones were built, speculates that the most probable spot is in the vicinity of the surviving church of Aï Γιάννη on the low hill of Pelikas which is now surrounded by tall apartment buildings.

IG I² 865A, which is now lost, was originally built into the chapel of Agios Nikolaos at Pelikas. There is no evidence in the National Museum or the Epigraphical Museum that the stone was ever brought to Athens. *IG* I² 865B is still built into the west wall of the church of Agios Nikolaos Chomatianou-Logothete; cf. *SEG* XLII 150.

In an appendix (212–214), M.K.Langdon discusses the archaizing lettering on the horoi, suggesting that they might be attributed to Herodes Atticus whose 'involvement in the

neighboring deme of Kephisia ... might have prompted him to take an interest in the welfare of cult places in the area.' See also our lemma no. 307.

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226. Athens. Security horoi. For a brief discussion of this category of inscription see S.C.Todd, *op.cit.* (our lemma no. 44) 252–255. On loans with surety from Olynthos, see also our lemmata nos. 770–773.

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227. Athens. Security horos, ca. 400–350 B.C.? *IG* II² 2720. Finley, *Land and Credit* no. 43. S.D.Lambert, *ZPE* 110 (1996) 77–79 no. 1 (ph.), after study of the stone in the Epigraphical Museum (EM 10191), abandons his earlier suggestion that in L. 4 we have the genitive of δημότης, *The Phratries of Attica* (Ann Arbor 1993) 86. Lambert now prints LL. 3/4 as θιασώταις[ις] | Δημότο H and translates the whole as 'marker of land sold subject to redemption to the thiasotai of Demotes for 100 drachmas.' Demotes may have been the leader of the thiasos; cf. *IG* II² 2345. Abbreviation at the end of L. 3 ΙΣ is not to be ruled out but Lambert favors the error of dittography. In *ZPE* 125 (1999) 134 note 11, Lambert suggests that it would make better Greek if the error were haplography, θιασώταις ⟨το⟩ῖς | Δημότο, cf. P.Gauthier, *BE* (1997) 200.

For these two errors by cutters of inscriptions, see our lemma no. 24.

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228. Athens. Security horos, ca. 350 B.C. *IG* II² 2723. *SEG* XLIV 251. S.D.Lambert, *ZPE* 110 (1996) 83, after examining the stone, now reads in LL. 7/8 Ἀναlφλυ HH with *IG* II² and not Ἀναlφλ ΧHH, as in his *The Phratries of Attica* (Ann Arbor 1993) T21.

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229. Athens. Security horos, 4th/early 3rd cent. B.C. *Agora* XIX H118. S.D.Lambert, *ZPE* 110 (1996) 79–81, after examining the stone, prints the following new text: ὅρο[ς] | οἰκία[ς] | φρα[τρία]ς Ἰω[νιδῶν]; parallels in *IG* II² 2621/2622. Lambert connects this phratry with the deme of Ionidai and suggests that a phratry of this name may underlie Schol. Arethas, Plato, *Ap.* 23e (p. 422 Greene), on Lykon, son of Autolykos, one of the accusers of Sokrates.

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230. Athens. Catalogue of bouleutai, ca. 321 B.C. *IG* II² 2407. *Agora* XV 55. *SEG* XVI 144; XLII 201. G.K.Papadopoulos, *Horos* 10–12 (1992–98) 124–126, after examining the stone, reads [Ἀ]λ[ω]πεκῆθεν in L. 31 and observes that the presence of 38 names from the same tribe (Antiochis) in this one column and the likely inscribing of other columns to the left rule out the identification of this inscription as a prytany catalogue; it is much more likely to be a bouleutic list. He suggests identifying Εὐτέλης the father of Διοφάνης in L. 42 with Euteles of Alopeke in *SEG* XL 217; see our lemma no. 279.

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231. Athens. Prytany catalogue: Hippothontis, ca. 112/3 A.D. *IG* II² 1770. *Agora* XV 339. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 225/226, rejects the attribution of this inscription to Hadrianis with a date in the middle of the 2nd cent. A.D. and supports the above tribal identification and date on grounds of the 'noticeable absence of Roman *cives*,' with the exception of L. 9, and the fact that with the exception of Σώσανδρος Διοκλέους (Ἐλεούσιος) L. 13 and his brothers in LL. 14/15, who are linked to *IG* II² 2024 LL. 11 and 23, of 112/3 A.D., the names of the prytaneis in this list cannot be linked to other documents.

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232. Athens. Prytany catalogue, 136/7–148/9 A.D. *IG* II² 1797. *Agora* XV 410. *SEG* XXVI 146. In *Horos* 10–12 (1992–98) 236/237, Appendix F (see our lemma no. 3), E.Kapetanopoulos, on the basis of a photograph, reads and restores L. 2 as [- Καρπο]φόρος Ζωσίμου, ephebe in *IG* II² 2107 L. 13; and L. 11 Ἑρμόδωρος Βερν, whose office ended in 153/4–155/6 A.D.

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233. Athens. Prytany catalogue: Aiantis, 136/7, 143/4, or 149/50 A.D.? *IG* II² 1806. *Agora* XV 424. *SEG* XXVIII 189. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 230, in a discussion of the order in which the ἀείσιτοι were listed in prytany catalogues roughly in the period of Hadrian's constitutional reforms at Athens (cf. our lemma no. 3), observes on the basis of a photograph that 'the ἀείσιτοι are separated by a *vacat* from the prytaneis, unless to read *vacat* ἀ[είσιτοι vacat], with the apparent alpha at the stone's broken edge.' (230 note 99)

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234. Athens. Two prytany catalogues: Aiantis, Hadrianic? *IG* II² 1813 (*Agora* XV 446); *IG* II² 1814 (*Agora* XV 450). *SEG* XXVIII 189. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 226–228, after a detailed prosopographical examination of these two lists, rejects a date of ca. 200–205 A.D. in favor of placing them in about the middle of the reign of Hadrian.

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235. Athens. Prytany catalogue: Aigeis, 2nd cent. A.D. *Agora* XV 330; 368; 403; 412; 415 + *SEG* XXXII 192. Cf. *SEG* XXVIII 189. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 224/225, briefly summarizes his arguments in favor of bringing this inscription close to the date of 108/9 A.D. and in fact closer to the legislative reforms of Hadrian at Athens (see our lemma no. 3) when the form [ἐ]πὶ Σκιάδ[ος], LL. 24/25, becomes standard.

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236. Athens. Prytany catalogue, ca. 173/4 A.D. *Agora* XV 386. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 231 note 103, reads in LL. 2/3, from a photograph, Εἰσίδωρος Θε[οφίλου Ἀ]γαγυράσιος who is found as ephebe in *IG* II² 2067 L. 26, of 154/5 A.D.

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237. Rhamnous. Catalogue of the ephebes of Leontis, 333/2 B.C. Base of a herm found in 1996 in excavations of the Greek Archaeological Society. Briefly noted in *EAH* (1996) [1997] 19, where it is pointed out that this list helps to complete the fragmentary catalogue of the ephebes of Leontis of this same year found in the Agora Excavations, *SEG* XXI 513. Also, the base from Rhamnous contains the name of the kosmetes which is different from the name of the kosmetes in *SEG* XXI 513. The new catalogue provides information which helps to solve the problem of the duration of the term of service of the kosmetai and the sophronistai of the ephebes in the 4th cent. B.C., i.e., were they chosen for two years or only one? No text; no ph.; no further details.

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238. Athens (now in Naples). Ephebic catalogue, 50–60 A.D. *IG* II² 1992. L.D'Amore, *Hesperia* 7 (ed. L.Braccesi 1996) 127–139 (ph.), after a thorough examination of the evidence for the finding place of this stele at Catanzaro (Calabria) in March 1784, rejects any possible connection between it and an ancient site, under Athenian influence, in the immediate vicinity. She urges that the stone, now in the Museo Archeologico Nazionale in Naples, was much more likely to have been brought to Calabria from Greece by Albanians or Greeks who emigrated after the 15th cent. to escape the Ottoman domination; perhaps it was used as ballast in a ship. She gives a detailed description of the relief sculpture (shield and crowns in the tympanon, two nude ephebes fixing a torch at the bottom); a complete text, based on study of the stone, divided into 1) LL. 1–5 honorary dedication of the ephebes to three of their company, 2) LL. 6–22 ephebic catalogue, 3) LL. 23–31 proclamation of the victors in the λαμπάδες; app.crit., commentary; translation; prosopographical comments. She favors the identification of the men in LL. 4/5, 22–31 as those who organized the torch race, rather than as victors in the race itself, possibly on the occasion of the Γερμανίκεια or the Θησεῖα. Sophokles and Konon are probably to be linked to the family of the Flavii of Sounion, on which see Aleshire, *Asklepios at Athens* 223–234.

The text by D'Amore departs from that in *IG* in the following readings: L. 4 Σοφοκλῆ; L. 5 Κόνωνα ΝΕΥ [3–4] Ι (vel Η)Ν, Λαιλιανόν, in which D'Amore interprets ΝΕ as νε(ώτερον); L. 20 Μόρμης; L. 22 Ἀντιγᾶς; LL. 30/31 Ξεῖνων. The names incorrectly printed in previous editons and attested only here, Ἀντιλᾶς L. 22 and Πείνων LL. 30/31, are to be banished as Attic names.

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239. Athens. Ephebic catalogue, ca. 100 A.D.? *IG* II² 1994. In a study of Hadrian's νομοθεσία at Athens (our lemma no. 3), E.Kapetanopoulos, *Horos* 10–12 (1992–98) 223, urges that this inscription is probably to be dated closer to *IG* II² 1996 of 91/2 A.D. and *IG* II² 2017 of 103/4 A.D. and not as early as 80 A.D. In L. 8 he suggests [Ἄννιο]ς Πυθόδωρ[ος].

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240. Athens. Ephebic catalogue, 146/7 A.D. *IG* II² 2057. *SEG* XXVIII 197. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 220 note 38, in a study of Hadrian's νομοθεσία at

Athens (our lemma no. 3) reads LL. 1/2 as Τί(του) (Φλα(βίου) ('Αλκι)[βι|άδου Παια](νι)έως, 'more or less.'

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241. Athens. Catalogue of ephebes, 192/3 A.D. *IG* II^2 2130. *SEG* XLII 140;* XLIV 138. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 217, urges that the ναυμαχία in L. 49 is probably that of the Μουνίχια which we should read instead of Μουνιχίᾳ, a vague designation which 'implies that the ephebes were crowned, simply because they happened to participate in the ναυμαχία at Mounichia.... if the word MOYNIXIA were dative, it would have had an iota subscript (sic) as in lines 1, 39, 40, 44, or the preposition ἐν.'

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242. Athens. Catalogue of hieropoioi, ca. 150 B.C. *IG* II^2 1938. *SEG* XL 158.* H.Mattingly, *AClass* 39 (1996) 67–69, 70 note 4, exploits the information provided by this list for the career of the philosopher Panaitios of Rhodes. Panaitios served as hieropoios at the Ptolemaia (L. 25) together with the Stoic philosopher Μνασαγόρας of Alexandria (L. 8) and the Roman Σπόριος (L. 40). The latter may be identified with Sp.Mummius, member of Scipio Aemilianus' eastern embassy together with Panaitios, probably in 144/3 B.C. Panaitios perhaps gained entrance to Scipio's circle through Sp.Mummius. Cf. our lemma no. 992.

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243. Athens. Catalogue of mercenary soldiers, ca. 300 B.C. *IG* II^2 1956. *SEG* XXX 116. P.M.Fraser, in *Ancient Macedonia* V 445–448 (ph.), narrows down the date to 315–309 B.C. and identifies the first 46 names in the list as native Thracians. He suggests that this is a list of mercenaries who fell in battle in defense of Athens or while on garrison duty in some troubled border zone.

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244. Athens. Dedication and catalogue of prytaneis, 341/0 B.C. *IG* II^2 1749 (*Agora* XV 38). *SEG* XLV 155. C.Habicht, *ZPE* 112 (1996) 88, independently points out the same connection observed by P.Gauthier (*SEG* XLV 155) between Θεόδωρος Θεόγνιδος Φηγαιεύς L. 39 and a descendant who is honored in a 3rd-cent. B.C. proxeny decree from Kos, *Iscr.Cos* ED9.

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245. Athens. Statue base of Demokratia dedicated by the Boule, 333/2 B.C. *IG* II^2 2791. *SEG* XXI 679; XXXII 238;* XXXIX 80. For a collection of epigraphical references to the statue of Demokratia in the Agora of Athens, see O.Tzachou-Alexandri, *op.cit.* (our lemma no. 22) 55/56. O.Palagia, *ibid.* 116/117, after giving the dimensions and physical description of this base, finds that it is too small to have supported the colossal torso, sometimes identified as Demokratia, found in the Agora Excavations in 1971 (S 2370), which she associated with this base in *Hesperia* 51 (1982) 99–113.

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246. Athens. Dedication of a polemarch. *IG* II^2 2914. E.Kapetanopoulos, *Horos* 10–12 (1992–98) 221 note 43, in a study of Hadrian's νομοθεσία at Athens (our lemma no. 3), suggests that instead of the restoration [Στρατο]λάου ἄρχοντος in L. 6, the spacing favors [Κριτο]λάου or [Πρατο]λάου, although the latter is a Lakonian name, 100/1 A.D.

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247. Aixone (Glyphada). Dedication? 4th cent. B.C. Fragment of a base of 'Hymettian' marble preserving only the front left corner, found in Glyphada and donated to the 'Ελληνικὴ 'Επιγραφικὴ 'Εταιρεία in 1988 by T.Arvanitopoulou. In the same year the 'Εταιρεία turned it over to the EM; now EM 13482. Ed.pr. A.P.Matthaiou, *Horos* 10–12 (1992–98) 143/144 no. 4 (ph.), who suggests in L. 2 either the patronymic of the dedicant Δημητ̣ρ̣[ίου] or Δήμητ̣ρ̣[ι Χλόηι]; cf. *IG* II^2 1356 L. 16 (our lemma no. 173).

Stoich.

. . [- - -]
Δημητ̣ρ̣[- - - στεφανωθεὶς]
ὑπὸ τῶν δ[ημοτῶν]

For discussion of the topography of the deme of Aixone see our lemma no. 8.

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248. Rhamnous. Ephebic dedication, 331/0 B.C. *IG* II^2 1181. *SEG* XXXIV 151; XXXV 239. G.R.Stanton, *ABSA* 91 (1996) 344/345, notes, 'what is not, perhaps, clear from Dr.Petrakos' announcement—to judge from the summary of changes at *SEG* xxxiv.151—is that the original two fragments of *IG* ii^2 1181 (EM 4218) and the two fragments found at Rhamnous and now joined to it preserve the top, with moulding, of the front of the base, while the three fragments already joined as EM 4211(a) and assigned to Rhamnous by J.Pouilloux constitute the top, again with moulding, of an adjoining side of the same base.'

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249. Panakton (Kavassala). Dedication with a list of names, 330s/320s B.C. Rectangular monument base of 'Pentelic' marble with a cutting on the top for dedicatory sculpture, found in excavations of the Stanford Skourta Plain Project, inv. no. 1992-250. Ed.pr. M.Munn, *Boeotia Antiqua* 6 (1996) [1998] 53–55 (ph.), who suggests that the name of the honorand erased in L. 1 was that of Demetrios of Phaleron. He dates the monument 317–307 B.C., after Kassander captured Panakton. The presence of the Theban in L. 14 is appropriate because both Thebes and Athens were beneficiaries of Kassander's good will. The erasure probably was made after 304 B.C. when the Athenians regained Panakton from Kassander. In L. 2 perhaps [ὕπαι]θ̣ροι.

⟦- - - rasura - - -⟧
[- - -]θροι οἵδε ἀ[ν]έθεσαν
[- - -]ριος
4 [- - - Ἀγ]γελῆθεν
[- - - Ῥ]αμνούσιος
[- - - Ἕ]ρμειος
[- - - Ἀλ]ωπεκῆθεν
8 [- - -] ἐξ Οἴου
[- - -] Κυδαντίδη[ς]
[- - - Ἀ]φιδναῖος
[- - -] Χολαργεύς
12 [- - -]νιδης
[- - - Φυλ]άσιος
[- - -]ς Θηβαῖος
[- - -] Ἀφιδναῖος
16 [- - - Ἀμα]ξαντεύς
[- - -]ναῖος
[- - -]νεύς
[- - - Κυ]δαντίδης
20 [- - -]νεύς
[- - - Πα]ιανιεύς
[- - - Ἀ]μφιτροπῆθεν
[- - - Σο]υν[ι]εύς
24 [- - -]ιος

For Munn's citation (55) of *IG* II² 2971 as honoring Demetrios of Phaleron see now *SEG* XLIV 163.

M.C.J.Miller, *ibid.* 100, suggests that the Theban in L. 14 served in the period of the Theban exile, 335–316 B.C.

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250. Athens. Choregic dedication, early 4th cent. B.C. *IG* II² 3092. A.Makres, *Horos* 10–12 (1992–98) 63–70 (ph.), after study of the stone (EM 10301), recognized that the right side (Face B) of this long rectangular 'Pentelic' marble base is also inscribed. She presents a new text of the whole (Face A = the front) with full prosopographical commentary and stemma. She follows Kirchner, *PA* 10337, in placing this family in Acharnai.

Face B
Θεότ[ιμος Διοτίμο]
Μνησί[μαχος Μνησιστράτο ἐχορήγον]
or Μνησί[στρατος Μνησιμάχο ἐχορήγον]
Θέρσα[νδρος ἐδίδασκεν]

On 68–70, discussion of the identity of the contests in which these choregoi were victorious.

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251. Athens. Choregic monument, Thargelia, 380/79 B.C. *SEG* XLI 141. In *Horos* 10–12 (1992–98) 554, A.P.Matthaiou draws attention to the cuttings on the upper surface of this base which once supported a victory tripod. On 555–558, K.N.Kazamiakis presents a detailed description of the stone and a restored drawing of the original monument.

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252. Athens. Choregic dedication of Atarbos, 366/5 B.C. *IG* II² 3025. *SEG* XLIV 128;* XLV 1125. A.L.Boegehold, in *Worshipping Athena* (our lemma no. 19) 101–103

(ph.), speculates that the 8 naked young men on the right-hand block are 'members of a chorus, the one represented on block (a) [left-hand block], and they are walking off in step with shields they have won with their singing and dancing. Shields were prizes for the *phyle* victories in the *Euandria* ca. 330 (Aristotle, *Constitution of Athens* 60).... Can it be that we have a case where there are two names for the same event? That the cyclic chorus that performed in the Panathenaia could also be called *Euandria*?'

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253. Athens. Choregic dedication, after 350 B.C. Fragment of a rectangular base of 'Pentelic' marble, with anathyrosis on the intact left side, found in the wall of a house at 15 Straton Street in the Plaka; now in the apotheke of the Greek Archaeological Service on Thrasyllos Street; inv. no. Π 113. Ed.pr. A.Makres, *Horos* 10–12 (1992–98) 61–63 (ph.), who associates it with a victory in the dithyrambic contest of the Dionysia.

[tribe name ἀνδρῶν or παίδων ἐνίκα. Σ]ώσα[νδρος patronymic]
[demotic ἐχορήγει. - - -]ιτρ[- - - ἐδίδασκε].
[name, ethnic] ηὔλ[ει. name ἦρχε].

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254. Ikarion. Choregic dedication, ca. 350–300 B.C. A.Makres kindly points out *per ep.* that this inscription, found at Ikarion and now in the National Museum, inv. NM 4531, has appeared in two independent lemmata in *SEG* (*SEG* XXXII 248 and XLIV 131). The latter misrepresents S.Zoumbaki, *AD* 42 (1987) A [1994] 44/45 no. 10 as the ed.pr.

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255. Athens. Victory dedication of Diophanes, ca. 370–360 B.C. *IG* II² 3125. *SEG* XXXIV 127, 175.* *IAG* 22; *CEG* II.758. A.Matthaiou, *Horos* 10–12 (1992–98) 550–553, after examining the stone in the basement of the Acropolis Museum, inv. no. MA 13234, and reviewing earlier attempts to interpret this dedication, prints the following text.

Διοφάνης
Ἐμπεδίωνος
νίκη ⋮ Ἴσθμοῖ
4 Ἐμπεδίωνος παῖδες Ἀθηναῖοι δύ' ἐνίκων
Διοφάνης ἀγένειος ἐ[ν] Ἰσθμῶι πανκρατί[οιο]
κα[ὶ] Πρόγονος στεφ[άνους]· ῥώμην δὲ χερῶν ἐπ[έ]δε[ι]ξ[αν].

There is one dedicant, the victor Diophanes in LL. 1–3, who records in the epigram LL. 4–6 the victory also of his brother, Progonos, and the fact that these two Athenians, sons of Empedion, both won victory crowns.

256. Rhamnous. Dedication to Zeus Soter and Athena Soteira, 108/7 B.C. *SEG* XLI 162. *SEG* XLIII 68. B.C.Petrakos, *PAAH* (1995) [1998] 8/9 (dr.), reports the discovery in excavations of the Greek Archaeological Society in the Strategeion of a large marble block which probably fit on the bottom of and supported this inscribed capital. It permits now a full restoration of the complete monument (dr.); no change in the text. Since this block and other inscribed capitals similar to *SEG* XLI 162 were found in the Strategeion, Petrakos suggests that the naiskos excavated there was that of Zeus Soter and Athena Soteira.

257. Rhamnous. Dedication to Zeus Soter and Athena Soteira, ca. 100 B.C. B.C.Petrakos, *EAH* (1996) [1997] 18/19, briefly reports the discovery of a base for the support of three bronze torches in excavations of 1996 by the Greek Archaeological Society in the synedrion. The dedication was made by a στρατηγὸς τῆς παραλίας to celebrate the victory of his soldiers in the torch-race contests of Athena. The victors in the Πτολεμαῖα were two Athenians (Λαμπτρεύς, Ἀχερδούσιος) and one πάροικος; no text; no ph.; no further details.

258. Rhamnous. Victory dedication. Fragment of a stone block that supported a bronze torch set up in celebration of a victory in the Diogeneia ἐπὶ στρατηγοῦ Ξενο[τίμου?] Ῥαμν[ουσίου], found in excavations of the naiskos in the Strategeion by the Greek Archaeological Society; inv. no. 1376. Briefly noted by B.C.Petrakos, *PAAH* (1995) [1998] 6 no. 4; no date; no ph.; no further details.

259. Rhamnous. Dedicatory epigram, 4th cent. B.C. Marble plaque found in 1996 in excavations of the Greek Archaeological Society; it was probably used as a bench. Briefly noted in *EAH* (1996) [1997] 19, where it is stated that Πυθογένης dedicated to Ἑρμῆς τόδ' ἄγαλμα περικλυτὸν ἔργον ἑαυτοῦ; no ph.; no further details.

260. Kamariza. Dedication of a cult table, ca. 350 B.C. Large, rectangular limestone trapeza found by chance in 1976 at a place called Vrysaki south of Agios Konstantinos Kamariza; now in the Brauron Museum; inv. no. BE 1406. Inscription in a recessed band. Ed.pr. P.Themelis, *Horos* 10–12 (1992–98) 77–82 (ph., dr.), who connects Εὐδώτηι with a Laureion mine, τὸ Εὐδώτειον/Εὐδότειον known from *IG* II² 1582A Col. II L. 52 (*Agora* XIX P26 L. 219); 1583 fr. a L. 21 (*Agora* XIX P14 L. 21); and *Hesperia* 19 (1950) 267–269 no. 21 L. 12 (*Agora* XIX P30 L. 19). Themelis suggests that we are dealing here with an otherwise unknown hero or heroine, Εὐδώτης or Εὐδώτη.

[Τ]ελέστης Εὐδώτηι εὐξάμεν[ος]

261. Athens. Honorary crowns, ca. 325/4 B.C. *IG* II² 3206. *SEG* XXXIX 211; XLV 1188. H.Wankel, *ZPE* 109 (1995) 42–44, rejects the attempt of H.R.Goette (*SEG* XXXIX 211) to connect this monument with the Nausikles son of Klearchos who is mentioned in Dem. 18.114.

262. Athens. Honorary inscription (?) for Augustus. In *AD* 48 (1993) B [1998] 17, A.Spetsieri-Choremi briefly reports the discovery of a τμήμα τιμητικής (;) επιγραφής του Αυγούστου (αριθ. ευρ. ΠΛ 1079) in excavations of the Greek Archaeological Service at Epaminondas Street and Taxiarchon 4 in the Plaka. Measurements but no text; no ph.; no further details.

263. Eleusis. Honors for Flavia Laodameia, priestess of Demeter and Kore, ca. 100 A.D. *IG* II² 3558. *SEG* XXVIII 224. For the identification of Θράσυλλος Ἀμμω[νίου] Χολλείδης LL. 7/8 as the son of Plutarch's friend and teacher, Ammonios, and speculation about Plutarch's ephebeia in Athens, see A.M.Scarcella, *Seconda Miscellanea Filologia: Università degli Studi di Salerno. Quaderni del Dipartimento di Scienze dell'Antichità* 17 (Naples 1995) 121–130.

264. Athens. Honorary inscription, Roman Imperial. *SEG* XLIV 168. S.Follet, *BE* (1997) 235, identifies the honorand as T.Flavius Leonid[es]. 'Le gentilice Flavius et la mention du Conseil des 600 suggèrent une date dans le dernier tiers du Ier siècle ou le premier quart du IIe.'

265. Kephisia. Statue base honoring the heroized Polydeukion, ca. 150–175 A.D. *IG* II² 3968. *SEG* XXXIX 225/226.* In publishing a portrait head of Vibullius Polydeukion, pupil of Herodes Atticus, found in excavations of the University of California at Los Angeles in the Sanctuary of Poseidon at Isthmia, S.Lattimore, *Isthmia 6: Sculpture II: Marble Sculpture, 1967–1980* (Princeton 1996) 5–9, provides a helpful discussion of the controversy surrounding the date of *IG* II² 3968, which refers to funeral games for the hero Polydeukion in the archonship of Dionysios, 147/8 or 173–175 A.D. Cf. *SEG* XXXIX 225/226; XLII 206/207. Lattimore concludes that 'overall, it appears that the origin of Polydeukion's portrait can be dated around the middle of the 2nd century, although without enough precision to affect the dating of Dionysios' archonship.'

266. Rhamnous. Statue base for Polydeukion, ca. 150–175 A.D. *IG* II² 3969. *SEG* XXXV 156;* XXXIX 226, 1240. B.C.Petrakos, *PAAH* (1995) [1998] 31 (ph.), briefly announces many new joins and a new restoration of this base in plaster. He does not mention any changes in the text. [Comparison of his new ph., taken from a sharp angle, with the text in *IG* II² 3969 indicates that some minor textual changes may now be necessary. Stroud.]

267. Unknown provenance. Attica? Honorary inscription, 2nd/3rd cent. A.D.? *IG* II^2 3999. Marble bust of a beardless man with inscription on the front; letters filled with black paste. Provenance not stated; now in the storerooms of the National Museum of Stockholm; inv. no. NM Sk 66. Republished as if it were ineditum by B.E.Thomasson, *A Survey of Greek and Latin Inscriptions on Stone in Swedish Collections: Skrifter Utgivna av Svenska Institutet i Rom* 8° 22 (1997) 119 no. 200 (ph.).

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268. Athens. Honorary inscription, Roman. A.Spetsieri-Choremi, *AD* 48 (1993) B [1998] 20, briefly notes the discovery of a τιμητική επιγραφή ρωμαϊκών χρόνων (αριθ. ευρ. ΠΛ 1172) in excavations of the Greek Archaeological Service at Kyrrhestou Street and 4 Phlessa in the Plaka. Measurements but no text; no ph.; no further details.

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269. Athens. Paian in honor of Asklepios, 1st/2nd cent. A.D. *IG* II^2 4509. *SEG* XXX 167;* XLII 1776. K.Hallof, *Horos* 10–12 (1992–98) 71/72 (dr.), reports the discovery of a squeeze of an unpublished inscription (EM 2380) among the papers of the late W.Peek which are now in the archive of *Inscriptiones Graecae* in Berlin. Hallof places this piece in LL. 15–19 of *IG* II^2 4509 (EM 9530), the paian to Asklepios known also from copies in Dion, Ptolemaïs in Egypt, and Erythrai; cf. *GV* 52.

[ἁμετέραν πόλιν εὐ]ρ̣ύχορον, ἰὲ ὦ ἰὲ
16 [παιάν, δὸς δ' ἡμᾶς] χ̣αίροντας
[ὁρᾶν φάος ἀελίου] δ̣οκίμους
[σὺν ἀγακλυτῶι ε]ὐ̣αυγε[ῖ] Ὑγιείαι·
[ἰὴ παιάν, Ἀσκλ̣ηπιέ], δαῖμο[ν] σεμνό-
20 [τατε, ἰὲ παιάν]. vacat

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270. Athens. Monument of Telemachos, founder of the sanctuary of Asklepios, ca. 400 B.C. *IG* II^2 4960–4963, 4969. *SEG* XLII 197,* 1823; XLIII 1309. R.Garland, *New Gods* (our lemma no. 21) 116–135, prints a translation of this inscription and discusses its role in the establishment of the cult of Asklepios on the south slope of the Acropolis. Standard presentation of the main features: the sacred snake, Telemachos and Epidauros, the Eleusinian connection, the Kerykes and the Pelargikon, Sophocles Dexion, topography of the shrine, from private to public cult—ca. 350 B.C. (*IG* II^2 4969), and Asklepios and the plague.

In *Horos* 10–12 (1992–98) 73–76 (ph., dr.), K.M.Iliakis presents a new reconstruction of the two relief panels above the inscribed section of the stele; no changes in the text.

I.-A.Trianti, *op.cit.* (our lemma no. 102) 12, briefly reports restoration work on this monument in the Center of Acropolis Studies in Athens.

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271. Athens. Epistyle of a porch, 396–401 A.D. *IG* II^2 5205. *SEG* XXIX 199; XLII 238; XLV 2256. I.Baldini Lippolis, *Ostraka* 4 (1995) 178, rejects the association of this inscription with the Diogeneion (cf. *SEG* XXIX 199 and XLV 2256) and suggests instead that Aetios may have been responsible for the construction of a church. Without printing a Greek text, she would fill the lacuna in L. 3 with '*aithrion*' and suppose that Aetios built 'l'atrio con i propilei' for a church which might plausibly be associated with an early Christian basilica excavated in 1926 near the finding place of *IG* II^2 5205.

E.Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997) 112–114 no. 38, reedits this inscription with full app.crit. and discussion of all of its components. He prints τὸ Δ̣[ιογένειον (?)] in L. 3 and regards the reference to a rebuilding of the Diogeneion as 'fairly probable.' He rejects Baldini Lippolis' 'implausible theory' on the grounds that her restoration α̣[ἴθριον] in L. 3 does not meet the spatial requirements of the stone. '... the space missing is around 0.95 wide, and the proposed restoration would fall at least 0.15 short of this.' Also, in this part of the eastern Roman Empire, dedications of buildings in which the wording has been taken over from the traditional phraseology of the Imperial cult are not normally concerned with ecclesiastical structures. 'A bishop, or possibly some wealthy citizen, would be needed to represent a more plausible dedicant, and the wording of the inscription itself would probably include some more specifically Christian coloring.' (114)

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272. Athens. Two epigrams on building the walls of Athens, ca. 250 A.D. *IG* II^2 5199, 5200. *SEG* XXXVIII 191;* XLII 238. I.Baldini Lippolis, *Ostraka* 4 (1995) 173/174, argues that these two inscriptions should not be considered as decisive evidence for the date of the inner wall of late Roman Athens because the information about their exact find-spots is too vague for secure association with the 'post-Herulian wall.' Even if they were firmly established as part of the fabric of the wall, this would still be indecisive since the wall is constructed of heterogeneous materials covering a long span of time. Furthermore, there seems to be no consensus among scholars as to the identity and the date of Illyrios in *IG* II^2 5199 L. 2.

These two epigrams are re-edited by E.Sironen, *op.cit.* (our lemma no. 271) nos. 30 (*IG* II^2 5199) and 31 (*IG* II^2 5200), with exhaustive app.crit. and substantial changes in the texts. He assigns them both to the Post-Herulian Wall, 270s/280s A.D., and briefly notes that Baldini Lippolis is 'misguided on the date of Illyrios,' whom Sironen places in the last quarter of the 3rd cent. A.D.; cf. Sironen, *ibid.* nos. 5 (*IG* II^2 3689) and 6 (*IG* II^2 3690).

Cf. Malouchou, *APMA* 3 (1998) no. 380.

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273. Athens. Statue base? ca. 150 A.D. *IG* II^2 5212. *SEG* XXVI 265. In LL. 1/2, E.Kapetanopoulos, *Horos* 10–12 (1992–98) 234, Appendix C (see our lemma no. 3), suggests ἐπιμελητεύον[τος ἱερέω]ς Γ. Μουσω[νίου Ῥούφου], cf. S.Follet, *Athènes* 191, 199.

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274. Marathon. Inscribed base, 1st cent. A.D. Fragment of a base of gray stone in the Marathon Museum, inv. no. 38. Ed.pr. (?) B.C.Petrakos, Ὁ Μαραθών (see our lemma no. 9) 182; no further details.

Εὐκλῆς Ἡρώδου Μαραθών[ιος]

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275. Rhamnous. Inscribed slogan, 3rd cent. B.C. B.C.Petrakos, *AE* (1995) [1997] 267–270 (ph., dr.), reports the discovery in excavations of the Greek Archaeological Society of a fragment from the back of the stone throne (now lost) on which is inscribed *IG* II² 2849. The fragment was reused in the construction of a later well. Consisting of five joining pieces (inv. no. 2114), the fragment is inscribed on its back surface in letters of the 3rd cent. B.C. with the following separate texts.

A.	ἔπο⟦- - ca. 6 - -⟧	C.	ἔπος δ' ἐφών(η)
B.	ΚΙΙΤΙ/ΓΙΛΗ	D.	ἔπος δ' ἐφώνησεν τόδε

Petrakos regards A, C, and D as cut at the same time, B as a nonsense inscription cut by a different hand. Comparing the rupestral inscription on the Mouseion Hill (*SEG* XLIV 175*), an inscription on the Treasury of Kyrene at Delphi (*F.Delphes* II 107), and an ostrakon from Edfu in Egypt (*ZPE* 32 [1978] 1–5), Petrakos interprets the message of his texts from Rhamnous as a familiar, and not mystical or enigmatic, tag, used to characterize the speeches of orators.

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276. Attica. Inscribed gravestones, ca. 431–350 B.C. M.Salta, *Attische Grabstelen mit Inschriften: Beiträge zur Topographie und Prosopographie der Nekropolen von Athen, Attika und Salamis vom Peloponnesischen Krieg bis zur Mitte des 4. Jhs. v. Chr.* (diss. University of Tübingen 1991); non vidimus.

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277. Attica. A Corpus of Attic Gravestones (ΣΕΜΑ). *SEG* XLV 201.* In *PAAH* (1995) [1998] 265/266, B.C.Petrakos gives a brief progress report on this project with some critical remarks about Clairmont, *CAT*. He notes that the ΣΕΜΑ team with the cooperation of A.Lembesi has examined the archives of the Ephorate of Antiquities Dealers and Private Collections. There are 249 Attic gravestones in private collections and private museums throughout Greece. Of these, 102 are known to be published and 106 unpublished; more research is needed to determine the status of the remaining 41. No fascicules of the ΣΕΜΑ project have as yet been published.

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278. Athens. The *Attic Grave Inscriptions* of Stephanos A. Koumanoudes. In 1993 the Greek Archaeological Society issued a reprint of the classic work of S.A.Koumanoudes, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι (Athens 1871), in the series Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας, vol. 131. Simultaneously, as vol. 132 in the same series, S.N.Koumanoudes and A.P.Matthaiou published Στεφάνου Ἀθ. Κουμανούδη, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι, Προσθῆκαι. This supplement is based upon S.A.Koumanoudes' personal copy of *AEE* in which from 1871 to 1898 he recorded the texts and information about the finding places of newly discovered grave inscriptions which he had himself examined or knew from squeezes and copies provided by others and from publications. At the same time, probably with a view to an eventual second edition, Koumanoudes corrected and restored many of the inscriptions already in *AEE*. Koumanoudes added 1403 new inscriptions to his collection. Of these, most were later included in *IG* II² or in other publications. There remain, however, 179 unpublished inscriptions recorded by Koumanoudes and included in this Προσθῆκαι volume. The latter is divided into two parts: A (17–325), all the new texts added by Koumanoudes; B (329–443), his notes and corrections on the gravestones already published in *AEE*.

In reprinting the new texts and Koumanoudes' notes on provenance, restorations, etc., the editors of the Προσθῆκαι add references to subsequent publications where applicable and often append their own notes on readings and other matters. They also include several reproductions of individual pages of *AEE* to illustrate Koumanoudes' annotations. On 419–431 they reproduce the two indices of *AEE*, 452–460, with copious additions inserted by Koumanoudes.

On 435–443 Matthaiou lists gravestones from *AEE* and the Προσθῆκαι which he has examined in the Epigraphical Museum of Athens. In many of these, Koumanoudes' texts differ significantly from those of more recent editions, leading to observations by Matthaiou on *IG* II² 2570, 6539, 6639, 8025, 8647, 8971, 8975, 9287, 11174, 11274a, 11275, 11348, 11974, 12236, 13226; *IG* III 1410; *SEG* XXVIII 310.

Matthaiou also presents a useful evaluation of Koumanoudes' fundamental contribution to the study of Attic gravestones, commenting on the state of contemporary scholarship on these monuments when he began his work and when it was published in 1871, the evidentiary value of grave inscriptions, his methods of collecting texts, the importance of autopsy, principles of arrangement of his collection, restorations, the need for an accurate record of the original provenance of a gravestone, the importance of gravestones in the study of the topography of Athens and Attica, and the significant gain in our knowledge brought about by the publication of the Προσθῆκαι (465–486).

On 487–492 Matthaiou provides a brief outline of work on Attic grave inscriptions since 1871. He then proposes standards and guidelines for a new edition of such texts.

The work ends with more than 70 pages of concordances for grave inscriptions in *AEE, AEE* Προσθῆκαι, *IG* II, III, I², II², and several other publications.

We have not attempted to include in this volume of *SEG* the 179 unpublished grave inscriptions first presented in the Προσθῆκαι. The Athenians in these texts can be found in *LGPN* II but the foreigners were not included in M.J.Osborne, S.G.Byrne, *The Foreign Residents of Athens* (Louvain 1996).

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279. Salamis. Gravestone of Diophanes and others, ca. 350 B.C. *SEG* XL 217; XLII 201. G.K.Papadopoulos, *Horos* 10–12 (1992–98) 123–126 (ph.), reads the first word in L. 2 as Ἀλωπεκῆθ(ε)ν (epsilon omitted) and thinks that below the inscription there was once a painting representing the deceased. He adds some prosopographical notes on Διοφάνης and Εὐτέλης in Alopeke. For these two names in *IG* II^2 2407 see our lemma no. 230.

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280. Athens. Gravestone of Menandros, 2nd cent. B.C. *SEG* XLIV 184. A.P.Matthaiou *per ep.* points out that he published this inscription in S.A.Koumanoudes, Ἀττικαὶ Ἐπιγραφαὶ Ἐπιτύμβιοι, Προσθῆκαι (cf. our lemma no. 278) 40 note 104, reading [Μ]ẹνάνδρου and [Γ]αργήττιος LL. 2–3. This is not the same stone as *IG* II^2 5940 = 7843.

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281. Pallene (Geraka). Gravestone, ca. 350 B.C. *IG* II^2 5961. H.R.Goette, *Horos* 10–12 (1992–98) 117 no. 18 (ph.), briefly notes this stele and publishes a ph. He reads the text as [. . .]διας | [. .]ι[. .]ου | [. . .]ιττιος. [If the first preserved letter of L. 3 is really iota, and not eta, the only possible demotics, Κήττιος, Γαργήττιος, Συπαλήττιος, and Σφήττιος, would all seem to be eliminated. Nor can I find an ethnic in M.J.Osborne, S.Byrne, *The Foreign Residents of Athens*, which will fit this ending. Perhaps another look at the stone is in order. Stroud.]

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282. Agrileza. Gravestone, 4th cent. B.C.? *SEG* XLIV 185. Contrary to what we wrote in *SEG* XLIV 185, this inscription was not discovered 'near the farm of Timesios' at which *SEG* XXVI 227 (not XXXVI) was found (i.e., the Cliff Farm) but rather at the 'Princess Tower.'

In *Demos und Thanatos: Untersuchungen zum Wertesystem der Polis im Spiegel der attischen Grabreliefs des 5. und 4. Jhs. v. Chr. und zur Funktion der gleichzeitigen Grabbauten* (Rome 1997) 208 no. X7, J.Bergemann suggested that the large grave enclosure excavated at the Princess Tower by O.Kakavoyiannis, *AD* 44 (1989) B [1994] 83, was the family burial plot of Timesios and his kin who also owned the Cliff Farm. He reads Τιμήσ[ιος?] in L. 3.

H.R.Goette, *Klio* 76 (1994) 134, interprets this inscription as evidence that both the Cliff Farm and the farm at the Princess Tower belonged to the family of Timesios. The latter was their principal residence and they expanded later to the Cliff Farm. They were one of the major landowners in this valley, which probably was called 'Nape,' and displayed their high standard of living, by means of their tower at the Cliff Farm and their large and prominent grave enclosure at the Princess Farm, to those travelling along the *astike hodos* to Cape Sounion.

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283. Athens. Gravestone of Bacchios, ca. 350 B.C. *IG* II^2 6320. *SEG* XXXIX 1151; XL 297. M.Robertson (see our lemma no. 110) 292–294, repeats the possible links between this man and two Athenian potters, Bacchios and Kittos, who are awarded Ephesian citizenship (*I.Eph.* 1420) as laid out by Kirchner in *IG* II^2. He suggests that they may have emigrated after the 'severe economic crisis in Athens' in 317 B.C.; but see the chronology of *I.Eph.* 1420 as discussed in *SEG* XXXIX 1151.

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284. Charvati. Gravestone of Phainarete, ca. 330 B.C. *SEG* XXVI 286. Clairmont, *CAT* 2.431a [not 413a]. H.R.Goette, *Horos* 10–12 (1992–98) 118 no. 24, speculates about the finding place of this stele described in the ed.pr. as in the field of Spyros Katsimicha 'to the left of the δημόσιος δρόμος'; now in the Marathon Museum, inv. no. 32 (see our lemma no. 9). The δημόσιος δρόμος should certainly be Odos Mesogaion but it is uncertain whether 'the left' means north or south. The same uncertainty holds as to whether the find-spot is west of Charvati in the region of the deme of Pallene or to the east of it, in which case the stele of Phainarete probably comes from the cemetery of another deme.

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285. Pallene. Gravestone of Theophanes, date? W.M.Leake, *Demi*^{2} 46 note 1, refers to the 'following fragment' found by Finlay in one of two small churches on a hill separated from the north end of Hymettos only by the road to the Mesogaia. Cf. W.Peek, *MDAI(A)* 67 (1942) 101 no. 179; H.R.Goette, *Horos* 10–12 (1992–98) 117 no. 20 [where the reference to Milchhöfer is incorrect]. Θεοφάνης Παλλ[ηνεύς]

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286. Marathon. Gravestone of Paramonos, end of 2nd/beginning of 3rd cent. A.D. Pedimental naiskos stele with a rosette in the tympanon, inscription in 3 lines on the epistyle; relief in a recessed niche below, from left to right: standing, frontal, bearded male figure with his right arm within his himation (the father Euodos); frontal almost nude ephebe standing on a moulded rectangular base (Paramonos); standing, frontal female figure with her right arm around the shoulders of her son. Provenance not stated; now in the Marathon Museum, inv. no. 212. Ed.pr. (?) B.C.Petrakos, Ὁ Μαραθών (see our lemma no. 9) 182–184 (ph.).

Παράμονος Εὐόδου Πειρεύς, ἔφηβος Ἀθηναῖος, πλειστάκις εὐφρανθεὶς ὀλίγοις
ἔτεσιν μετὰ πολλῶν, ὧδε κάτω κεῖμαι βαθεῖ βεβλημένος ὕπνῳ σὺν Κάστορι καὶ
Πολυδεύκῃ ἄστρων χῶρον ἔχων, Θησεύς εἰμι νέος.

The division between LL. 2 and 3 is not specified by Petrakos nor is it clear from the ph. Stroud.

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287. Marathon. Gravestone in the form of a marble Panathenaic amphora, ca. 350–300 B.C. *SEG* XL 222. In Ὁ Μαραθών (see our lemma no. 9) 162/163 (ph.), B.C.Petrakos describes this object and provides the following new readings of inscriptions above the heads of the figures in relief: standing woman at left, Θρασυβούλη Ἰκαριόθεν; seated woman, Φειδο[στρ]άτη; standing man (priest), Θεογένης; and his son at far right, Γύλης Θεογένος Προβαλίσιος. For this family see *IG* II^2 7296 and our lemma no. 288.

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288. Marathon. Gravestone, ca. 350–300 B.C. Marble gravestone in the shape of a Panathenaic amphora found in excavations of a family burial plot by the Greek Archaeological Service at Vrana; this is one of the (unpublished) objects mentioned in *SEG* XXIX 278 which is closely related to another marble Panathenaic amphora from the same place, *SEG* XL 222, our lemma no. 287. In relief are five figures from left to right: seated woman clasping hands with standing bearded male, another man dressed as a priest and holding a sacrificial knife in his right hand, a little girl, and a standing woman. Inscriptions above the first two figures on the left. Ed.pr. B.C.Petrakos, Ὁ Μαραθών (Athens 1995) 159–161 (ph.); see our lemma no. 9.

Θρ[ασ]υβούλη Γύλης Θ̣[εογένος]

For this family see *IG* II² 7296; *SEG* XL 222.

289. Marathon (now in New York). Gravestone of Elpines and Eunikos, ca. 350 B.C. *IG* II² 7292. *SEG* XLI 200. J.Camp, *MMJ* 31 (1996) 5–10 (ph.), traces the modern history of this large stele from its discovery in 1879, near the north edge of Nea Makri, through its presentation by the Greek government in 1923 to the City College of New York, its 50-year sojourn in Lewisohn Stadium, storage for 20 years, and to its eventual long-term loan to the Metropolitan Museum where it was put on display in 1994. Camp compares the sculptural rosettes on this stele to those on *IG* II² 6304 and 10334/10335 and suggests that, with an elaborate crowning member, the stele was perhaps as much as 6.50 m. in height. He reprints the text, which has lost a few letters through weathering since the stele was discovered, and speculates on the evidence of this gravestone of two Προβαλίσιοι for the location of this deme in the southern part of the plain of Marathon or at Vrana.

290. Rhamnous. Grave peribolos of Diogeiton, 4th cent. B.C. *SEG* XXVI 349. *SEG* XXXIV 209.* B.C.Petrakos, *PAAH* (1995) [1998] 30/31 (ph.), briefly reports some new sculptural joins to this monument; no changes in the texts.

291. Rhamnous. Grave peribolos of Hierokles, 4th cent. B.C. *IG* II² 11707 + *SEG* XXI 922 + 1086 + *SEG* XXVIII 271. Cf. *SEG* XLV 189.* B.C.Petrakos, *PAAH* (1995) [1998] 31 (ph.), gives a new description and ph. of this monument incorporating new sculptural joins; no changes in the texts.

292. Athens (now in Warsaw). Gravestone, ca. 350 B.C. Clairmont, *CAT* 2.445b. In *ZPE* 112 (1996) 137/138, A.Lajtar reads the inscriptions above the heads of the two male figures represented in relief on this marble lekythos of unknown provenance as follows:

Above the standing man on the left:

Ἐσχατίων Κηφισοδώρου
Φηγαιεύς

Above the seated man on the right:

Κηφισόδω[ρος]
Ἐσχατίωνο[ς Φηγαιεύς]

Identifying the older, seated man as Kephisodoros the father of the standing man, Eschation, Lajtar connects the former with the homonym in *IG* II² 7636 and possibly *IG* II² 1622 L. 703 (ca. 342 B.C.). Precise dating would depend upon the identity of the deceased on this lekythos, which remains uncertain.

293. Peiraieus. Gravestone of Polykles and others, ca. 350–300 B.C. *IG* II² 7702. S.Humphreys observes *per ep.* that to judge from a squeeze, the last name is cut in a different hand.

294. Peiraieus? (now in Bardo). Gravestone of Nikasion, ca. 300 B.C. *IG* II² 7696. In *Das Wrack* (see our lemma no. 28) 391/392 no. 4 (ph.), G.Petzl republishes this inscription; no change in the text.

295. Voula. Gravestone of Melankrates, after 350 B.C. Pedimental stele of 'Pentelic' marble with egg-and-dart horizontal moulding; inscription below this and above two rosettes in relief, found in the garden at Odos Eleftherios Venizelos 31; apparently still there but it is due to be removed to the Peiraieus Museum. Ed.pr. M.I.Pologiorgi, *Horos* 10–12 (1992–98) 119–121 (ph.), who points out that the finding place is not near any known cemetery in the demes of Aixone or Halai Aixonides. Discussion of names beginning in Ζω- on Cyprus.

Μελαγκράτης Ζοάνορ[ος]
Σαλαμίνιος

296. Pallene (Geraka). Gravestone of Charition, Roman? Block of hard gray limestone found outside the church of Agios Georgios. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 133 no. 302; 210, who transcribed the text as ΧΑΡΙΤΙΑΙΝΗ and interpreted it as Χαρίτιον Τιανή. Cf. H.R.Goette, *Horos* 10–12 (1992–98) 117 no. 21, who calls it poros.

297. Athens. Gravestone of Athenion, 2nd/1st cent. B.C. *SEG* XXII 195. Intact columnar grave monument of 'marbre de l'Hymette' probably from the Durand Collection, now in the Museum of Bordeaux. Republished by J.Marcadé, *Études de sculpture et d'iconographie antiques. Scripta Varia 1941–1991* (Paris 1993) 139 (ph). Ἀθηνίων

298. Athens. Epitaph, date? *GIBM* 135*. J.Nollé, *op.cit.* (cf. our lemma no. 1074) 155, points out that the name Ἀριστοφῶσ(σ)α is extremely rare, attested only in a Koan

inscription and on this grave stele, which has been regarded as a forgery (see *GIBM*, *loc.cit.*). N. questions how a forger could have come up with such a rare name.

299. Athens. Gravestone of Theonichos, after ca. 300 B.C. Plain, flat-topped stele of 'Hymettian' marble found in excavations of the German Archaeological Institute in the Kerameikos between the Sacred Way and the Street to the Academy together with our lemmata nos. 302 and 303; all three deceased possibly from a single family. Ed.pr. K.Braun, Γ' Ἐπιστημονικὴ Συνάντηση γιὰ τὴν Ἑλληνιστικὴ Κεραμική, Χρονολογημένα Σύνολα-Ἐργαστήρια, 24–27 Σεπτεμβρίου 1991, Θεσσαλονίκη, *BAAH* 137, 2 vols. (Athens 1994) 1.25/26 (ph.), who judges that the inscription is the work of the same cutter as that of our lemma no. 303. Θεώνιχος

According to *LGPN* II p. 225, *s.v.*, this is the only Athenian (?) to bear this name. All of the three inscribed gravestones from this same grave complex carry only a single name, no patronymic or demotic.

300. Attica? (now in Mount Stewart, near Belfast). Gravestone, ca. 350–300 B.C. or later? Upper part of a flat-topped white marble stele with inscription on a smoothed horizontal band at the top above a relief panel depicting at the left a seated old man clasping the hand of a woman who stands in front of him; between them in lower relief the upper part of an 'elderly woman' holding a small bird; on the right two standing male figures, the one on the left bearded and wearing a himation, the one on the right unbearded and nude. Now on display in Mount Stewart, County Down (15 miles from Belfast), the ancestral home of the Marquesses of Londonderry. Ed.pr. D.Whitehead, *ZPE* 109 (1995) 49–54 (ph.), who suggests the above date on the basis of the letterforms and finds the names Neophron and Onomantos perhaps directing us to the northeastern Peloponnesos 'for the origin of the individuals involved.' He speculates on the identity of the deceased and the family relationships among the five figures, without conclusive results. In *Hermathena* 159 (1995) 5–13 (ph.), Whitehead provides a slightly abbreviated physical description, speculation about how this stele may have been transported from Greece to the British Isles ca. 1820–1832, and on 13 note 18 a self-confessed 'jeu d'esprit' that this monument should be interpreted as a votive relief 'that ... stems from a marriage ... between the young(ish) Phaino and the more middle-aged Neophron. She bids farewell to her parents, he to his boy beloved *(eromenos)* Onomantos.'

[- 1-2 -]σιος Κλενώ Φαινώ Νεόφρων Ὀνόμαντος

[We have ventured to interpret this monument as a gravestone (not a votive relief) and to place it under Attica on the basis of the sculptural style and the spelling Κλενώ. We believe also that the small female figure standing (not seated) and holding the bird is a young girl. We are grateful to Andrew F. Stewart for helpful discussion of this piece. Stroud.]

301. Athens. Gravestone of Lyde. Kioniskos found in excavations of the Greek Archaeological Service at 52 Hadrian Street in the Plaka. Ed.pr. A.Spetsieri-Choremi, *AD* 48 (1993) B [1998] 20; inv. no. 1140, who does not propose a date. Λύδη | ΘΕΥΝΟΣ | γυνή

[No ph. to help with the reading of L. 2, Θέωνος? Stroud.]

302. Athens. Gravestone of Lysistratos, ca. 300 B.C. Plain, flat-topped stele of 'Pentelic' marble found in excavations of the German Archaeological Institute in the Kerameikos between the Sacred Way and the Street to the Academy together with our lemmata nos. 299 and 303; all three deceased possibly from a single family. Ed.pr. K.Braun, *op.cit.* (our lemma no. 299) 1.25/26 (ph.). Λυσίστρατος

303. Athens. Gravestone of Mnesarete, ca. 300 B.C. Plain, flat-topped stele of 'Hymettian' marble found in excavations of the German Archaeological Institute in the Kerameikos between the Sacred Way and the Road to the Academy together with our lemmata nos. 299 and 302; all three deceased possibly from a single family. Ed.pr. K.Braun, *op.cit.* (our lemma no. 299) 1.25/26; no ph.; no text; we extrapolate from 'die [Stele] des Mnesarete.' Braun judges that the inscription is the work of the same cutter as that of our lemma no. 299. Μνησαρέτη

304. Pallene (Charvati). Grave epigram of Pausimache, early 4th cent. B.C. *CEG* II.518; Clairmont, *CAT* 1.283. Pedimental marble grave stele; in recessed panel, relief of a young woman looking toward the right at a mirror held in her left hand. Epigram on epistyle. Found in 1948 in a field in Charvati; now in the National Museum, NM 3964. Briefly noted by P.Amandry, *BCH* 73 (1949) 526 (ph.). We print the text of Hansen, *CEG*, which records errors of the cutter, but we restore the layout to that on the stone.

πᾶσι θανεῖν ⟨ε⟩ἵμαρτα⟨ι⟩ ὅσοι ζῶσιν, σὺ δὲ πένθος οἰ-
κτρὸν ⟨ἔ⟩χ⟨ειν⟩ ἔλιπες, Παυσιμάχη, προγόνοις μητρ⟨ί⟩
τ⟨ε Φ⟩αινί⟨π⟩πηι καὶ πατρὶ Παυσανίαι, σῆ⟨ς⟩ δ' ἀρετῆ⟨ς μ⟩νη-
μ⟨ε⟩ῖον ὁρᾶν τό⟨δ⟩ε τοῖς παριῶσιν σωφροσύνη⟨ς⟩ τ⟨ε⟩.

A is represented by Λ, H by II, Θ by O. ‖ Lapis: 1. IMAPTA ‖ 2. init. XI v N lacking its righthand vertical; fin MHTP ‖ 3. init. TIIAINIΠHI ‖ 3/4. ΣHΔAPET/\NHMIION ‖ 4. med. TOΛE; fin ΣΩΦPOΣYNH v TI v v v, Hansen. The metrical scheme is hexameter, pentameter, pentameter, hexameter and adoneus, Clairmont.

H.R.Goette, *Horos* 10–12 (1992–98) 118 no. 26, lists this stele in a brief catalogue of the 19 inscribed gravestones found in the area of the classical temple of Athena Pallenis, adducing them as evidence for the site of the deme Pallene; see our lemma no. 10.

305. Athens. Epitaph of the gladiator Penelais, 3rd cent. A.D. *IG* II² 12449 = *IG* XII.9.860. For this inscription, erroneously attributed to Athens, see our lemma no. 1198.

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306. Pallene (Geraka). Gravestone of Philon. Fragment from the upper part of a pedimental marble grave stele found in salvage excavations of the Greek Archaeological Service on Syrou Street. Ed.pr. M.Platonos, *AD* 48 (1993) B [1998] 71; no date; no ph. Φίλων

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307. Athmonos (Marousi). Gravestone, end of the 4th cent. B.C. In *MDAI(A)* 13 (1888) 352 no. 649c, A.Milchhöfer briefly noted a fragment of a pedimental gravestone built into the church of Agios Nikolaos Chomatianou-Logothete in Marousi: [- - -]ΕΙΔΗΣ[- - -].

For a detailed discussion of this church and the possible location of the sanctuary of Artemis Amarusia at Athmonos see I.A.Pikoulas, *Horos* 10–12 (1992–98) 209–212 (ph.) (our lemma no. 225), who notes that the stele, which is built into the west wall of the church, is of white marble and reads [- - -]λείδης [- - -]. He suggests the above date and notes that the epitaph was never included in *IG*.

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308. Athens. Gravestone, Christian. *IG* III 3533. G.A.Stamires, Χρονικὰ τῶν Ἀρκάδων 2 (1960) 60, briefly registers his doubts about the restoration [Μ]ωϋσῆς in L. 1, reporting that he reads from a squeeze [- - -]νούσης, i.e., [θα]νούσης.

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309. Athens? Christian gravestone, 5th–6th cent. A.D. 'Whitish, marble' grave stele, formerly (ca. 1878; *per* Bayet, *op.cit.*) in the museum of the Greek Archaeological Society, now in the Epigraphical Museum, EM 9982. Ed.pr. C.Bayet, *De titulis Atticae christianis antiquissimis commentatio historica et epigraphica* (diss. Paris 1878) 104 no. 87 (sub *tituli Athenienses e locis incertis*).

Κιμη[τήριον Ἀνδρο]-
γένο[υς καὶ]
Ἡρα[κλείας]

Nomina incerta sunt, Bayet.

Republished by J.S.Creaghan, A.E.Raubitschek, *Hesperia* 16 (1947) 31 no. XIV (ph. of a squeeze):

Κυμη[τήριον Εὐ]-
γένου[ς καὶ Σωτ]-
ήρα[ς]

Bibliography; see also the concordance of publications, 51.

Republished by E.Sironen, *op.cit.* (our lemma no. 271) 301 no. 281 (sub Funerary Inscriptions of Uncertain Provenience), from whom we cite the provenance, date, and description of fabric, above.

κυμη[τήριον - - -]
γένο[υς? καὶ?]
Ἡρακ̣[- - -]
vacat

The text 'could be restored with Eugenes and Heraclia, and many others, but, on the other hand, line 3 could refer to the occupation of the deceased.' ‖ 3. 'the upper tip of a vertical stroke, broken at right,' Sironen.

For a conspectus of readings in LL. 1/2 and additional bibliography on this stone, see G.A.Stamires, Χρονικὰ τῶν Ἀρκάδων 2 (1960) 61/62, 68, who restores [Ἑρμο]γένου̣.

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310. Attica or unknown provenance? Epitaph of Philomousos and Iucunda, 150–250 A.D. Attic pedimental stele of the late 4th/early 3rd cent. B.C.; in a recessed field, in relief, a standing man leaning on a stick opposite a standing girl holding a bird in her right hand; between the figures a small jumping dog; later, blurred inscription (150–250 A.D.) probably in rasura above the relief, replacing an original inscription contemporary with the relief. Now in the Archaeological Museum of Barcelona, inv. no. 11429. Edd.pr. I.Canós i Villena, G.Németh, *ACD* 32 (1996) [1997] 51–57 (ph.); reprinted in G.Németh, *Hekatompedon: Studies in Greek Epigraphy. Hungarian Polis Studies* 1 (Debrecen 1997) 75–82.

Φιλομοῦσος Θεοφίλου
Ἰουκοῦνδα Φιλομούσου

On onomastic grounds, the edd. believe that the stele is unlikely to have been reused in Attica (rare occurrence of Φιλομοῦσος; no attestation of Ἰουκοῦνδα); it was probably exported to a city in south Italy, Spain, or Gaul.

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311. Athens. Inscribed epistyle blocks, Hellenistic. In a discussion of his candidate for the Gymnasium of Ptolemy, which he locates to the east of the Tower of the Winds, Stephen G.Miller, *op.cit.* (our lemma no. 62) 206–208, mentions various architectural members associated with a long, narrow colonnade, among which are 'two small inscribed fragments from the epistyle blocks ... One shows the letters -ΕΥ- and the other -ΟϹ. At least they do not preclude the possibility of an original dedicatory inscription mentioning ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ.' [Apparently unpublished. Stroud.]

These epistyles also carry mason's marks in the form of three sets of alphabetic numerals, the third set extending as far as Γ; see 230 note 38; 233 note 60.

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312. Athens. Library of Hadrian. Assorted inscriptions. In *AD* 48 (1993) B [1998] 16, A.Spetsieri-Choremi briefly announces the discovery of the following inscriptions in excavations of the Greek Archaeological Service in the Library of Hadrian.

A. Ενεπίγραφη πλάκα με τιμιτική επιγραφή (αριθ. ευρ. ΒΑ 890).
B. Επιγραφή με ονόματα στρατηγών (αριθ. ευρ. ΒΑ 912).
C. Τμήμα ενεπίγραφου βάθρου (αριθ. ευρ. ΒΑ 1011).

Measurements but no texts; no ph.; no further details.

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313. Oinoe. Incertum, 2nd cent. A.D. Stone block found in excavations of the Greek Archaeological Service of the Pythion (?) near the medieval tower at Oinoe. Ed.pr. S.Marinatos, *PAAH* (1972) 7 (ph.), who suggests a date in the late Hellenistic period on the basis of the lettering.

Θ(εοῖς) ἀ(θανάτοις)
Ἀλκία

In Ὁ Μαραθών (see our lemma no. 9) B.C.Petrakos 93–95 (ph.) points out that Alkia was the name of the mother of Herodes Atticus.

For a suggestion that Vibullia Alkia might also have been the name of Polydeukion's mother, see *SEG* XXXIX 226.

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314. Aixone (Glyphada)? Incertum, 4th cent. B.C. Small fragment of a stele of 'Pentelic' marble found in Glyphada (?) and donated in 1988 to the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία by T.Arvanitopoulou. It was turned over the same year by the Ἑταιρεία to the EM; now EM 13480. Ed.pr. A.P.Matthaiou, *Horos* 10–12 (1992–98) 143 no. 3 (ph.).

Stoich.

\- - - - - - - - - - -
[- - -]ΡΥ.[- - -]
[- - -]ΠΡΟΕ[- - -]
[- - -].Σ[- - -]
\- - - - - - - - - - -

1. A name, [Εὐ]ρυṭ[ίων] vel sim. ‖ 2. προε̣[δρίαν]? Matthaiou.

For discussion of the topography of the deme of Aixone see our lemma no. 8.

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315. Athens. Incertum. In *AD* 48 (1993) B [1998] 21, A.Spetsieri-Choremi briefly notes the discovery of an επιγραφή σε σπασμένο τμήμα ιωνικής βάσης σε β΄ χρήση (αριθ. ευρ.

ΠΛ 1189) in salvage work of the Greek Archaeological Service at 6 Dioskouron Street in the Plaka. Measurements but no text; no ph.; no further details.

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316. Peiraieus (now in Bardo). Incertum, 2nd/1st cent. B.C. *IG* II² 6497a (p. 881). G.Petzl, in *Das Wrack* (see our lemma no. 28) 392/393 no. 5 (ph.), republishes this inscription, assigning the above date instead of 'aetat. imp.' of the Corpus. He reads LL. 1/2 [- - -]Α̣ΔΙΩΝ̣[- - -]|[- - -]ΘΗ̣[- - -]| - - - and LL. 3/4 [- - -]κριτος | [- - -]κ̣λης. In these last two lines, two names in the nominative stood one above the other; not [ἐκ Κοί]λης in L. 4 (*IG*). The disposition of the letters on the fragment of marble, broken on all sides, with LL. 1/2 at right angles and below LL. 3/4, seems awkward to Petzl for a gravestone, and he suggests that the stone may have come from a corner building block, possibly recording places reserved for the named individuals.

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317. Rhamnous. Incertum, 4th cent. B.C. Stone block found in excavations of the Greek Archaeological Society set as a step on top of the threshold block of the naiskos in the Strategeion; inv. no. 1378. Ed.pr. B.C.Petrakos, *PAAH* (1995) [1998] 6 no. 3. Τιμόθεος

318–319. Halimous. Incerta. Two inscribed fragments found in excavations of the Greek Archaeological Service at the newly discovered site of the theater at the Thesmophorion on the hill of Agia Anna. Ed.pr. K.Kaza-Papageorgiou, *AD* 48 (1993) B [1998] 70 (ph.), who cites 318 as evidence for the location of the deme of Halimous.

318: Top right corner of a stele with horizontal moulding above.
[- - -]ΛΙΜΟΥ | [- - -]ΣΑΥ

319: Fragment. [- - -]ΟΚΛΕ[- - -]

320–321. Rhamnous. Graffiti on the walls of the fortress, ca. 200 B.C. Two inscriptions cut into the same block of the inner face of the east wall of the fortress, just south of the opening for the gate. Ed.pr. B.C.Petrakos, *PAAH* (1995) [1998] 2, who suggests that they were cut by soldiers stationed at the fort and compares them to the name inscribed to the north of the gate, *SEG* XLI 233.

320: *Op.cit.* no. 1. Νικ[- - -]

321: *Op.cit.* no. 2. Φανοκλῆς

322. Athens. Inscribed mould for a terracotta figurine, 1st/2nd cent. A.D. Clay mould for a terracotta warrior found in the Agora Excavations in coroplast's debris northeast of the Classical Commercial building north of the Stoa Poikile. Fabricant's name incised into the bottom of the rear mould, retrograde. Ed.pr. J.McK.Camp II, *Hesperia* 65 (1996) 240 no. 22 (ph., dr.); inv. no. T 4368.

Μάρκου ←

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323. Athens. Stamped amphora handles.
S.Rotroff, *op.cit.* (our lemma no. 299) 1.17–22, briefly notes the following stamped amphora handles found in the Satyr Cistern in 1939 in the Agora Excavations.

A. P. 19 note 8. Inv. no. SS 8933; Rhodian, eponym Kallikrates, fabricant Pausanias; ca. 250–200 B.C.
B. P. 20. Inv. no. SS 8934; Rhodian, eponym Xenostratos, fabricant Diskos; ca. 217 B.C.
C. P. 20. Rhodian handles with months stamped on them; after ca. 240 B.C.

A.Schöne-Denkinger, *ibid.* 1.35, briefly mentions the discovery of Thasian stamped amphora handles of ca. 325–310 B.C. in excavations of the German Archaeological Institute in Bau Y in the Kerameikos. Eight of them carry the name Deinopes; no ph.; no texts; no further details.

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324. Athens. Inscribed kiln supports. E.Baziotopoulou-Valavani, *op.cit.* (our lemma no. 22) 45, 50, briefly notes the discovery of inscribed ring-shaped terracotta kiln supports in excavations of the Greek Archaeological Service near the Academy of Plato and on Lenormant Street. The inscriptions are tentatively identified as the abbreviations of the names of the owners of the excavated pottery workshops of the classical period: two examples are given, ΣΤΡΑ and ΝΑΥ (or simply Ν).

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325. Athens. Painted label on a wall fresco, Hellenistic. A.Spetsieri-Choremi, *Ostraka* 4 (1995) 140/141 (ph.), reports the discovery in excavations of the Greek Archaeological Service of a fragmentary wall painting showing the head of a Greek comic actor below painted letters which she interprets as the title of a comic play. No text. [Shown on the ph. are Κ[- - -]ΑΓ (or Π?). Stroud.]

PELOPONNESOS

326. Boundary documents from the Peloponnesos. I.A.Pikoulas, *Horos* 10–12 (1992–98) 313–325, briefly discusses this category of inscriptions (τερμονισμοί) which record the settlement of disputed boundaries between two or more poleis, usually by means of a panel of foreign judges. Cf. *SEG* XLV 2249. He outlines a project for compiling a corpus of such inscriptions from the Peloponnesos, stressing the need for detailed autopsy of the terrain in question. Essential also is reexamination of the inscribed stones in order to produce new texts based upon fresh transcriptions. Pikoulas presents a catalogue of 20 published inscriptions of this category (and 9 probably of this category) with copious bibliography for each.

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327. Milestones from the Peloponnesos. I.A.Pikoulas, *Horos* 10–12 (1992–98) 305–311, presents a catalogue of the 15 known milestones from the Peloponnesos. He prints texts for all except nos. 1–3 from Lakonia, for which see our lemmata nos. 379–381, and no. 1 from Triphylia. Included for each are find-spot, date, bibliography, and a few brief notes. For an earlier collection, cf. W.K.Pritchett, *Studies in Ancient Greek Topography* 3 (Berkeley 1980) 158/159. We give a concordance.

Publication	Pikoulas
IG V.1.1109 (*SEG* XLVI 381).	306; Lakonia no. 3, Greek.
IG V.1.1420.	307; Messenia no. 1, Greek.
IG V.2 p. 5.128 (*SEG* XXXV 375).	307/308; Arkadia no. 1, Latin. See Pikoulas ad *SEG* XLV 401.
IG V.2.458.	308; Arkadia no. 2, Latin. Pikoulas reads the last word as Po[ntifex] and suggests the date of 114/5 A.D.
CIG 1558; Rizakis, *Achaïe* II no. 26.	311; Achaia no. 4, Greek.
CIL III Suppl. 1 7307; Rizakis, *Achaïe* II no. 30.	310; Achaia no. 3, Latin.
CIL III Suppl. 2 14203[26]; Rizakis, *Achaïe* II no. 28.	309; Achaia no. 1, Latin.
M.Sasel-Kos, *Inscr. Lat. in Graecia Repertae, Add. ad CIL* III no. 156.	309; Elis no. 1, Latin.
SEG XIII 265.	306; Lakonia no. 4, Greek.
SEG XLVI 379.	305/306; Lakonia no. 1, Latin.
SEG XLVI 380.	306; Lakonia no. 2, Latin.
Rizakis, *Achaïe* II no. 29.	310; Achaia no. 2, Latin.
Rizakis, *Achaïe* II no. 31.	311; Achaia no. 5, Latin.
Rizakis, *Achaïe* II no. 32.	311; Achaia no. 6(?), Latin.
Unpublished; A.Lambropoulos, *Meletemata* 13 (1991) 283 note 3.	308/309; Triphylia no. 1.

On 310 note 11, P. reports a sixteenth milestone from the Peloponnesos, Latin; Rizakis, *Achaïe* II no. 27a.

328. Peloponnesos. Dedications in sanctuaries of Artemis. In an unpublished University of Minnesota Ph.D. dissertation (1994), E.L.Brulotte takes up the question of *The Placement of Votive Offerings and Dedications in the Peloponnesian Sanctuaries of Artemis*. On 15–257 he presents an annotated catalogue of 175 sanctuaries of Artemis in the Peloponnesos. Each entry contains a discussion of topography and location with citation of all archaeological, literary, numismatic, and epigraphical evidence. Inscriptions are normally quoted in full; all are previously published.

Caution is required in approaching the inscriptions in this chapter, for the author is capable, e.g., of inventing a cult of 'Artemis Phoibe' at Mantineia on the basis of *IG* V.2.283, Φοίβη Ἀρτά|μιδι ἀνέθη|κεν; see also our lemmata nos. 133 and 146.

AIGINA

329. Aigina. Decree in honor of Kleon the Attalid governor, 158–144 B.C. *IG* IV 1. *OGIS* 329. *SEG* XLV 233.* For the career of the Pergamene Kleon honored in this decree see our lemma no. 2298.

330. Aigina (now in Munich). Temple of Aphaia. Inventory of furnishings, late 5th cent. B.C. *IG* IV 39. *SEG* XXVIII 372;* XXXV 251; XXXVII 89; XLIV 1763. H.Walter, *Ägina. Die archäologische Geschichte einer griechischer Insel* (Munich 1993) 80/81, prints a translation and a superb photograph of this stele, which today stands in the cafeteria of the Glyptothek.

331. Aigina. Inscriptions on the Temple of Aphaia, ca. 500 B.C. and later. H.Bankel, *Der Spätarchaische Tempel der Aphaia auf Aegina* (Berlin 1993), records in ph., dr. several inscriptions on blocks of the temple, mostly without comment. Certainly ancient is A. We list the others, which consist of one or two letters, B–E.

A. Inv. no. 740. Wall block. Fig. 28; pl. 16.5 (cf. p. 61): ΕΥΤΥ (tailless Y) 'Nameninschrift (?) (Eutychides?),' Bankel. [Perhaps a form of Εὔτυχος? Cf., from Aigina, *SEG* XI 14, 22; *IG* IV 70. Richardson.]

B. No inv. no. North column shaft, pronaos. Inscription on bottom. Pl. 18.3 (cf. pp. 75, 111): . ΩΟ̣ .

C. Inv. no. H 3. Horizontal geison block, earlier east pediment. Fig. 13; pl. 13.5 (cf. p. 37): E

D. Inv. no. 162. Sima block. Inscription on top. Fig. 31 (cf. p. 64): PI retrograde

E. Inv. no. 394. Sima block. Inscription on top. Fig. 32 (cf. p. 64): ΑΠ̣ 'Meißelspuren der Klammerräuber,' Bankel.

On 95, Bankel notes inscribed letters on the lintel block of the east door, 'Besucherinschriften' of the 19th cent. A.D.

331bis. Aigina. Aphrodite. For cults of Aphrodite on Aigina, see our lemma no. 2357.

CORINTHIA

332. Corinth. The formation of a colonial ruling elite. Drawing heavily upon epigraphical sources, mostly in Latin, A.J.S.Spawforth, in A.D.Rizakis, ed., *Roman Onomastics in the Greek East: Social and Political Aspects: Meletemata* 21 (Athens 1996) 167–182, presents an analysis of the social and geographical origins of the holders of the highest office in the new Roman colony from Augustus to Nero, i.e., the duoviri, as attested in the bronze coinage, 44 B.C.–69 A.D. On 175–182 a catalogue of the nomina of these men with prosopographical notes. Spawforth's main conclusions, based upon this fixed body of evidence of Roman Corinth's elite (42 individuals) are that (1) very few Roman veterans were active in this group, (2) the servile element was well represented, including individuals whose names suggest social origins in the families of leading Romans of the triumviral or Augustan periods, (3) Roman negotiatores and their freedmen formed a much higher percentage within the curial group than has hitherto been recognized, and (4) for the most part the old Greek notables avoided political engagement with the new colony before the reign of Claudius.

333. Corinth. Dialect and script. For the use of the Corinthian dialect and script in Ambrakia, see our lemma no. 676.

334. Corinth. Dedication to Isis and Sarapis, Hellenistic. *SEG* XXVII 34. R.S.Stroud, in *The Corinthia in the Roman Period*, ed. T.E.Gregory, *JRA* Suppl. 8 (1993) 65, briefly proposes the level ground north of the Fountain of Hadji Mustafa at the northern base of Acrocorinth as a plausible candidate for the location of the sanctuaries of Isis and Sarapis. The shrine of the latter 'in Kanopos' would seem to require large quantities of water. For a fuller discussion of this topographical identification see N.Bookidis, R.S.Stroud, *Corinth* XVIII, iii: *The Sanctuary of Demeter and Kore: Topography and Architecture* (Princeton 1997) 5/6.

335. Corinth. Mosaic inscription in the sanctuary of Demeter and Kore, ca. 200 A.D.? *SEG* XL 303. R.S.Stroud, in T.E.Gregory, ed., *The Corinthia in the Roman Period, JRA* Suppl. 8 (1993) 73, briefly suggests that the term Νεωτέρα in L. 3 is not to be interpreted as the name of an Egyptian goddess closely associated with Isis, cf. *SEG* XL 303, but as an epithet of Persephone, the 'younger' of the two goddesses, cf. *IG* II² 1672 LL. 300–302; 3546; and 3585; Hesychios, *s.v.* 'Ρειτοί.

For full discussion of this interpretation and its importance for the identity of the temple whose floor the mosaic decorates see N.Bookidis, R.S.Stroud, *Corinth* XVIII, iii (our lemma no. 334) 343/344, 362–366 (ph., dr.). Notice of the name 'Αγαθόπ[ους] incised on an unpublished clay inkwell of the 1st cent. A.D. found in the American School excavations in the South Stoa, inv. no. C-34-1808. (362) 'The office of neokoros is found here for the first time in Corinth' (363); for a neokoros at Isthmia see *SEG* XVII 132. On 363/364, extended discussion of the verb ψηφοθετέω. Χαρά is new to Corinthian prosopography.

336. Corinth. Alphabetic lane-markers on the starting blocks of a racecourse, 5th cent. B.C. *SEG* XXXI 284; XXXVIII 292; XLII 265. D.G.Romano, *Athletics and Mathematics in Archaic Corinth: The Origins of the Greek Stadion: MemAmPhilosSoc* 206 (Philadelphia 1993) 43–65, publishes an account of the inscribed starting line (43–48), ('the earliest example from the Greek world that can be securely dated' [43], ca. 500 B.C.) and the archaic dromos. He reprints the drawing of the letters published in *Hesperia* 50 (1981) 2–15; cf. *SEG* XXXI 284; no significant changes.

337. Corinth. Lead tablets from the sanctuary of Demeter and Kore, Roman. For brief reports on the discovery of lead curse tablets in the excavations of the American School at this site on the north slope of Acrocorinth, see N.Bookidis, J.E.Fisher, *Hesperia* 41 (1972) 304; N.Bookidis, R.S.Stroud, *Demeter and Persephone in Ancient Corinth: Corinth Notes* No. 2 (Princeton 1987) 30 (ph.), translation of one tablet, inv. no. MF-69-294, with the name of the victim incorrectly given as Karpile (*sic*) Babbia; J.G.Gager, *Curse Tablets and Binding Spells from the Ancient World* (Oxford 1992) 37; R.S.Stroud in T.E.Gregory, ed., *The Corinthia in the Roman Period, JRA* Suppl. 8 (1993) 72 (ph.).

Discovered so far are 18 tablets (1 in Latin), most of them rolled up and transfixed with iron nails. Many are directed against women, 3 against Karpime Babbia, a weaver of garlands. Among the deities whose aid is invoked are the Moirai Praxidikai. Almost all of the tablets are to be dated in the Roman phase of the sanctuary. For a detailed description of the finding places of 10 of the tablets in Room 7 of Building K-L: 21-22 on the Lower Terrace and speculation about how they may have been deposited there in the 1st–3rd cent. A.D., see N.Bookidis, R.S.Stroud, *Corinth* XVIII, iii (our lemma no. 334) 276, 281–291, 434/435; parallels of lead tablets from other Demeter sanctuaries; no texts, no legible ph. R.S.Stroud is preparing them for publication.

338. Corinth. Pentaskouphia. Inscribed terracotta pinax, ca. 575–550 B.C. *IG* IV 341. Cf. H.A.Geagan, *AA* (1970/71) 42–46 fig. 16. C.Antonetti, *DHA* 22.1 (1996) 65–78, ranges widely and imaginatively over the literary traditions for the foundation of the Spartan colony of Taras, and for possible involvement of Sikyon, in interpreting the scene of the ship and the inscription [Φά]λανθος on this pinax as connected with the oikist and a possible Tarantine dedication at this shrine of Poseidon in the Corinthia.

338bis. Corinth. Aphrodite. For cults of Aphrodite in Corinth, see our lemma no. 2357.

339. Corinth. Vase inscription from Selinous. See our lemma no. 1278.

340. Isthmia. The Isthmian Games after 44 B.C. E.R.Gebhard, in T.E.Gregory, ed., *The Corinthia in the Roman Period, JRA* Suppl. 8 (1993) 82–89, draws upon the evidence of Strabo 8.6.22, pottery, coins, and Greek and Latin inscriptions from Corinth and elsewhere to argue that soon after the foundation of the Roman colony, jurisdiction over the Isthmian Games returned to Corinth from Sikyon. The games were actually held in Corinth, not at the Isthmian sanctuary to which they probably did not return until ca. 50–60 A.D. Nero's visit provides a terminus ante quem of 66 A.D. Gebhard also maintains that the Isthmia and the Caesarea were held together, the former normally preceding the latter, and that the Caesarea were often, but not always, celebrated in Corinth.

341. Isthmia. Dedication to the Mother of the Gods and Ourania, late Hellenistic/early Imperial. *SEG* XXVI 409; XXXVI 327. In a detailed publication of the sculpture, S.Lattimore, *Isthmia* 6 (our lemma no. 265) 39–43 no. 89 (ph., inscription illegible), inv. no. IS 71-4, suggests the above date on stylistic grounds and defends the interpretation of the inscription as indicating two different goddesses.

342. Isthmia. Honors for the Pythaules L.Cornelius Korinthos, 1st–3rd cent. A.D.? *SEG* XXIX 340; XLI 270,* 1750. In a detailed publication of the sculptured portrait on this stele, S.Lattimore, *Isthmia* 6 (our lemma no. 265) 34–37 no. 87 (ph.), inv. no. IΣ 69-1, suggests that it originally stood near the Roman arch which later became the Northeast Gate of the Isthmian sanctuary, cf. Paus. 2.1.7. After briefly reviewing the evidence of the victories recorded in the inscriptions, without reference to Moretti's observations in *SEG* XLI 270, Lattimore concludes that 'the inscriptions have so far proved inconclusive concerning chronology.' He favors a date ca. 150 A.D. on the basis of the sculptural style.

343. Isthmia. Label from a relief? Small fragment of white marble preserving part of a moulding, found in excavations of the University of California at Los Angeles in the Roman Bath, Room X; inv. no. IS 77-15. Ed.pr. S.Lattimore, *Isthmia* 6 (our lemma no. 265) 50/51 no. 94 (ph.), who suggests that the label might be interpreted as the name of one of the Kyklopes (Hesiod *Th.* 140), inscribed in connection with a reuse of the piece. Undated by ed.pr. Ἄργης

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344. Isthmia. Hexamilion. Prayer for the protection of Justinian and Victorinus, ca. 548–560 A.D. *IG* IV 204. *SEG* XXVI 411;* XXXVIII 533 app.crit. T.E.Gregory, *Isthmia 5: The Hexamilion and the Fortress* (Princeton 1993) 2, 12–15 (ph.), prints the text with a translation and commentary on its first discovery during the reconstruction of the Hexamilion by Manuel II in 1415 and its second by Monceaux in 1883. He brings Victorinus into play with the fortress of Viktoriania in Dardania (Procopius *Aed.* 4.4.3), an epigram from Balsi (*SEG* II 377) and *IG* IV 205 from Corinth, taken to Verona by Sigismond Alberghetti.

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345. Isthmia. Inscription on the Hexamilion fortification wall, Roman. *SEG* XXIX 342. T.E.Gregory, *Isthmia* 5 (see our lemma no. 344) 42, discusses the position of these two adjoining blocks in the wall; inv. no. IΣ 70-9. He records the second word as Μυτιληνίαις.

346–348. Isthmia. Stamped amphora handles. V.R.Anderson-Stojanović, *Hesperia* 65 (1996) reports the discovery of the following stamped amphora handles in the University of Chicago excavations on the Rachi.

346: 74 no. 24; 89; inv. no. IP 7837 (ph.). Rhodian, ca. 240 B.C. Helios symbol.
ἐπὶ Σω|χάρευς

347: 74 no. 25; 89; inv. no. IP 7866 (ph.). Rhodian, ca. 210–200 B.C.
ἐπὶ Ξενο|στράτου

348: 77 no. 31; 89; inv. no. IP 7898 (ph.). Zη-group, ca. 275 B.C.? 'Newly documented stamp,' ΠΙ

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349. Isthmia. Inscribed bee hive, 4th/3rd cent. B.C. *SEG* XVII 134; XXXVI 328. V.R.Anderson-Stojanović, *Hesperia* 65 (1996) 90, reports that absorbed organic residue analysis of pottery fragments with grooved interiors, like this one, has confirmed that they in fact belonged to bee hives.

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350. Isthmia. Graffito on a black-glazed kantharos, 3rd cent. B.C. Articulated kantharos, either Attic or an imitation, with lightly incised graffito on exterior near rim, inv. no. IP 7813, found in University of Chicago excavations on the Rachi. Ed.pr. V.R.Anderson-Stojanović, *Hesperia* 65 (1996) 70 no. 12 (dr.); no text; undated by ed.pr. We tentatively read from the dr. and suggest the above date on the basis of the shape of the vase.

[- - -].ραις χαρι[- - -]

B.Millis suggests tentatively *per ep.* [- - - λαμ]πραῖς χάρι[σι - - -], reading π from a ph. provided by ed.pr. Stroud.

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351. Isthmia. Dipinto on a Graeco-Italic transport amphora, ca. 250–200 B.C. Several joining fragments found in University of Chicago excavations on the Rachi; inv. no. IP 7899. Ed.pr. V.R.Anderson-Stojanović, *Hesperia* 65 (1996) 78 no. 32 (ph.), 89, who reads M.

352–353. Isthmia. Vases with painted inscriptions, 3rd cent. A.D. Two coarseware vases found in excavations of the University of California at Los Angeles in the East Field, east of the Sanctuary of Poseidon. Ed.pr. P.A.Clement, *AD* 26 (1971) [1974] B.107 (ph.); cf. also J.Marty in T.E.Gregory, ed., *Corinthia in the Roman Period* (see our lemma no. 340) 123/124 (ph., dr.).

352: Kantharos; inv. no. IPR 70-50. Dipinto on rim. ΖΥΟΛ, Clement; ΞΑΝΘΕ ('fair'), Marty, who calls it 'a dedication.'

353: One-handled jug; inv. no. IPR 70-54. Dipinto on exterior body. ΖΩ, 'presumably the first person singular of the verb,' Clement; 'a toast to life,' Marty.

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354. Isthmia. Roman lamp signature, 2nd cent. A.D. Fragment from the base of a clay lamp found in excavations of the University of California at Los Angeles; inv. no. IPL 70-027. Ed.pr. B.L.Wohl in T.E.Gregory, ed., *Corinthia in the Roman Period* (our lemma no. 340) 133/134 (ph.). Ὀκταβίου

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355. Patema (near Spathovouni). Epitaph, ca. 600–450 B.C. Large poros sarcophagos lid with inscription on one of the long sides; found in 1994 on the hill of Patema near the cluster of houses known as Veleniatika in the western borderland of the Corinthia east of the Longopotamos River. Ed.pr. R.S.Stroud, *Horos* 10–12 (1992–98) 239–243 (ph.), who cites as parallels the inscribed sarcophagos lids from Asprokampo (Corinthia), *IG* IV 414–423; *SEG* XI 241–243; XXVIII 377/378; and from 'Kraneion' in Corinth, R.S.Stroud, *Hesperia* 41 (1972) 210–217 nos. 11–19. Probably in the Corinthian epichoric alphabet. [- - - τ]ό[δε] σ̣ᾶμα

SIKYONIA

356. Sikyon. Gravestone of Hermaios, Hellenistic. *SEG* XI 261. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 34 note 50, briefly mentions this stele and publishes a ph. (Pl. III).

357. Sikyon. Gravestone of Nikias, 3rd cent. B.C. Limestone pedimental stele with egg-and-dart moulding below the epistyle, inscription between this and a wide ribbon knotted in the center of the stele in relief. Now in the Sikyon Museum. Unpublished? Briefly mentioned by J.A.Papapostolou, *op.cit.* (our lemma no. 481) 41 note 92, who publishes a ph. (Pl. IV). No other details. Νικία, χαῖρε

357bis. Sikyon. Aphrodite. For cults of Aphrodite in Sikyon, see our lemma no. 2357.

KLEONAIA

358. Nemea. Kalos-graffito of Moschos, ca. 320–270 or ca. 235 B.C. Wall block in the tunnel of the stadium; ed.pr. Stephen G.Miller, in B.R.Baker, J.E.Fischer, edd., *Exegisti Monumentum Aere Perennius: Essays in Honor of John Frederick Charles* (Indianapolis 1994) 89–98 (dr.), who interprets this text, Μόσχος κ[αλ]ὸς | ἐμ Φιλίπποις, as indicating that this young athlete whose name was scratched on the wall of the tunnel of the stadium at Nemea 'was a resident, if not a native, of Philippi.' Miller states that the writer intended, by this formulation, 'Moschos is a looker and I look him up at Philippi.'

ARGEIA

359. Argeia. The spread of Roman names, 1st cent. B.C.–3rd cent. A.D. L.G.Mendoni, *op.cit.* (our lemma no. 332) 183–190, briefly surveys the expansion of Roman citizenship in Argos, Epidauros, Troizen, and Hermione, with prosopographical notes on many of the leading figures such as Italian negotiatores who established themselves at the port of Argos after the sack of Corinth in 146 B.C. and at Peiraieus after 86 B.C. The numbers of Roman names at Argos increase substantially in the 1st cent. A.D. and especially in the 2nd cent. A.D., the majority belonging to the gens of the Claudii. At Epidauros there is much more evidence for old, established, prominent families who received Roman citizenship as early as the first half of

the 3rd cent. B.C. and maintained a continuous tradition of close ties with Rome until ca. 175–200 A.D. Mendoni comments on several Claudii and the prominent family of Gnaeus Cornelius Nikatas, his son Gnaeus Cornelius Pulcher, and the Statilii at Epidauros. Her evidence is drawn almost exclusively from inscriptions, ca. 250 of them, which yield approximately 200 names.

360. Argeia. Bibliography. In *Topoi* 6 (1996) 9–48, M.Piérart publishes a very useful compendium, 'Vingt ans de recherches sur Argos: 1972–1991 (Publications des années 1973 à 1992). Première partie: sources écrites, matériel archéologique.' In addition to the city of Argos, he covers Kleonai, Nemea, Mykenai, Tiryns, Argive Heraion, Midea, Asine, Lerna, and Kynouria/Thyreatis. Topics include topography, architecture, urbanism, cemeteries, pottery, industry, sculpture, painting, mosaics, geography, climate, numismatics, papyrological sources, literary sources, and general historical studies. Sections on epigraphy in each geographical region contain full bibliography on individual inscriptions, including references to *SEG*.

360bis. Argeia. Aphrodite. For cults of Aphrodite at Argos, Epidauros, Troizen, Hermione, Lerna, and Temenios, see our lemma no. 2357.

361. Argos. Dedication to Demeter, Roman Imperial. *IG* IV 664. *SEG* XLV 268. In a richly documented study of 'La mort de Dionysos à Argos,' M.Piérart, in R.Hägg, ed., *The Role of Religion in the Early Greek Polis* (Stockholm 1996) 141–151, examines the literary, archaeological, and epigraphical evidence for the Dionysiac mysteries at Lerna. He argues that these rites are not to be confused with the Lernaia which were mysteries of Demeter. The arrivals of these two deities at Argos belong to two separate traditional aitia. This relief panel, which is to be associated with *IG* IV 665 and which Piérart would place in the context of the inscription of the rhetor P.Anteios Antiochos, *SEG* XXVI 426, inaugurates a series of monuments of the Imperial period illustrating the Argives' interest in their legendary past.

362. Asine. Stamped tile, Hellenistic. Fragment of a terracotta Lakonian-type pan tile found in excavations of the Swedish Institute on the acropolis. Ed.pr. A.Penttinen, *OAth* 21 (1996) 163–165 (dr.), who observes that 'unfortunately not enough survives of the inscription to make an intelligible reading possible' but 'the stamp can ... be taken as an indication of this particular tile having been state property and possibly originating from the fortification wall itself (as at Sparta).... In Asine a tile fragment inscribed Damosioi was found in the old excavations, *Asine* I, 336.' No text. Cf. M.Sève, *BE* (1998) 46, who reads [- - -]MNΟ̣Μ[.]Ι[- - -] ΡΧΟΥΙΔ, 'dans un cartouche rectangulaire.' [We read from the dr. [- - -]ΜΝΟΜ.Ι[- - -].ΡΧΟ̣ΥΙΔ., Stroud. Perhaps personal names [- - -]ἁ̣ρχου Ἰδ[- - -], Chaniotis.]

363. Mykenai. Dedication to a hero, ca. 475 B.C. *IG* IV 495. *LSAG*² 173 no. 6. C.Antonaccio, in C.Dougherty, L.Kurke, edd., *Cultural Politics in Archaic Greece* (Cambridge 1993) 67 note 36 (cf. 68 note 58), is skeptical that this sherd can provide evidence for the dedication of the Agamemnoneion in the archaic period, since it does not name a specific hero, has no clear archaeological context, and is at least 5th-cent. B.C. in date. She considers the possibility that it should be connected with Perseus who was worshipped on the citadel, cf. *IG* IV 493. In *An Archaeology of Ancestors: Tomb Cult and Hero Cult in Early Greece* (Lanham MD 1995) 51, she briefly repeats her view and rejects the possibility that the sherd could have strayed from the Sanctuary of Agamemnon located ca. 1 km. away.

KYNOURIA

364. Moni Loukous (now in Athens). Relief of Telete, 1st cent. B.C. *IG* IV 676. *SEG* XXXVI 348 [where the date '1st cent. A.D.' should be corrected]. M.O.Jentel, *Euthénia. Corpus des monuments et étude iconographique* (Quebec 1993) 29/30, 187/188 no. XIII (ph.), briefly discusses the sculptural style of this relief, dating it in the 1st cent. B.C. but considering the inscriptions as later. The stele seems, then, for some unknown reason, to have been recycled and new identities given to the figures represented—for example, to the statue of a goddess standing on the base in the bottom left corner who is now called Εὐθηνία.

365. Stolos. Christian gravestone(s) of Hermogenes, 4th–6th cent. A.D. Cf. *SEG* XLII 288. In the newspaper 'Αρκαδικά for November 15, 1957, C.G.Kyrkintanos briefly mentioned in an article on Stolos that in 1946 there was found by chance at Παλιόστολος, a few kilometers north of the modern village, a marble tombstone bearing the inscribed wish of the deceased (text in majuscules with word-divisions), ἤ τις ἀνωρύξαι τὸν τάφον τοῦτον μερίσεται τῆς κατάρας τοῦ Ἰούδα. Ἑρμογένης + . K. observed that the whereabouts of the stone were not then known 'but we are certain that the Ministry of Education, which was informed of the event, did not proceed with the necessary vigor.'

In Χρονικὰ τῶν Ἀρκάδων 1 (1959) 78–80, K. observed in an article on the same topic that several years earlier, two workmen found by chance a marble slab carrying the following inscription (text in majuscules with word- and line-divisions):

ἤ τις ἀνωρύξαι τὸν τάφον τοῦτον
μερίσεται τῆς κατάρας τοῦ Ἰούδα
Ἑρμογένης

The fate of this stone, and whether anyone had studied it, was unknown.

In *ibid.* 2 (1960) 57–69, G.A.Stamires recounted that on June 20, 1945, S.Anastasakis, then Proedros of Stolos, sent to the Director of Antiquities in the Ministry of Education at Athens a transcription of an inscription on a marble plaque found in an excavation by three brothers on the previous day at Κοκορετσιά in Stolos and deposited at that time in the Office of the Community

of Stolos. Permission to publish this inscription was then granted to Stamires who brought it out in *op.cit.* with extended commentary and copious parallels, especially for the curse of Judas.

Stamires reproduced on 57 the transcription of Anastasakis in majuscules with word- and line-divisions and several diacritical marks.

. + . ΚΟΙΜΗΤΗΡΙΟΥ ΤΟΥ̅
ΜΑΚΑΡΙ̇ΤΟΥ. ΕΡΜΟΓΕΝΟΥC ΗΤΙC
ΟΥ̅Ν ΠΟΤΕ ΤΟΛΜΗCΙ ΑΝΩ.
4 ΡΥΞΕ ΤΟ ΜΝΗΜΑ ΤΟΥΤΟ
ΕΧΕΤΩ ΤΗΝ ΜΕΡΙΔΑ ΜΕΤΑ
·Ι·ΟΥΔΑ ΤΟΥ ΠΡΟΔΟΤΟΥ .+.

On 62/63 he summarizes the above articles by Kyrkintanos and argues that the incomplete text of the inscription presented therein is part of the inscription transcribed by the Proedros and communicated to the Ministry. It is implausible that in the same place there could have been found an inscription for a homonymous deceased that so closely resembles the text transcribed by Anastasakis. Stamires asserts that Kyrkintanos published this inscription ten years and more after its discovery, either from a casual or incomplete copy or from memory, possibly with a fraudulent intention.

Without autopsy of the stone or study of a squeeze or photograph, Stamires next recorded that in response to his inquiry about recently reported finds in Stolos, the Director of the Public School there sent him on February 24, 1960 a transcription of the stone reported in 1945 by Anastasakis which differs from the latter's text only in the words κοιμητήριον and τολμήση.

Further inquiries from Stamires produced, not more information from the Director of the Public School, but a letter on April 29, 1960 from C.G.Kyrkintanos who reported the recent discovery of an inscription (see our lemma no. 366) now in the Museum of Astros, which resembles in its lettering the inscription originally published by Kyrkintanos in 'Αρκαδικά, Nov. 15, 1957, a copy of which he included in his letter to Stamires. This latter inscription on a marble plaque, said by K. in 1960 to be in the Museum of Tegea, begins and ends with a cross and has a different division of lines from that published in Χρονικὰ τῶν Ἀρκάδων 1 (1959) 78–80. Stamires' response to this communication was to assert that this inscription presented by K. had never existed. He also claimed that it was now up to the learned men of Tegea or to someone else to provide him with an accurate text of this inscription and a photograph. 'If I do not get this, I will do it myself.' (66) In the end, however, in 1960 Stamires simply printed the following text based, not upon autopsy, squeeze, or photograph, but only on the two transcriptions of Anastasakis and the Director of the Public School.

+ κοιμητήριον τοῦ
μακαρίτου· Ἑρμογένους· ἤ τις
οὖν ποτε τολμήση ἀνω-
4 ρύξε τὸ μνῆμα τοῦτο
ἐχέτω τὴν μερίδα μετὰ
'·Ι·ούδα τοῦ προδότου ·+·

In Αρχαία Κυνουρία (Athens 1990) 126 note 379, P.B.Faklaris briefly reported that the gravestone of Hermogenes found at Παλιόστολος is in the Museum of Tegea, no inv. no. reported, and at long last he prints a ph.; no text; cf. *SEG* XLII 288. We edit this text finally from the ph.

+ Κοιμητήριον τοῦ
μακαρίτου vacat
Ἑρμογένους ἤ τις
οὖν ποτε τολμήσι ἀνω-
ρύξε τὸ μνῆμα τοῦτο
ἐχέτω τὴν μερίδα μετὰ
Ἰούδα τοῦ προδότου +

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366. Stolos. Incertum, after 2nd cent. A.D. Fragment of marble found in 1959 near the methochi of the monastery of Prodromos at Stolos; now in the Astros Museum. Ed.pr. G.A.Stamires, Χρονικὰ τῶν Ἀρκάδων 2 (1960) 65/66, on the basis of a drawing sent to him by C.G.Kyrkintanos.

[- - -]οις α[- - -]
[- - - κ]έκριται αι[- - -]
[- - -] Φιλοκαλο[- - -]
[- - -]ων μετα[- - -]

[Possibly metrical? Stroud.]

HERMIONIA

367. Didymoi. Dedication to Demeter. *IG* IV 746. I.Z.Tzifopoulos, *Horos* 10–12 (1992–98) 256 note 14, briefly points out that in September 1990 this stone was still built into the chapel of Agia Marina ca. 2 km. east–southeast of the village, where M. (not E.) Fraenkel had seen it.

In *Kodai* 6/7 (1995/6) 12 (ph.), S.Yoshiyuki briefly notes the same inscribed column in the same place and publishes a photograph.

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368. Eileoi (Heliokastro). Boundary stone of Hekate Street, ca. 500–475 B.C. Intact limestone stele with a smoothed panel at the top for the large letters (0.035–0.045 m. high), found by I.Z.Tzifopoulos in September 1990 at the chapel of the Apostles Peter and Paul in Heliokastro (ancient Eileoi) ca. 9 km. north of Hermione; original provenance unknown. Ed.pr. Tzifopoulos in *Horos* 10–12 (1992–98) 251–258 (ph.)., who suggests the above date, perhaps slightly earlier, on the basis of the letterforms, discusses the identification of the finding

place (cf. Paus. 2.34.6), and cites as a parallel for a street named after a deity ἡ Ἑστία ὁδός in Athens (Harpokration and the Suda, *s.v.* τρικέφαλος). Rightly (cf. the ph.), ed.pr. rejects Δ̣ as a possible reading at the beginning of L. 3. He suggests that Hekate Street may have had some connection with rites celebrated at the sanctuary of Demeter and Kore attested by Paus. *loc.cit.*

hόρος Stoich.
hοδõ
Ḥεκάτας

TROIZENIA

369. Troizen. Themistokles' decree, date? *SEG* XVIII 153. *SEG* XXXVII 225; XLII 9; XLIV 329.* H.T.Wallinga, *Ships and Sea-power before the Great Persian War: Mn.* Suppl. 121 (Leiden 1993) 169–185, prints a revised version of a paper published in 1982 in J.den Boeft, A.H.M.Kessels, edd., *ACTUS. Studies in honour of H.L.W.Nelson* (Utrecht) 463–482 (non vidimus), in which he argues that on many occasions Athenian (and other) triremes operated in battle and in other military assignments without a full complement of 170 rowers. It is not surprising, therefore, to find in LL. 27–32 of this decree that each of the 200 Athenian triremes had a crew of only 100 oarsmen. Nor should we doubt that a trireme could operate with such a diminished crew, as examples later in the 5th cent. B.C. show. Wallinga takes the 100 oarsmen as 'important evidence' for the genuineness of the decree. 'What forger would have fabricated such a detail? ... The 100 oarsmen are inexplicable as the fantasy of a forger.' (173)

W.K.Pritchett, *The Liar School of Herodotus* (Amsterdam 1993) 340/341 note 295, observes that this stone, 'often designated as a stele, is not one that stood in an agora or akropolis, but a plaque, of relatively small dimensions (only 0.34 m. in width), to be displayed in some public building.' This was the stoa in the agora of Troizen seen by Pausanias (2.31.7) in which there were stone εἰκόνες of the women who were evacuated from Athens before the Persian attack. The 'plaque ... presents a third-century reconstruction, or fabrication, by Troizenians, whose legends and mythology were particularly bound to Athens.'

In arguing that contemporary needs to run the Athenian fleet ca. 480 B.C. were for trierarchs who were 'predominantly financiers rather than military officers,' V.Gabrielsen, *op.cit.* (our lemma no. 6) 37–39, takes a fairly minimalist stance toward this decree, which calls for trierarchies to serve on board (LL. 20–23). '... even if any criteria to establish its authenticity were forthcoming, all the Troizen text could depict, beyond its current importance as a source of information about politics in the late fourth and third centuries, would be a single aspect of the working of the trierarchy in a highly exceptional, emergency situation.'

370. Troizen. Boundary marker of a shrine of the Tritopatreis, 4th cent. B.C. *SEG* XLIII 630 (p. 210 app.crit.). In *A Lex Sacra from Selinous: GRBS Monographs* 11 (1993) 110 (*SEG* XLIII 630), M.H.Jameson, D.R.Jordan, R.D.Kotansky briefly note the discovery of a limestone stele found in an Early Christian church near the ancient city; now in the Poros Museum, inv. no. 620. To be published by Jameson; cf. our lemma no. 17. Τριτοπα|τρέων

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371. Troizen. Dedication of the damiorgoi and prytaneis to a heroine, 4th cent. B.C. *IG* IV 764. J.Larson, *Greek Heroine Cults* (Madison 1995) 181 note 12, endorses the view of the ed.pr. E.Legrand, *BCH* 17 (1893) 94/95 no. 10, that the identity of this anonymous heroine is most likely Phaidra, cf. Paus. 2.11.6–7.

EPIDAURIA

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372. Epidauros. Asklepieion. Boundary dispute between Epidauros and Hermione, ca. 200–150 B.C. *IG* IV^2.1.75. *SEG* XXXI 328;* XLI 640. S.Yoshiyuki, *Kodai* 6/7 (1995/6) 1–27, gives a detailed analysis of this inscription and of *SEG* XI 377 from Hermione which he regards as a copy recording the results of the same arbitration. He thinks it likely that Pausanias (2.35.2) saw the inscribed stele at Hermione or at Epidauros or at both places. Focus in this paper is on the identification of the toponyms in the ancient sources with the present topographical features of the region in an attempt to reconstruct how the limits of the κοινὴ χώρα were established and designated. Critical are the identifications of Σέλλας and Φιλανορεία. On 9–13 a conspectus of ancient sites in the region based upon autopsy by the author in 1993–1995. Contrasting the relatively imprecise designation of the border area in *IG* IV^2.1.75 and *SEG* XI 377 with the detailed topographical description in the border arbitration for Corinth and Epidauros recorded in *IG* IV^2.1.71, Yoshiyuki suggests that in the former the foreign judges were formalizing and ratifying a prior agreement on the part of Hermione and Epidauros to hold this territory as κοινὴ χώρα.

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373. Epidauros. Asklepieion. Boundary dispute between Troizen and Arsinoe, 163–146 B.C. *IG* IV^2.1.76 and 77. *SEG* XXX 385, 388; XLII 1754. In *Horos* 10–12 (1992–98) 319, I.A.Pikoulas briefly reports information provided by M.Dixon to the effect that fr. a of *IG* IV^2.1.77 joins *IG* IV^2.1.76 at the bottom; fr. b of *IG* IV^2.1.77 clearly belongs to the same inscription. Hence we have only one inscription recording the boundary between Troizen and Arsinoe, not two.

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374. Epidauros. Asklepieion. List of thearodokoi, ca. 350–325 B.C.? *IG* IV^2.1.94/95. *SEG* XLV 275.* G.Manganaro, in E.Olshausen, H.Sonnabend, edd., *Stuttgarter Kolloquium zur historischen Geographie des Altertums* 4 (1990) [Amsterdam 1994] 76 note 81 and in B.Gentili, ed., *Catania Antica. Atti del Convegno della SISAC, Catania 23–24 maggio 1992* (Pisa 1995) 46 note 81, reads in LL. 70/71 Κατάναι⟦- - -⟧ | Κῖπος Μάρκου. Cf. *SEG* XLII 291.

In *MGR* 20 (1996) 51–54, F.Ferrandini Troisi discusses the thearodokos in L. 41, Βύτιος from Lokroi Epizephyroi. For the name cf. *SEG* XI 298 (Mytilene, 5th cent. B.C.); XXX 605 (Serrai, 2nd/3rd cent. A.D.); speculation on the relations of Lokroi with the Greek mainland.

Cf. also now our lemmata nos. 554 and 555 (Delphi).

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375. Epidauros. Asklepieion. Hymn of Isyllos, ca. 280 B.C. *IG* IV^2.1.128. *SEG* XXXIII 305;* XLII 1776. For a comparison between Isyllos' hymn and the metrical dedication of Euthykles at Thespiai, *IG* VII 4240, see our lemma no. 543.

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376. Epidauros? (now in Paris). Artist's signature on the base of a bronze statuette, early 5th cent. B.C. *IG* IV^2.1.703. *LSAG*^{2} 173 no. 6. *SEG* XXXVI 389. J.Petit, *Bronzes Antiques de la collection Dutuit: Grecs, hellénistiques, romains et de l'Antiquité tardive* (Paris 1980) 30–33 no. 1 (ph.), presents a lavish publication of the statuette, acquired in 1902 by the Musée du Petit Palais, inv. no. DUT 7; correction of three erroneous reports of the statue's location. Bibliography on provenance, subject, date, readings, and artist's name. Subject, Poseidon?; provenance, Epidauros; 1st or early 2nd quarter of the 5th cent. B.C.

L.Dubois, *RDA* (*SEG* XXXVI 389) 318–319 no. Att. Inc. 1 ('l'attribution à l'Arcadie est incertaine') (dr.), briefly discusses L. 1 hυβρίσστας (a personal name, not an ethnic); see our lemma no. 2391; L. 2, the misshapen letter in ἐποίΕσε (sigma; a mason's error) and the use of initial heta (the sculptor was not Eleian). Subject of the sculpture, 'soit Zeus Kéraunios, soit Poséidon'; provenance, 'soit d'Epidaure, soit d'Olympie.... il nous semble impossible de trancher entre une origine argienne, laconienne ou arcadienne'; beginning of the 5th cent. B.C.

For stylistic study of this statue and the identification of the subject as a warrior, see our lemma no. 439.

LAKONIA

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377. Lakonia. The koine dialect in Lakonia. C.Brixhe, in *La koiné grecque antique* (our lemma no. 2306) 2.93–111, on the basis of a detailed examination of Lakonian inscriptions, finds that from the end of the 4th cent./beginning of the 3rd cent. B.C. clear evidence of penetration of foreign elements can be traced in the written documents of Lakonia, i.e., Attic traits and a *doris mitior*. In the 2nd cent. B.C., when surviving inscriptions become more

numerous, we are in the midst of a fairly fully developed koine which continues until the 1st cent. A.D. In the Roman period, especially the 1st–3rd cent. A.D., the evidence for Lakonian dialectical inscriptions (or 'hyperdialectaux') proliferates. But Brixhe points out that almost all of these inscriptions are associated with the sanctuary of Artemia Orthia; cf. N.Kennell in our lemma no. 392. On 102–111 he examines in greater detail the morphology of koine inscriptions from the 2nd–1st cent. B.C. He is noncommittal and very cautious about extrapolating from the inscriptions any theories about the spoken language of Sparta and Lakonia in this era.

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378. **Lakonia and Messenia. Diffusion of Roman citizenship.** C.Hoët-Van Cauwenberghe, in *op.cit.* (our lemma no. 1394) 133–149, exposes some of the difficulties in deducing Roman citizenship solely on the basis of names in Lakonian and Messenian inscriptions; for instance, inconsistent use of the tria nomina in lists of magistrates. She explores and tabulates the prolific diffusion of the rights of citizenship gained in these two regions before the edict of Caracalla, showing that of Imperial gentilica, those of the Iulii and Claudii greatly predominate. Augustus was the most generous bestower of Roman citizenship in this region. She finds at Sparta an increase from approximately 15% ca. 100–130 A.D. to approximately 25% ca. 130–160 A.D. Among Spartan ephors there is an increase from approximately 20% 100–125 A.D. to approximately 40% thereafter. She also detects 'une nuance géopolitique' in that Claudius seems to have shown more favor to Sparta, and Nero to Messene (141/142). Problems arise in distinguishing Aurelii who received Roman citizenship under Marcus Aurelius and Commodus from beneficiaries of the dispensation of Caracalla in 212 A.D., due to the difficulty in dating inscriptions of the second half of the 2nd cent. A.D. and the early 3rd. On 143–147 sociological and onomastic analysis of the ephebic list *IG* V.1.1398 from Korone in Messenia, which she reprints in an appendix (148/149).

378bis. **Lakonia. Aphrodite.** For cults of Aphrodite in Sparta and Lakonia, see our lemma no. 2357.

379–381. **Lakonia. Three milestones from Lakonia.** G.Steinhauer, *Horos* 10–12 (1992–98) 277–296 (ph.), presents the following three inscribed milestones with textual and prosopographical commentary; only no. 381 has been previously published.

379: Column of local gray marble with many successive inscriptions in various hands disposed in two columns and with many erasures. Found in 1963 in excavations of the Greek Archaeological Society at Ampoula in the region of Aphysos west of the road from Sparta to Tripolis and near the Eurotas. Briefly mentioned in *EAH* (1963) 114/115 (ph. illegible); repeated in C.Christou, *PAAH* (1963) 136 (ph. illegible); no text beyond ΚΩΝΣΤΑΝΤΙΝΟΥ ΤΟΥ ΜΑΞΙΜΙΑΝΟΥ, 'the father of Constantine the Great.' Ed.pr. Steinhauer, *op.cit.* 277–283 no. 1 (ph.), who states that it is now in the Sparta Museum (without inv. no.). The several hands at work on this stone are

denoted α′ through θ′ by ed.pr. The upper part of Col. I (LL. 1–10, inscription γ′) and the first two lines of inscription β′ were inscribed in a smoothed area of rectangular shape in the space previously occupied by two older inscriptions of which only a few letters are still visible at the end of LL. 2 (inscription α′), 4/5 (β′). Steinhauer states that erasures occupy LL. 1–8 of Col. I and LL. 7–9, 14, 17/18 of Col. II, but those in LL. 14, 17/18 are not marked as such in his text.

Col. I

(γ′) ⟦Αὐτοκράτορος⟧ (α′)
⟦Καίσαρος⟧ ⟦Αὐρ⟧ηλίου
⟦Μάρκου⟧ (β′)
⟦Αὐρηλίου⟧ ⟦Αὐτοκράτ⟧ορι
⟦Κάρου⟧ Αὐρ(ηλίωι)
⟦Εὐσεβοῦς⟧
⟦Εὐτυχοῦς⟧
⟦Σεβαστοῦ⟧
καὶ τοῦ
Α[ὐτοκρ]άτọρ̣ος
Καίσαρος
Μάρκου
Αὐρηλίου
Καρείνου
Εὐσεβοῦς
Εὐτυχοῦς
Σεβαστοῦ
(δ′) καὶ Νουμεριανοῦ
Καίσαρος Σεβαστοῦ
Α

Col. II

(ε′) Αὐ̣τοκράτορος
Καίσαρος
Γ(αΐου) Αὐρ̣(ηλιανοῦ)
Οὐα[λε]ρ̣ίου
Διοκλητιανοῦ
Εὐσεβοῦς Εὐτυχοῦς
Σεβαστοῦ
⟦- - -⟧ος
⟦- - -⟧
⟦- - -⟧
(στ′) Α
καὶ
Κωνσταντίου
καὶ
Μαξιμιανοῦ
(η′) Καισάρων
καὶ
[Σεβ]ήρ̣ου καὶ
[- - -]ε̣ίνου
Καισάρων
(θ′) καὶ Κωνσταντείνου
Καίσαρος

Col. I L. 10. Following the kappa, rho has been omitted from the printed text; it is not clear from the ph. whether it belongs within or without the brackets. Stroud.

On 279–283 Steinhauer attempts to untangle this confused palimpsest. While prepared to concede that inscriptions α′ and β′ could possibly go back to the 2nd cent. A.D., he is not willing to agree that the name of the emperor Marcus Aurelius would have been erased. He prefers to regard inscription β′ as the earlier of the two and to place it in the reign of Caracalla or one of his immediate successors. Inscription α′ he then attributes to the reign of Probus 276–282 A.D., erased because of *damnatio memoriae*.

In contrast to the uncertain dating of inscriptions α′ and β′, Steinhauer confidently assigns γ′ and LL. 1–19 of the first column to the emperors M.Aurelius Carus, 282–283 A.D.; M.Aurelius

Carinus, 283–285 A.D.; and M.Aurelius Numerius Numerianus, 284 A.D. The only name erased in this sequence is that of Carus who was proscribed by Diocletian.

In Col. II, inscriptions ε′–θ′ belong to the tetrarchy 286–308 A.D. as follows: ε′ 286–293 A.D.; στ′, η′, and θ′ 293–305 A.D., Constantine Chlorus and Galerius Maximianus. The erasures of the names Severus and Maximinus can be placed in 307 and 313 A.D., respectively. In LL. 20/21, inscription θ′, we reach the accession of Constantine to the rank of Caesar, 306 A.D.

380: Column of local gray marble bearing five different inscriptions in as many different hands (α′–ε′), disposed in three columns; place of finding unknown; now in the Sparta Museum, inv. no. ΜΣ 9793. Steinhauer, *loc.cit.* 283–285 no. 2 (ph.).

Col. I
(α′) Διοκλητιανοῦ
⟦καὶ⟧
⟦Μαξιμιανοῦ⟧
Σεβαστῶν
(β′) καὶ
Γ
Κωνσταντίου
⟦καὶ⟧
⟦Μαξιμιανοῦ⟧
Καισάρων

Col. II
(γ′) Κωνσταντείνου
Σεβαστοῦ
⟦- - -⟧
⟦- - -⟧
(δ′) Κονσταντείνου
Κονσταν[τί]ου
Κόσταντος
Α(ὐ)γούστων

Col. III
(ε′) Βαλλεντινιανοῦ
Βάλητος
Αὐγούστων
Βασιλέων
[- - -]
Γ

Inscriptions α′ and β′ are clearly contemporary with inscriptions ε′ and στ′ of our no. 379, i.e., they mark the two stages of the first tetrarchy 286–293 A.D. and 293–306 A.D. The erasures belong to 311 A.D. (LL. 2–3) and 313 A.D. (LL. 8–9). Inscription γ′ occupies the period 305–313 A.D., the reign of Licinius, whose *damnatio memoriae* and the consequent erasure occur in 325 A.D. Inscription δ′ belongs in 337–340 A.D. Between the death of Constantius II, 361 A.D., and the accession of Valentinianus I and Valens, 364 A.D. and their joint rule 364–375 A.D., is to be dated inscription ε′.

381: Helos. On the road from Sparta to Gytheion. *IG* V.1.1109. Apparently now lost. Inscribed in two columns in three different hands (α′–γ′). Steinhauer, *loc.cit.* 285/286 no. 3, essentially reprints Kolbe's text from *IG* V.1.1109, but with the following changes.

Col. I
(α′) Κωνσταντείνου
Σεβαστοῦ
N B
(β′) [Κοσταν]τείνου
[Κοσταν]τίου
Κόσταντος
Αὐγο(ύ)στω[ν]

Col. II
(γ′) Βαλλεντινιαν[οῦ]
Βάλητος
Α(ὐ)γούστων
Βασιλ[έων]

For bibliography on this inscription see I.A.Pikoulas, *Horos* 10–12 (1992–98) 306 no. 3.

Starting from these three inscriptions, Steinhauer 286–290 examines the history of Roman road-building in Lakonia, concentrating mainly on the initiative first taken by Gaius Iulius Eurykles (see also our lemma no. 394) and on the repairs to the bridge over the Eurotas by the corrector Paulinus, *IG* V.1.538, ca. 230 A.D. The latter work may be roughly contemporary with the earliest inscriptions on the above milestones. The road-building activity under Probus and Carus may represent repairs undertaken after the ravages of the Herulian invasion in 267 A.D. Vividly portrayed on the three milestones with their multiple texts and frequent erasures are not only the political vicissitudes of the Imperial succession but also the ongoing concern from the highest levels of government for the continued smooth operation of the road system of Lakonia.

On 290–296 Steinhauer brings these three milestones into the topographical discussion of the Roman roads of Sparta, the gates of the city, and the bridge over the Eurotas. On this topic see also our lemma no. 400. He identifies the Byzantine bridge of Nikodemos, 1027 A.D., with that repaired by Paulinus in the mid-3rd cent. A.D. and established by Eurykles in the time of Augustus. This bridge must mark the location of an important gate in the city walls. Discussion of the gates and roads within the northern sector of ancient Sparta. Finally, he examines the evidence for the bridge over the Eurotas in classical times, which goes back to Xenophon (*Hell.* 6.5.27). This bridge he locates on the north edge of Sparta, near the finding place of our nos. 379 and 400, rejecting the theory that it lay on the east side of Sparta opposite Therapne.

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382. Akriai. Stamped tiles. *SEG* XL 342. G.Shipley kindly points out *per ep.* that the finding place of these objects was not 'Aigiai' as we erroneously reported in *SEG* XL 342. For an inscribed sherd also from Akriai, see *SEG* XLIV 340. For the same stamped tiles as *SEG* XL 342, see *SEG* XLIV 341. For other inscriptions from this site, correctly identified, see *SEG* XLI 310; XLII 297.

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383. Amyklai. Victory dedication, 4th cent. B.C. *SEG* I 87. N.Kennell, *The Gymnasium of Virtue: Education and Culture in Ancient Sparta* (Chapel Hill 1995) 192 note 100, offers the following restoration: [- - -]ς τῷ Ἀπέλλ[ωνι] | [- - -]ν μ' ἀνέθηκε | [ἀπὸ] νίκας.

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384. Gytheion. Decree on the Imperial cult and a letter of Tiberius, 15 A.D. *SEG* XI 922; XVI 272. E.R.Gebhard, in W.J.Slater, ed., *Roman Theater and Society: E. Togo Salmon Papers* I (Ann Arbor 1996) 113–128, presents a paraphrase of the instructions in this text for the ritual procession and especially for the performances and for the display of the painted portraits of the Imperial family in the theater. She examines the remains of the theater of the Roman period at Gytheion in an attempt to place these rituals in their physical setting, commenting especially on the doors in the proskenion and suggesting that the ὑποπόδια for the musicians (L. 36) were 'large wooden platforms to provide better acoustics ... and to separate them from the other performers.'

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385. Karyai? (Arachova?). Prohibition. *SEG* XL 343. I.A.Pikoulas, *Horos* 10–12 (1992–98) 561/562 no. 2, categorically dismisses the possibility that this stone was found in the vicinity of Arachova, ancient Karyai. This is a false provenance attributed to this inscribed relief which probably originated in Sparta. Pikoulas believes that the relief depicts a male figure.

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386. Karyai (Arachova). Tombstone with relief, 4th cent. B.C. *SEG* XL 344. I.A.Pikoulas, *Horos* 10–12 (1992–98) 562/563 no. 2, gives a detailed account of the discovery of this stone in 1912, at a spot called Μῆνος near 'Αϊ-Γιώργη on the southwest edge of the κάμπος τοῦ 'Αράχοβας, and its subsequent history; as of summer 1996 it was still built into the enclosure wall of the house of the heirs of T.G.Leventaki. Pikoulas interprets the inscription Νεανίας as the name of the deceased who was buried in a small family burial plot on the southern periphery of ancient Karyai, which he has shown was located on the hill of Analipsis, *Horos* 5 (1987) 137–139 no. II.4.

This inscription has nothing to do with the Herakleion (Paus. 3.10.6) which Pikoulas believes must be sought on the western slopes of Mt. Parnon to the east of Arachova.

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387. Krokeai. Dedication to Domitian, 81–96 A.D. *CIL* III 493. *SEG* XLII 339. I.A.Pikoulas, *Horos* 10–12 (1992–98) 564/565 no. 4, briefly points out that in *Acta Hyperborea. Danish Studies in Classical Archaeology* 3 (1991) 238–241 (*SEG* XLII 339), J. Carlsen failed to take into account his new readings of this inscription reported in *Horos* 6 (1986) 75/76 (*SEG* XXXVIII 330).

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388. Kythera (Avlemon). Honorary inscription for Hadrian, 117–138 A.D. *SEG* XXXVIII 331. *SEG* XLII 305. I.A.Pikoulas, *Horos* 10–12 (1992–98) 563–565 no. 3, reports the results of three examinations of this stone with I.E.Petrocheilos (the ed.pr.) and A.P.Matthaiou. In L. 1 they read ἁ Λαω̣̃ν̣ [πόλις] and in LL. 3/4 ['Αδρι]α̣ι̣νόν. The stone is coarse-crystalled white marble (not hard limestone as *per* ed.pr.) and was brought to Kythera from Las as ballast in a ship. Pikoulas attributes the later graffiti on the stone to English soldiers who once guarded the harbor Kasteli of Avlemon.

In the same journal, *Horos* 10–12 (1992–98) 215 note 1, without reference to Pikoulas' new readings, E.Kapetanopoulos briefly refers to this inscription in a discussion of Hadrian's reform of the Athenian constitution: '['Αδριαν]όν (lines 3–4, this writer).' See our lemma no. 3.

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389. Kythera. Aphrodite. For cults of Aphrodite on Kythera, see our lemma no. 2357.

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390. Marios. Gravestone of Onasimos, ca. 350–300 B.C. White marble grave stele with rough central anthemion flanked by half-anthemia at the corners; circular hole on upper surface of central anthemion for the attachment of a crowning member; tenon at bottom. Text inscribed, almost stoichedon, about halfway up the shaft of the stele. Found built into the wall of a courtyard of a modern house at Τσιγκαραΐϊκα Μαρίου; now in the Museum of Astros (no inv. no.). Ed.pr. E.P.Zavvou, *Horos* 10–12 (1992–98) 297/298 no. 1 (ph.), who comments on this category of Spartan gravestone for the dead in war, cf. Plutarch, *Lykourgos* 27.2; *Moralia* 238D; *SEG* XLII 330; and helpful modern bibliography on 298 note 2, where she also refers to two unpublished examples: Sparta, inv. no. ΜΣ 6737 and Συλλογὴ Μυστρᾶ, inv. no. 466; add now our lemma no. 402. Lakonian H= Σ.

Ὀνάhιμος
ἐν πολέμοι

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391. Mistra. Letter of the emperor Hadrian (?), 2nd cent. A.D.? *IG* V.1.21. *SEG* XXIX 385,* 1739; XXXIII 1575. F.Quass, *Tekmeria* 2 (1996) 100, discusses this text as evidence for the efforts of the Roman Imperial administration to improve the cultivation of land. Cf. our lemma no. 2278.

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392. Sparta. The Spartan *agoge*. N.Kennell, *op.cit.* (our lemma no. 383), conducts a thorough, detailed, richly documented investigation into the literary, epigraphical, and archaeological evidence for the elaborate system of age groups, harsh discipline, endurance ordeals, festivals, rites of passage, military training, etc., constituting the *agoge*, traditionally attributed to Lykourgos in the archaic age. Starting with the Roman period, when the evidence is more plentiful, Kennell urges greater caution in evaluating our sources and in assigning specific aspects of Spartan education to the time periods for which they are not directly attested. Continuity must be documented, not assumed. He fully exploits the inscriptions—more than 1,000, mostly from Roman Sparta—in constructing a historical account that proceeds from the late 3rd cent. A.D. back into archaic times.

On 85, in a discussion of Sparta's possible influence on ephebic culture of the outside world, Kennell argues that the 'sacred festival of the Spartiatai' on record at Tralleis in the 2nd cent. A.D., *I.Tralleis* I 141 LL. 8–10; 142 LL. 1–3, is not a local festival, but in fact the Olympeia

Commodea, 'the only Spartan festival known to have been of sacred rank and which attracted competitors from as far away as Asia Minor.'

On 87–92, Kennell argues against the theory of a widespread revival of spoken ancient Lakonian among the Spartan population as a whole in the Roman period. In fact, linguistic archaism seems to have been confined primarily to inscriptions associated with the *agoge*, beginning ca. 130 A.D. and ending ca. 250 A.D. Features like rhotacism and other Lakonian dialectical forms were used in these inscriptions 'in order to envelop the later *agōgē* with an aura of antiquity.' (90) We seem to have 'merely ordinary *koinē* forms tricked out with laconizing ornament, not true dialectical variations.' Kennell suggests that these archaisms may reflect the formal language used in the ceremonies of the *agoge*. See also C.Brixhe in our lemma no. 377.

See also our lemmata nos. 383, 397, and 399.

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393. Sparta. Artemis Orthia. A.V.Sansalvador, *Emerita* 64 (1996) 275–288, examines epigraphical, literary, and archaeological evidence to trace the successive cults of three goddesses at the sanctuary of Artemis Orthia: an Indo-European fertility goddess Worthasia (ϝορθασία, ϝορθαία/-εία; 'related with growth,' 'making grow'); a healing goddess Orthia ('Ορθία, 'Ορθεία; 'straight,' 'setting straight'), attested first at the sanctuary by the inscription ΟΡΘΙΑ on a votive of the 7th cent. B.C. (*SEG* XXVIII 409; Sansalvador 280, 286); and finally Artemis, 'the Greek goddess of nature,' who acquired the epithet 'Orthia' by the Roman period. On 276–278, a list of inscriptions from the sanctuary which preserve the forms discussed. Brief reference to 'Ορθία, ῎Ορθιος as epithets of other deities at sites in the Peloponnesos (281); linguistic analysis of the forms discussed (282–284). Cf. the study of these names cited in *SEG* XXX 411, not noted by S. [For the distribution of inscriptions among the pins and dice found at the site, wrongly described by S. (280), see I.Kilian, *ZPE* 31 (1978) 220, 221, pl. VI (*SEG* XXVIII 409). In *SEG* XXVIII 409, change '7th–6th cent. B.C.' to '7th cent. B.C.,' Kilian; change 'spindle whorls' to '(playing) dice' (Spielwürfel), Kilian. Richardson.]

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394. Sparta. Early Roman period. Cf. G.Steinhauer, Γάϊος 'Ιούλιος Εὐρυκλῆς, Συμβολὴ στὴν ἱστορία τῆς ῥωμαϊκῆς Σπάρτης (Athens 1989), diss., non vidimus.

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395. Sparta. Olympeia Kommodeia. For this festival in Sparta see our lemmata nos. 392 and 2268.

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396. Sparta. Proxeny decree for Karneades of Kyrene, ca. 188 B.C. *IG* V.1.5. For this man being named in an inscription from Kyrene, *SEG* XLIV 1537, see C.Habicht, *Libyan Studies* 27 (1996) 7/8 and our lemma no. 2201.

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397. Sparta. Decree of Amyklai in honor of three ephors, ca. 100 B.C. *IG* V.1.26. *SEG* XI 462a; XIII 255. N.Kennell, *op.cit.* (our lemma no. 383) 162–169, reprints the text with translation and examines the evidence provided by this inscription, by *IG* V.1.675, and by other testimonia for the status of Amyklai and its relationship to the polis of Sparta. '*IG* V.1.26 shows that it was semiautonomous in the late Hellenistic period, with no evidence that it had ever previously been part of Sparta. All the earlier evidence is consistent with Amyclae being a Spartan possession, in Spartan territory, but not yet politically amalgamated with the city itself.' By the time of *IG* V.1.675, however, 3rd cent. A.D., youths from Amyklai participate in the *agoge* as Spartan citizens. Kennell suggests that a suitable occasion between the dates of the two inscriptions for Amyklai to have become part of Sparta is late in the 1st cent. B.C. during the rule of C.Iulius Eurykles.

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398. Sparta. Imperial subscripts, ca. 42 A.D. *SEG* XLV 282. G.Shipley *per ep.* kindly points out two errors in our report of this text: in L. 2 the reading on the stone is καὶ τῷ (not τῶι) ἐμῶι and in L. 8 the stone and ph. both clearly have ΑΣΙΑΤΟΝΤΕΣ (not ΑΣΙΑΣΤΟΝΤΕΣ).

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399. Sparta (now in Berlin). Dedication of the koroi, ca. 556–520 B.C. *IG* V.1.457. *SEG* XI 772a; XIX 323. N.Kennell, *op.cit.* (our lemma no. 383) 139–141 (ph.), analyzes the sculpted representation of the heroized Theokles on this stele. Theokles died before he reached maturity and 'within the bounds of propriety, he is attired as one of the Dioscuri.... The *koroi* were ... the mortal counterparts of the *Dioskoroi*' and like the twin heroes, accompanied the kings into battle.

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400. Sparta. Dedication of a throne, ca. 400–375 B.C. Marble back of a throne found reused in excavations of the Greek Archaeological Service in 1988 on the Georgakopoulos property in Sparta, a short distance south of the present bridge over the Eurotas, on the left as one enters the modern city; now in the Sparta Museum, inv. no. ΜΣ 7730. Inscription on a wide, smooth band at the top of the inner (concave) surface of the throne. Ed.pr. E.Kourinou-Pikoula, *Horos* 10–12 (1992–98) 259–276 (ph.), who interprets it as a dedication to (Athena) Halea by Hippanthidas in commemoration of his service in the Spartan gerousia. She suggests the above date on the basis of the dialect and the letterforms. The poem is cast in three dactylic hexameters; notes on the meter (263). Parallels for dedications of members of the gerousia (265): *IG* V.1.221, 1317; *SEG* XI 654; XXIV 281.

Μνᾶμα γεροντείας Ηιππανσίδας
τοῦτ' ἀνέσΗκε ⁝ τᾶι Ηαλέαι καὶ σᾶ-
τρον. Ηα μὲν καλΗ (= ῆ), Ηώστ' ἀπὸ τούτω
σᾶσθαι, τὼς δὲ νέως τοῖς περγυ-
τέροις ΗυποχάδδΗν

1. Ⱶιππανσίδας = Ἱππανθίδας, attested here for the first time; Lakonian σ = θ ‖ 2. ἀνέσⱵκε = ἀνέθηκε, Ⱶ = either η or the aspirate; Ⱶαλέαι = Ἀλέαι (Athena); σᾶτρον = θᾶτρον ‖ 3. καλⱵ (= ῆ), a scribal error for καλεῖ third person singular present tense; τούτω = τούτου ‖ 4. σᾶσθαι = θᾶσθαι; τὼς νέως = τοὺς νέους; περγυlτέροις = πρεσβυτέροις ‖ 5. ⱵυποχάδδⱵν = ὑποχάδδην present infinitive of ὑποχάδδω (= ὑποχάζω).

On 266–276 ed.pr. investigates the topography of the location of the sanctuary of Athena Halea and the bridge over the Eurotas mentioned by Xenophon, *Hell.* 6.5.27, Pausanias 3.19.7, and other literary sources. Using the results of the excavations of G.Steinhauer (see our lemmata nos. 379–381), the finding places of stamped tiles (see our lemma no. 403), and other archaeological and epigraphical evidence (especially *IG* V.1.538), she supports the view that both sanctuary and bridge are to be located in the northeastern sector of the city near the present-day bridge and the finding place of the dedicatory throne. See also *SEG* XLV 279.

401. Sparta. Gravestone of Agilas, ca. 100 B.C. Upper part of a pedimental stele of red marble; inscription centered below architrave; found and presumably kept at 140 Brasidas Street in Sparta. Ed.pr. E.P.Zavvou, *Horos* 10–12 (1992–98) 299 no. 3 (ph.), who observes that the name is new in Lakonian prosopography. Ἀγίλας

402. Sparta. Gravestone of Kalokles, ca. 100 B.C. Fragment of a stele of red marble, broken on all sides; found reused as building material in the demolition of an old house at 74 Menelaos Street in Sparta; now in the Sparta Museum, inv. no. ΜΣ 11661. Ed.pr. E.P.Zavvou, *Horos* 10–12 (1992–98) 298/299 no. 2 (ph.), who refers it to the category of θανόντες ἐμ πολέμῳ; see our lemma no. 390.

[Κ]αλοκλῆ[ς]
ἐμ πολέμ[ωι]

403. Sparta. Stamped roof tiles. *IG* V.1.850–862; 887. *SEG* XI 573–585; cf. XXXV 322. E.Kourinou-Pikoula, *Horos* 10–12 (1992–98) 269–276, in a discussion of the location of the sanctuary of Athena Halea and the ancient bridge over the Eurotas in the northeast sector of the city (see our lemmata nos. 379–381 and 400), takes up the evidence of the stamped roof tiles which A.J.B.Wace, *ABSA* 13 (1906/7) 6/7, had used in support of his theory that bridge and sanctuary were both to be located in the southeastern part of Sparta, *IG* V.1.850–862; 887. Following C.Stibbe, *BABesch* 64 (1989) 97/98, she points out that most of the tiles bearing the stamp ΑΛΕΑΣ were found at Ἡρῶο and Βωμός, far from the area favored by Wace. They are to be regarded not as evidence for the existence of a workshop belonging to the sanctuary but for the location of the sanctuary itself. Their finding places are ca. 100 m. from that of the dedication to Halea in our lemma no. 400.

These pages give a useful preview of Kourinou-Pikoula's forthcoming Ph.D. dissertation for the University of Athens on the topography of Sparta. On this topic see also the unpublished doctoral dissertation of M.Overbeek, *The Topography of Ancient Sparta* (University of Amsterdam 1993), non vidimus.

MESSENIA

404. Messenia and Lakonia. Diffusion of Roman citizenship. See our lemma no. 378.

405. Messenia. Aphrodite. For cults of Aphrodite in Messenia, see our lemma no. 2357.

406. Andania. Sacred law of the mysteries of the Great Gods, 92/1 B.C. *IG* V.1.1390. *Syll.*[3] 736. *LSCG* 65. *SEG* XXVIII 1260; XLII 289, 341,* 392. A.Chaniotis, *art.cit.* (cf. our lemma no. 2263 in fine) 80, discusses the regulations concerning runaway slaves (LL. 80–84) and argues that this regulation envisaged slaves from Messene only, in order to avoid controversies with persons from abroad claiming ownership of suppliants (cf. Plaut. *Rud.* 706–838; Ach.Tat. 8.1). Runaway slaves who were not returned to their masters remained in the sanctuary as sacred slaves.

407. Messene. List of ephebes. In *EAH* (1996) [1997] 52, there is briefly noted the discovery of an inscribed catalogue of Messenian ephebes and ephebes of Asine in excavations of the Greek Archaeological Society; no date; no text; no ph.; no further details. For other ephebic lists from Messene see *SEG* XLIII 145.

408. Messene. Dedication to Artemis, 3rd cent. B.C. Three-sided, prismatic, cubical stone, probably a Hekataion, found in excavations of the Greek Archaeological Society between the Gymnasium and the presumed site of the sanctuary of Kybele; inv. no. AEM 6649. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 86 no. 9, who regards the word in L. 2 as an epithet of Artemis in the dative (Γοργοῖ).

Ἀρτέμιτι
Γοργοι

[We prefer to accent Γοργόι and interpret it as the nominative of the dedicator; see our lemma no. 428. Stroud.]

409. Messene. Dedication of an athletic (?) victor, Hellenistic. Small fragment of a limestone statue base found in excavations of the Greek Archaeological Society south of the Fountain of Arsinoe; inv. no. AEM 7795. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 58.

[- - - ἀν]έθηκε [- - -]
[- - - ο]υ νικάσα̣[- - -]

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410. Messene. Agonistic dedication to Hermes, 2nd/1st cent. B.C. Limestone base reused in the construction of the Propylon of the Gymnasium; found in excavations of the Greek Archaeological Society; inv. no. AEM 7264. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 74.

Λύκος Πραξιδάμου νικάσας δόλιχον Ἴσθμια
παῖδας, Λύκαια ἄνδρας. Ἑρμᾶι.

411–413. Messene. Dedicatory inscriptions on the Propylon of the Gymnasium, 42 B.C. *SEG* XLV 306–308. P.Themelis, *PAAH* (1995) [1998] 70–72 (restored dr.), presents a more detailed description of the inscriptions on the facade of the Propylon of the Gymnasium briefly noted in *EAH* (1995) [1996] 31 (cf. *SEG* XLV 306–308) and in *EAH* (1996) [1997] 56.

411: *SEG* XLV 306; inv. no. AEM 6660. For γυμνασιάρχης, Themelis now reads γυμνασιαρχήσας.

412: *SEG* XLV 307; Themelis now reads Δημητρι(ί)ου.

413: *SEG* XLV 308; inv. no. AEM 6661. Themelis now presents the following full text extending over the three contiguous metopes above the central intercolumniation.

Metope A	Metope B	Metope Γ
Εἰς τ[ὰν τῶ]ν Σεβα-	vacat ἀνέθε-	εἰς ἑκάτερα τὰ
στῶν τ[ιμὰ]ν δι' αἰῶ-	κε τᾶι πόλει δη-	γυμνάσια ἐπὶ
νος Γάϊο[ς .]ουί-	νάρια μύρια εἴς τε	γραμματέως συ-
θιος Εὐρυ[κλῆς] Ῥ-	θυσίας τοῖς Σε-	νέδρων Μνασι-
οῦσσος rasura	βαστοῖς καὶ εἰς	[στρ]άτου τοῦ
rasura	ἐλαίου παροχὰν	[Φιλο]ξενίδα.

For the date of the secretary, LL. 14–18, see *SEG* XXIII 208; XXXVIII 337.

414–415. Messene. Two dedicatory inscriptions on the Gymnasium. The Greek Archaeological Society briefly notes the discovery in excavations of 1996 of two inscriptions on epistyle blocks belonging to the east and west stoas of the gymnasium; *EAH* (1996) [1997] 54/55.

414: East stoa. Ἀγαθοκλῆς Σατύρου Διὸς Ἰθωμάτα γενόμενος ἱερεὺς ἀνέθηκε τὰμ παστάδα θεοῖς πᾶσι κ[αὶ τᾶι πόλει]

415: West stoa. [Ὁ δεῖνα ... ἀνέθηκεν Ἡρα]κλῆ καὶ τᾶι πόλει

No dates; no ph.; no further details.

416–417. Messene. Two statue bases on the Propylon of the Gymnasium. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 73/74, who reports on their discovery in excavations of the Greek Archaeological Society.

416: Eastern base; inv. no. AEM 6666 + 6701. Cuttings on the top for a bronze statue under life-size; inscription on the west face. Τύπος γραμμ. πιθανῶς 1ου αἰ. π.Χ.

Δαμόνικος Μαντικράτεος
γυμνασιαρχήσας ἀνέθηκε

Themelis identifies this gymnasiarch as the man who served as ὑπαγορανόμος in 33 A.D., σύμφωνα μὲ τὴν ἀπόλυτα χρονολογογημένη (ἔτους 64ου) ἀδημοσίευτη ἐπιγραφὴ AEM 3082, χαραγμένη πάνω σὲ κίονα τῆς ΥΡ στοᾶς βορείως τοῦ Ἀσκληπιείου; no further details. All the surfaces of the base are covered with graffiti of the names of ephebes cut in no order in letters of different sizes and shapes extending over a broad spectrum of time; no texts; no ph.; no further details.

417: Western base; inv. no. AEM 6665; inscription on the east face; covered with ephebic graffiti as no. 416.

Δαμόνικος Μαντικράτεος
γυμνασιαρχήσας Τελέσταν
τὸν ἀδελφεὸν v Ἑρμᾶι.

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418. Messene. Dedication of the second phase of the Fountain of Arsinoe, ca. 56–64 A.D.? *SEG* XLV 311 (no text). Large, square, limestone block found in excavations of the Greek Archaeological Society reused in front of the Fountain of Arsinoe; inv. no. AEM 7611. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 56/57, who identifies the first of two or more dedicators in L. 1 as Τιβέριος Κλαύδιος Διονύσιος, who paid for a statue of Nero at Messene, *IG* V.1.1450. In L. 2 the object dedicated would have been named. The statues of the Sebastoi in L. 4 were probably the bronze figures set up on the semi-circular exedra in the middle of the dexamene. This text permits the assignment of the second phase of the Fountain to the reign of Nero.

Τιβέριο[ς - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]
ἐκ τῶν ἰδί[ων ὑπ]ὲρ τὴν πόλιν ἀνέθ[ηκαν]
τούς τε ἀ[νδριάντ]ας τῶν Σεβαστῶ[ν καὶ τὴν]
κρήνην ΚΑ[- - ca. 7 - -]ΑΝ ἐπεσκεύασ[αν, - - ca. 5 - -]
μενοι τῆ[ι - - ca. 5 - - τὰ λ]είψανα τῶν συν[- - ca. 6 - -]
ἀπὸ δην[αρίων τρισχ]ιλίων ὀκτακ[οσίων].

5. Before AN, proposed readings are Γ, Τ, or Σ, ed.pr.

419. Messene. Dedicatory inscription to Hermes, Herakles, and the polis, Roman Imperial. *SEG* XLV 309. P.Themelis, *PAAH* (1995) [1998] 79/80, now publishes the full text inscribed on this limestone lintel found in excavations of the Greek Archaeological Society in Room III of the west stoa of the Gymnasium; inv. no. AEM 6783. Briefly noted in *EAH* (1995) [1996] 35; cf. *SEG* XLV 309. Κλασικίζοντα γράμματα αὐτοκρατορικῶν χρόνων; no ph.

Ἡρακλείδας καὶ Λεύκιος Πετίκιος Γάλλος Οὐίος
τὸν ναὸν v v v κατεσκεύασαν
Ἑρμᾶι καὶ Ἡρακλεῖ καὶ τᾶι πόλει.

420. Messene. Dedication to Zeus, Roman. Cubical limestone stele found in excavations of the Greek Archaeological Society between the Gymnasium and the presumed site of the sanctuary of Kybele to the north; inv. no. AEM 6645. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 86 no. 8, who cites for the names *IG* V.1.491, 771, and 1469, and observes that Zeus here might be either Ithomas or Soter.

Διὶ Κάσιος
Σπόρου

421. Messene. Artists' signature, 1st cent. B.C. *SEG* XLV 318. P.Themelis, *PAAH* (1995) [1998] 80/81 (ph.), now publishes the full text of this inscription (inv. no. AEM 7595α-δ) and repeats his observations from *EAH* (1995) [1996] 35 about the two sculptors. He adds an extended discussion of the statues of Hermes and Herakles made by these two artists and set up in the Gymnasium (79–83).

Ἀπολλ[ώ]νιος Ἑ[ρμοδώ]-
ρου Ἀλε[ξα]νδρεὺς καὶ
Δ[ημήτριο]ς Ἀπολλω-
νί[ου ἐποίουν]

2. Surely κα[ί]; the ph. shows no room for iota after the break. Stroud.

422. Messene. Honors for the athlete Sosias, 2nd/1st cent. B.C. Limestone base for a bronze statue found in excavations of the Greek Archaeological Society reused in the last phase of the Fountain of Arsinoe; inscription on the narrow front face; inv. no. AEM 8026. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 57/58, who identifies the honorand as a hitherto unknown Messenian runner. For the name Sosias at Messene he compares *IG* V.1.1041 and *SEG* XLI 334 (inv. no. AEM 3088). In the latter he now reads Σωσί[ου]. Cf. *SEG* XLII 1861.

Ἁ πόλις Σωσίαν Ὀνασιφ[. . .5. . νικάσαντα]
παῖδας Λύκαια στάδιον, Ἴσθ[μια στάδι]ον, Νέ-
μεα δίαυλον, ἀγενείους Ἐφέσεια [τὰ Μεγά]-
λα στάδιον, Παναθήναια ἐν Ἰλίωι στάδι-
ον, Ἡράκλεια ἐμ Περγάμωι ἄνδρας δίαυλ-
ον, Σμίνθεια ἐν Ἀλεξανδρείαι τῆι Τρωά-
δι στάδιον δίαυλον ἡμεράσια, θεῖα Παναπολ-
λωνίεια ἐν Ἐφέσωι δίαυλον, Ἀλεξάνδρεια τὰ ἐν
[Σμ]ύρνηι τὰ συντελούμενα ὑπὸ τοῦ Κοινοῦ τῶν
[Ἰών]ων ὁπλίταν.

1. Ὀνασιφ[ό;], ed.pr.; Ὀνασιφ[όρου?] or Ὀνασιφ[ῶντος?], Stroud.

423. Messene. Honorary inscription for Timokrates, 1st cent. B.C. Limestone base found in Room III of the west stoa of the Gymnasium in excavations of the Greek Archaeological Society; inv. no. AEM 7477. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 79.

Ἁ πόλις
Τιμοκράτη Ἀρχεπόλιος
τὸν αὐτᾶς εὐεργέταν.

424. Messene. Honorary inscription. Limestone base found fallen on the west side of the Propylon of the Gymnasium in excavations of the Greek Archaeological Society; inv. no. AEM 7265. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 72/73. Undated.

Δημοτέλη
Τίμων

The letters in L. 1 are 0.018 m. in height, in L. 2, 0.008 m., ed.pr.

425. Messene. Honorary inscription, Roman Imperial period. Fragment from the upper left corner of a limestone stele found in excavations of the Greek Archaeological Society in

the area of the Fountain of Arsinoe; inv. no. AEM 4533. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 60 no. 2.

Κρεσφ[- - -]
Ξενοκ[- - -]
ου νο[- - -]

1. Either the phyletic Κρεσφ[οντὶς ἀνέθηκε] or the personal name Κρεσφ[όντης]; cf. *IG* V.1.1469, ed.pr.

426–427. Messene. Two honorary inscriptions. In *EAH* (1996) [1997] 52/53 (ph.), there is a brief notice of the discovery by the Greek Archaeological Society of two inscribed statue bases *in situ* in the room of the large chamber south of the Bouleuterion. It was here in 1995 that fragments were recovered of the cult statues of Hermes and Herakles. In front of these two bases were lying two marble statues: one an almost complete male figure (headless) in a himation, with papyrus rolls next to his left foot; the other, an almost complete Hermes of the type of the Hermes of Andros. The latter had been brought into the room from elsewhere, as is evident from the size of the base which supported it, from the reworking of the upper surface of the base, and from the fact that there is an older inscription on the present back of the base, i.e, on what was originally the front face.

Although no texts of these two inscriptions are printed in *EAH*, we assign numbers to them here in anticipation of subsequent publication.

426: Base with the older inscription on the present back. The ph. shows no writing on the present front surface as now preserved, roughly half of its original height; no text. This is the base associated with the statue of Hermes.

427: Base associated with the statue of the λόγιος with the papyrus rolls. The ph. shows the full inscribed front surface, ἡ πόλις in larger letters in L. 1. This base honors Τιβέριος Κλαύδιος Θέων son of Νικήρατος; dated to the 1st cent. A.D.; no text; no further details.

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428. Messene. Inscriptions on a grave peribolos, Hellenistic. *SEG* XLV 320. P.Themelis, *PAAH* (1995) [1998] 65–68, gives a more complete description of this monument briefly noted in *EAH* (1995) [1996] 29 (*SEG* XLV 320); still no ph. He records the following new spellings for the names of 3 of the 4 women: Θελξίππα, Γοργόι, and Λυσόι; for Γοργόι see our lemma no. 408. Themelis suggests that these 10 people, buried in honor *intra muros*, took part in either the battle against Demetrios Pharios in 214 B.C. or the battle against Nabis in 201 B.C. (cf. *SEG* XLV 320 and correct our egregious misprint of the date, '20 B.C.'). He maintains that since the letterforms 'do not appear to be earlier than the first half of the 2nd cent. B.C.,' the inscription belongs to a later period of recovery.

On this same large epistyle block are inscribed the names of many who died at various later times, both men and women; for these see our lemmata nos. 429–432.

429–432. Messene. Epitaphs. P.Themelis, *PAAH* (1995) [1998] 68, records the following selection of the grave inscriptions that were added later in no special order to the large epistyle block of the Hellenistic peribolos *SEG* XLV 320; see also our lemma no. 428. No dates; no ph.; no further details.

429: Τιμοκράτεια, χαῖρε

430: Ἰούλιε Κλόνιε, χαῖρε

431: Ῥαδινὲ, χαῖρε

432: Κλόνουσα, χαῖρε

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433. Messene. Incertum, 4th cent. B.C. Fragment of a limestone stele found in excavations of the Greek Archaeological Society in the area of the Fountain of Arsinoe; inv. no. AEM 7936. Ed.pr. P.Themelis, *PAAH* (1995) [1998] 59/60 no. 1.

[- - - - - -]
ΤΑΣΕ[- - -]
ΩΝΑΙ[- - -]
ΝΑΑΕ[- - -]
vacat

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434. Messenia. Dedication to Eleithyia, ca. 550–500 B.C. Intact bronze mirror with incised dedicatory inscription running up the handle and partly onto the main circular section of the mirror to the left. Said to have been found in Messenia several decades ago in the fields of the Nikolakopoulou ('Nikols') family and taken to some unspecified place in the USA. Wishing to donate the mirror to ἕνα ὑπὸ κατασκευὴν μουσεῖο τῆς ἑλληνικῆς παροικίας (location not stated) and eager to learn its history, the family sent a single photograph to one of its relatives in Greece, An. Mantzorou (fem.), who communicated this information to the ed.pr. E.P.Zavvou, *Horos* 10–12 (1992–98) 301–303 (ph.); Lakonian dialect; orthograde.

Ἐλεϝ̣θίαι ἀνέθεκε Νεαρ̣ίς

Ed.pr. prefers ἀνέθεκε Νεαρ̣ίς (unattested) to ἀνέθεκεν Ἑαρ̣ίς (also unattested).

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435. Pylos (now in Altino, Verona). Heading for a list of ephebes? 2nd/1st cent. B.C. Pedimental stele of red marble with palmette lateral and peak antefixes; floral designs in relief in the tympanon; lightly incised guide-lines at top and bottom of each line of text. 'Found' in 1976/77 in Altino at a place called Paloverto in the vicinity of Verona; now in the

Museo Nazionale Archeologico of Altino; inv. no. AL 7013. No details available on the circumstances of discovery. Ed.pr. C.Antonetti, *QdAV* 12 (1996) 142–147 (ph.), who after scrutiny of the dialect and citation of a geochemical and petrographic analysis of the red marble as originating in the quarry of Prophetis Elias on the east coast of the Mani peninsula a few kms. north of Cape Tainaron, assigns the stone to Pylos, the location of the only known sanctuary of Athena Koryphasia, Paus. 4.36.2. For the dating formula she compares *IG* V.1.1384, a list of ephebes from Thouria (on which see our lemma no. 436). Brief historical outline of the town of Pylos (144/145) and speculation on the nature of the cult and legends of Athena Koryphasia (145/146).

'Επὶ ἱερέος τᾶς 'Αθά-
νας τᾶς Κορυφα-
σίας Φιλωνίδα,
γυμνασιάρχου δὲ
'Αρίστωνος τοῦ 'Αρί-
στωνος, ὑπ[ογυμνα]-
σιάρχ[ου δὲ - - -]
ΝΟ̣[- - - - - - -]
[- - - - - - - - -]

'Cette stèle a dû servir de lest à un bateau qui remontait l'Adriatique.' L.Dubois, *BE* (1998) 179.

436. Thouria. Catalogue of ephebes, 2nd cent. B.C. *IG* V.1.1384. C.Antonelli, *QdAV* 12 (1996) 144, 147 note 3, maintains that the 'Ιερεὺς τᾶς 'Αθάνας Νικόστρα[τος] in L. 1 is not to be restored in the genitive as in the Corpus, but in the nominative like all the other magistrates in LL. 2/3. [Kolbe's restoration of the genitive Νικοστρά[του] is plausible, however, and not 'palesemente erronea,' because it is the patronymic of the priest Νίκων, whose name, overlooked by Antonelli, stands in the nominative between Νικοστρά[του] and τᾶς 'Αθάνας. Stroud.]

ARKADIA

437. Arkadia. Corpus of legal inscriptions. G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk): SB Akad. Wien* 607 (Vienna 1994). This first volume in the series *Griechische Rechtsinschriften* contains 35 entries and a supplement (no. 36) on Arkadian proxeny decrees with ἀσυλία-clauses. Each inscription is provided with physical description and measurements, provenance, references to ph. or dr., copious bibliography, dating criteria, Greek text, German translation, app.crit., and extensive Prozessrechtlicher Kommentar. There are indices of Greek words and general topics and 11 plates. We give a condordance.

Publication	IPArk	Publication	IPArk
IG V.2.3	2	*IG* V.2.415	23
IG V.2.6A	3	*IG* V.2.419	28
IG V.2.6B	4	*IG* V.2.429	27
IG V.2.10	36b	*IG* V.2.433	30
IG V.2.11	36c	*IG* V.2.443–445	32
IG V.2.12	36d	*IG* V.2.496	33
IG V.2.13	36e	*IG* V.2.510	36r
IG V.2.14	36f	*IG* V.2.514	34
IG V.2.17	36g	*IG* V.2.516	35
IG V.2.21	6	*SEG* XI 1051	36a
IG V.2.159	1	*SEG* XI 1100	14
IG V.2.261	7	*SEG* XI 1107	18
IG V.2.262	8	*SEG* XI 1112	20
IG V.2.263	36h	*SEG* XI 1122	22
IG V.2.264	10	*SEG* XXIII 236	29
IG V.2.265	11	*SEG* XXV 447	24
IG V.2.266	12	*SEG* XXV 448	25
IG V.2.269	13	*SEG* XXV 449	26
IG V.2.343	15	*SEG* XXXIII 319	36m
IG V.2.344	16	*SEG* XXXVII 340	9
IG V.2.352	36n	*IvO* 64	31
IG V.2.356	36o	*Syll.*^{3} 306	5
IG V.2.357	17	*BCH* 38 (1914) 462 no. 6	36i
IG V.2.367	19	*BCH* 38 (1914) 463 no. 7	36j
IG V.2.388	36p	*BCH* 38 (1914) 466 no. 9	36k
IG V.2.389	36q	*BCH* 38 (1914) 467 no. 10	36*l*
IG V.2.410	21		

438. Arkadia. Onomastics and the diffusion of Roman citizenship in Arkadia. Under this title, C.Hoët-van Cauwenberghe, *op.cit.* (our lemma no. 332) 207–214, examines the scanty epigraphical evidence from this region and especially the relationship between imperial and non-imperial gentilica in order to trace the spread of Roman citizenship and Roman influence in Arkadia. She excludes from her calculations Roman negotiatores and other presumed Roman citizens of Italian origin. Only 67 individuals who received Roman citizenship can be identified with certainty. The proportion between non-imperial and imperial gentilica is just about even, excluding the Aurelii. Of the imperial gentilica, the Iulii and Claudii predominate; brief review of their distribution by polis. For the Claudii see also Hoët-van Cauwenberghe's study of the diffusion of Roman citizenship in Lakonia and Messenia, our lemma no. 378. More non-imperial gentilica are attested at Tegea than at any other Arkadian city. There are 16 such gentilica which Arkadia has in common with Lakonia and Messenia, the most prominent being the Memmii. In general, there was considerable peaceful rivalry among the cities of Arkadia in vying for Roman

citizenship beginning in the early Empire, but in the 2nd cent. A.D. the vogue for Roman names does not correspond to an increase in the granting of Roman citizenship.

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439. Arkadia. Bronze statuettes of the 5th cent. B.C. F.Felten, in O.Palagia, W.Coulson, edd., *Sculpture from Arcadia and Laconia* (Oxford 1993) 49 (ph.; inscription illegible), assembling comparanda for the relief sculpture of the temple of Apollo at Bassai, places the bronze statuette *IG* IV^2.1.703 within a 'mehr oder wenige dicht zusammenhängende Reihe' of Arkadian bronze statuettes. Provenances represented in the series are Andritsaina, Epidauros, Kalavryta, Lousoi, Lykaion, Megalopolis, Mantineia (Kollinai), and Tegea. The statue represents a warrior; provenance, Epidauros; beginning of the second quarter of the 5th cent. B.C. No discussion of the inscription.

For studies treating the text, see our lemma no. 376.

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440. Arkadia. Aphrodite. For cults of Aphrodite in Arkadia, see our lemma no. 2357.

441–442. Kynaitha? Gravestone of Phileia and Ti.Claudius Antipatros, 2nd cent. B.C. and 2nd cent. A.D. Central section of a limestone stele, broken at top and bottom; beneath a false stylobate, a relief panel of acanthus leaves and scrolls; inscriptions below. Earlier, upper inscription imperfectly erased. Found at Drosato, Kalavryta; now in the Patras Museum, inv. no. 242. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 101/102 no. 48 (ph.).

441: above: Φίλεια, χαῖρε

442: below: Τι(βέριος) Κλαύδιος Ἀντί-
πατρος, χαῖρε

For Τι.Κλ. Ἀντίπατρος, see Rizakis, *Achaïe* II no. 376 = Papapostolou no. 69.

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443. Mt. Lykaion. Dedications to Pan, 6th cent. B.C. and date? *IG* V.2.555–557; *SEG* XI 1043. *SEG* XXXVI 389; XLII 350. W.Hübinger, in *op.cit.* (our lemma no. 439) 25, briefly adduces these four dedicatory inscribed objects in a study of bronze statuettes associated with the sanctuary. No discussion of the texts. For these four, cf. Hübinger, *SEG* XLII 350, Appendix, 1.H.1, 2; 2.16; 3.11, with bibliography.

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444. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *IPArk* 8. *SEG* XXXVII 1782bis; XXXIX 13, 393;* XLIII 1235; XLV 2264. A.Chaniotis, *art.cit.* (cf. our lemma no. 2263 in fine) 75–78, discusses this text as possible evidence for the expulsion of unwanted suppliants from the sanctuary of Athena Alea. Following up on G.Thür's view that the text contains instructions for the trial of persons involved in a murder in the sanctuary (*SEG* XXXIX 393), and in the light of the formulations used in the text, C. suggests that a distinction was made between two groups of defendants—a group of anonymous defendants and a named person (Themandros)—and that the distinction was made because the first group had sought asylum in the sanctuary after the murder: LL. 25/26 εἴ σις ἰν τοἰεροῖ τῶν τότε [ἀπυθανόντῶν] | φονἕς ἐστι, which he translates 'if anyone of the men *in the sanctuary* is the murderer of those who were killed then' (not 'if anyone is the murderer of those who *were killed then in the sanctuary*'). If the defendants were suppliants, several peculiarities of the text make sense: the reference to an oracle for the trial of the defendants (L. 29; not referred to in the case of Themandros), the strange legal consequence of their conviction (expulsion from the sanctuary; LL. 20–22), and the delivery of the confiscated movables to the sanctuary (LL. 14–16). The use of an oracle against a suppliant is also attested in Athens (Lyk. *Leokr.* 93).

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445. Mantineia. Two decrees honoring benefactors of the city and the cult of Demeter and Kore, 1st cent. B.C. *IG* V.2.265 and 266. *SEG* XXXV 358/359.* M.Jost in *op.cit.* (our lemma no. 1394) 193–200 provides a detailed commentary and translation of several passages of these two decrees for Nikippa and Phaena, with special emphasis on the services the women performed to enhance the festival and sanctuary of Demeter and Kore at Mantineia. These two examples of euergetism in maintaining the traditional cults mirror similar efforts at this polis by Romans like Julia Eudia (*IG* V.2.269) and Hadrian (Paus. 8.10.1–5).

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446. Phigaleia. Proxeny decrees and other inscriptions, 4th–1st cent. B.C. From the many finds produced by excavations of the Greek Archaeological Society in 1996 in the temple of Athena and Zeus Soter (see our lemma no. 448), there are briefly noted in *EAH* (1996) [1997] 44, many fragments of proxeny decrees, catalogues, and dedications which demonstrate that the temple was used for proclaiming honors and had considerable political importance for Phigaleia. Poleis attested in the decrees include Megalopolis, Byzantion, Kephallenia, Ephesos; also named is Achaia. No texts; no ph.; no further details apart from the above chronological limits.

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447. Phigaleia. Dedication to Athena, archaic. Brief notice is given in *EAH* (1996) [1997] 45/46 (ph.) of the discovery of a rectangular sheet of bronze in debris outside the temple of Athena and Zeus Soter (see our lemma no. 448) in excavations of the Greek Archaeological Society. The excavator believes that the sheet was originally placed in the temple in the archaic period. It carries 8 or 9 lines of orthograde text incised horizontally and records a dedication to Athena; no text. [The ph. is poorly focused and too small to yield reliable readings throughout, although several individual letters in LL. 1/2 can be distinguished. Stroud.]

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448. Phigaleia. Dedication to Athena and Zeus Soter, 4th cent. B.C. In the sekos of the temple uncovered in excavations of the Greek Archaeological Society in 1996, a stone base for a bronze statue was found to the north of the base for the cult statue. Inscribed on the base, and briefly noted in *EAH* (1996) [1997] 43, is a dedicatory inscription of a certain Εὐαγόρας to Athena and Zeus Soter. The bronze statue was the work of Καλλικράτης; no text; no ph.; no further details.

449. Psophis. Gravestone of Apollonios, 2nd/3rd cent. A.D. Limestone pedimental stele of the 2nd/1st cent. B.C.; below the epistyle, a very sloppy inscription of the above date. Found in Psophis; now in the Patras Museum, inv. no. 2236. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 41, 95 no. 23 (ph.), who dates the stele on the basis of the style of the carved pediment. Ἀπολλώνιε, | χαῖρε

450. Stymphalos. Decree and treaty between Stymphalos and Demetrias/Sikyon, ca. 303–300 B.C. *IG* V.2.357. *SEG* XLII 353.* *IPArk* 17 (see our lemma no. 437). After a brief summary of the main provisions of this agreement—which he prefers to label as a Rechtsgewährungsvertrag rather than a Rechtshilfevertrag—G.Thür, in C.Schubert et al., edd., *Rom und der Griechische Osten: Festschrift für Hanno H.Schmitt zum 65. Geburtstag* (Stuttgart 1995) 267–272, explores the historical, political, and economic factors that led to the formal signing of the treaty. Drawing upon other symbola documents such as that between Delphi and Pellana (*Staatsverträge* III.558) and that between Athens and Stymphalos (*IG* II^2 144; *SEG* XXXVI 147), Thür suggests that the commercially active Sikyon/Demetrias may have had a similar agreement with her eastern neighbor Corinth. As a result of his summary of the historical events leading to the 'refounding' of Sikyon by Demetrios Poliorketes, Thür proposes a date of between autumn 302 and autumn 301 B.C. for the symbola. 'Der Text der *Symbola* war also nicht direkt auf die bescheidenen Rechtsbeziehungen zwischen Sikyon und Stymphalos gemünzt, sondern war eher ein politisches Instrument.' (271)

For some strong reservations about the interpretation of this document in *IPArk* 17, especially with regard to the judicial aspects and the meaning of δ̣ι̣κ̣ά̣[σαι] L. 25, see P.Gauthier, *BE* (1995) 264.

451. Stymphalos. Stamped roof tile. In *EMC* 40 (1996) 78, H.Williams briefly notes the discovery in excavations of the Canadian Archaeological Institute of a fragmentary terracotta roof tile bearing the beginning of a stamp, ΑΔ[- - -]. Found in the Rectangular Building in the sanctuary on the acropolis; no date suggested.

452. Tegea (now in London). Relief stele depicting Zeus Labraundeus and the Hekatomnids Ada and Idrieus, 351–344 B.C. *IG* V.2.89. *Syll.*^{3} sub 225. Tod, *GHI* 161A. [Date of discovery, 1868; now in the BM, inv. no. 1914.7–14.1.] Ed.pr. P.Foucart, *MMAI* 18 (1910) 145–175 (ph.). Cf. R.Fleischer, *Artemis von Ephesos und verwandte kultstatuen aus Anatolien und Syrien* (EPRO vol. 35; Leiden 1973) 311 (ph.); extensive bibliography. G.Waywell, in *op.cit.* (our lemma no. 439) 80 (ph.), reviews previous classifications of this fragment and suggests that it is a 'decree relief'; the lost lower fragment contained 'an official Tegean inscription recording ... thanks (and honours) for a substantial donation of Carian money which enabled the new temple of Scopas to be built or completed.'

ELIS

453. Elis. Roman names in Elis. Based upon a body of evidence consisting of approximately 250 Greek inscriptions, almost all of them from Olympia, S.Zoumbaki, *op.cit.* (our lemma no. 332) 191–206, studies the proliferation of Roman names and Roman citizenship in Elis. The evidence is biased in favor of those who were prominent enough to be able to set up inscribed monuments at Olympia or to be named in lists of officials from the Altis. Very few gravestones have been found in Elis. Roman citizenship seems to have come to this region relatively late, the earliest known example being Tib.Claudius Apollonius ca. 20–4 B.C., *IvO* 220, 369, 424. At the beginning of the 1st cent. A.D., evidence emerges for a number of Romans who permanently settled in Elis and engaged in large-scale agricultural activities, especially the Vetullani, on which see also Zoumbaki's earlier study, *Tyche* 9 (1994) 213–218 (*SEG* XLV 411). The Claudii are the holders of the most numerous gentilica (42 Eleians). The epigraphical evidence disappears in the late 3rd cent. A.D. after the invasion of the Herulians and after a powerful earthquake ca. 280–300 A.D. left its marks on the buildings in the Altis. To her paper, Zoumbaki appends (197–206) two catalogues with illustrative tables and graphs: (1) Roman magistrates attested in inscriptions from Elis, and (2) Greeks (both Eleians and non-Eleians) who bear non-imperial gentilica.

454. Elis. Aphrodite. For cults of Aphrodite in Elis, see our lemma no. 2357.

455. Elis. Grave epigram of Akte, 2nd cent. A.D. *SEG* XLI 390; XLII 372. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 57/58 (ph.), reprints the text, restoring ὁ τρόπ[ος ναο]ῦ ἄξιος in LL. 2/3 and commenting on the decoration of the stele, which he places in the late Hellenistic period; the inscription was carved in a reuse. A.D.Rizakis, *ibid.* 120, analyzes the letterforms (lunate sigma and epsilon; alpha with right diagonal extending above the apex), finding them characteristic of the Roman Imperial period, and suggests that in the Roman empire, Ἀκτή is more frequently the name of women of servile status. He cites the apt parallel of *IG* VII 2359; *GV* 566 from Thisbe, Τύμβος ὁ μυριόκλαυστος, ὁδοιπόρε, τᾶς ἱερείας, ἇς ὁ τρόπος ναῶν ἄξιος οὐχὶ τάφων.

456. Elis. Inscribed gold leaf, 3rd cent. B.C. Small (0.04 m. long) gold leaf (myrtle?) found in a Hellenistic tomb excavated by the Greek Archaeological Service in 1967 northeast of the village of Μπουχιώτη, south of ancient Elis. Ed.pr. P.Themelis, *op.cit.* (our lemma no. 299) 1.146–158 (ph.), who identifies it as an object placed in the mouth of the deceased, not as a piece of jewelry. For similar gold leaves, cf. *SEG* XLV 782. Φιλημήνα

Τὸ ὄνομα ἀμάρτυρο, ed.pr. [Almost always a dangerous claim; cf. Φιλημένα, *SEG* XXXIII 765. Stroud.]

457–459. Elis. Artists' signatures on clay relief bowls, Hellenistic. R.Proskynetopoulou, *AD* 47–48 (1992–93) A [1997] 83–164, publishes 338 fragments of relief skyphoi found in excavations of the Greek Archaeological Service and the Austrian Archaeological Institute in the center of the ancient city of Elis (1960–1983). Most of these represent local workshops active ca. 150–early 1st cent. B.C. Among these pieces are the following signatures of individual artists; inscriptions in relief.

457: 102/103 no. 108 (ph.). Φ

457bis: 130 no. 130 (ph.). K

457ter: 112 no. 208 (ph.). [- - -]οπαιος

458: 115 no. 246 (ph.). Πρωτο[μάχου]

458bis: 117 no. 264 (ph.). [Π]ρω[τ]ομάχ[ου]

458ter: 122 no. 307 (dr.). ΡΕ

459: 123 no. 309 (dr.). [- - -]ΙΚ[- - -]

459bis: 123 no. 311 (ph.). [Πρω]τομάχου

Ed.pr. discusses workshops and chronology, with parallels from other excavations (154–161).

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460. Staphidokampos. Building fragment. Fragmentary poros architectural member found near the cemetery mentioned in our lemma no. 461. Briefly noted by X.Arapoyianni, *AD* 48 (1993) B [1998] 105; inv. no. Λ 1115. No ph.; no date; no further details. [- - -]ΣΑΙ

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461. Staphidokampos. Graffito on a vase. Intact black-glaze kylix with an incised inscription upside-down on the outer wall near the base; found in a child's grave by the Greek Archaeological Service while excavating an ancient cemetery at Andravida and Agia Mavra Streets in this town, which is located a short distance southeast of Andravida. Ed.pr. X.Arapoyianni, *AD* 48 (1993) B [1998] 104 (ph.). Ἀλεξᾶς

Possibly in Elean or Arkadian epichoric script: lambda ↾. Undated by ed.pr. but the shape of the vase should place it near the middle of the 5th cent. B.C. Stroud.

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462. Olympia. Roman emperors. L.Santi Amantini, in C.Stella, A.Valvo, edd., *Studi in onore di Albino Garzetti* (Brescia 1996) 361–375, examines the attitude of Roman emperors toward Greek athletics and in this context comments on *IvO* 218 (*Syll.*[3] 782); 221 (*Syll.*[3] 792); and 287 (*Syll.*[3] 815), concerning the performances of Tiberius, Germanicus, and Nero at Olympia.

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463. Olympia. Law on Olympic wrestling, ca. 525–500 B.C. *SEG* XLII 375. In *Federazioni e federalismo nell'Europa antica, Bergamo, 21–25 settembre 1992*, ed. L.Aigner Foresti et al. (Milan 1994) 1.257–264, P.Siewert quotes LL. 5/6 of this bronze tablet, which he and J.Ebert will publish, and comments upon the allies of the Eleians.

[- - - οὔτ' ἄνδρα ϝαλείον κα]ὶ τᾶς συμμαχίας οὔτε γυναῖκα· αἰ μὲν ϝειδὸς ναπο[ιν - - - ἄν]δρα ϝαλείον καὶ τᾶς συμμαχίας οὔτε κοβαλος ΟΡΥ[- - -]
... weder ein(en) Mann der Eleer und der Bundesgenossenschaft noch eine Frau, wenn er wissentlich straflos ... (keiner soll ...) einen Mann der Eleer und der Bundesgenossenschaft, weder betrügerisch....

For the allies of the Eleians he cites an alliance with Heraia (*IvO* 9) and the alliance with Lepreon (Thuc. 5.31.2). The formulation 'the Eleians and their allies' implies that the Eleians were in command, probably of the perioikoi in the region.

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464. Olympia. Regulation of Zankle regarding exiles, 6th cent. B.C. *IvO* 24. *SEG* XXXIX 987; XLII 396; XLIV 740. G.Manganaro, *RAL* n.s. 7 (1996) 45–51 (ph.), citing comparanda from later decrees of Athens and elsewhere concerning the return of exiles, offers the following very ambitious restoration of this document, 'naturalemente solo ipotetica per i lunghi tratti integrati,' with a reconstructed drawing. We give the restored boustrophedon text, not as printed by Manganaro on 49/50, but as he represents it in his drawing.

[- - - - - - - τοῖς πριαμένοις] ←
[κεκτε͂σθαι κυρίος, καὶ ἔμ]πεδον ṭ[ὰ]- →
ν γᾶν τάς [τε ἐν πόλει οἰκίας τ]- ←
4 [ο͂ φυγάδος, hoς δικα]ζόμενος →
νικεθε͂ε· [hóσοι δέ κα τὸ γράμα] ←
[λύεν θέλοσι hoς πο]λεμίος βλ- →
εθέναι [αὐτὸς καὶ τὸς παίδ]- ←
8. [ας ε͂ ἐς ἀεὶ φυγε͂ν Δά]νκλεν κ[α]- →
[ὶ] το͂ν Δα[νκλαίον τὰν χόραν] ←
[καὶ μὲ ἐξε͂ναι τοῖ]ς συνμά[χ]- →

[ο]ις, hὸς h[όρκον hομόσαμεν], ←
12 [αὐτὸς δέχσεσθαι - - -]. →

For γράμα in L. 5, M. cites *IvO* 22 frr. d–f, L. 5 τοὶ δὲ πρόσθε ἔφευγον τôν γραμάτον.
In *BE* (1997) 723, L.Dubois characterizes Manganaro's text as containing 'nombreuses restitutions gratuites.'

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465. Olympia. Bronze tablet with legal decisions of the Eleians, 500–450 B.C. *SEG* XXVI 475; XLII 377.* U.Bultrighini, *Pausania e le tradizioni democratiche (Argo ed Elide)* (Padua 1990) 157–159, reprints the text with translation and identifies the offences of the Boiotians and the Thessalians as participation in the Persian invasion of 480 B.C. against Thespiai and Athens. Menandros and Aristolochos are Hellanodikai whose judgments are here reviewed by the *mastroi*. But the fact that only two Hellanodikai are named does not necessarily mean that there were only two such officials at this time.

M.Sordi, *Boeotia Antiqua* 3 (1993) 25–32, taking the δίκαι pronounced against the Boiotians and the Thessalians as fines for breaking the Olympian truce, associates the first with the Persian attack on Athens, which the Boiotians joined, in 480 B.C., an Olympic year. On the other hand, since the fine against the Thessalians was unjustly rendered ([μ]ὲ δικαίος δικαστάμεν, L. 6) the offense for which it was levied probably did not take place during an Olympic truce. The tablet seems to distinguish between the Boiotians and the Thessalians. Hence the offenses probably took place at different times. Sordi suggests that the Thessalian crime against the Thespians can be connected with their attack on Kerissos (Plut. *Camillus* 19.2; *De malignitate Herodoti* 33.4; Paus. 9.14.2/3) which she would date in 484 B.C., an Olympic year, but at a time in the year when the Olympic truce was not in effect.

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466. Olympia. Arbitration between Sparta and the Achaian League, 164 B.C. *IvO* 47. *Syll.*³ 665. A.Magnetto, *Studi Nenci* (see our lemma no. 39) 283–308, in an examination of the evidence for the intervention of Philip II in the interstate relations among poleis in the Peloponnesos in the aftermath of Chaironeia, concentrates on LL. 19–24 which she interprets as a reference back to a series of decisions reached by the Greeks and their allies, among which a settlement between Sparta and Megalopolis was particularly significant. A copy of this arbitration document was probably stored in the archive of Megalopolis (L. 27) and cited here in the later settlement of 164 B.C. (296–308)

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467. Olympia. Dedication of armor to Zeus, 443–433 B.C. *IvO* 254–256. *SEG* XI 1209. *LSAG*² 282, 284 no. 10; Meiggs-Lewis, *GHI* 57. In *Culti Greci in Occidente I: Taranto* (Taranto 1995) 313/314, E.Lippolis, S.Garraffo, and M.Nafissi reprint the texs of these three inscribed spear butts with translations, bibliography, and commentary on the war between Thourioi and Taras for the possession of Siris which occasioned their dedication to Zeus at Olympia.

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468. Olympia. Dedication to Zeus, late 6th cent. B.C. *SEG* XXIV 296. In *Olympiabericht* 9 (1994) 61 no. 3 (ph.), E.Kunze presents a full description of this inscribed bronze helmet of mixed Chalkidian/Corinthian type; inv. no. B 5150. No change in the text; 'Inschrift in achäischem Alphabet.'

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469. Olympia. Dedication to Zeus, ca. 510–475 B.C. *SEG* XI 1233. *LSAG*² 224 no. 7. E.Kunze, *Olympiabericht* 9 (1994) 62, 68 (ph.), publishes a full description of this inscribed bronze helmet of mixed Chalkidian/Corinthian type with an excellent ph. of the inscription; inv. no. B 952. No change in the text.

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470. Olympia. Dedication to Zeus, ca. 500–490 B.C. *SEG* XXXV 380. H.Kyrieleis, *Olympiabericht* 9 (1994) 25/26 (ph.), in a report on the German excavations at Olympia 1962–1966, briefly notes the discovery of this bronze figurine of a discus-thrower, inv. no. B 6767 + B 7500. It is probably by the same hand as the bronze runner, *SEG* XI 1232, which bears an identical inscription. Both may have belonged to a dedication of a victor in the pentathlon.

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471. Olympia. Dedicatory inscription on a bronze helmet, ca. 490–480 B.C. Almost complete bronze helmet of Chalkidian type found in excavations of the German Archaeological Institute in the southeastern zone near the Oktagon; inv. no. B 6900. Full, detailed description with excellent dr. and ph. by E.Kunze, *Olympiabericht* 9 (1994) 32–41, who finds that only the first word of the text can be read with certainty. Ἀπολλονιᾶται

Of the several cities called Apollonia, Kunze opts for the Corinthian/Korkyraian colony on the coast of Illyria; cf. the dedication of Apollonia, *SEG* XV 251 (cf. *SEG* XLIV 388*) and the statue of the Olympic victor Meneptolemos (Paus. 6.14.13); *Olympionikai* no. 162.

[His drawing, however, fig. 50, shows at least 7 letters partly preserved after this first word in which Kunze would see the name of the people from whom the Apollonitai captured this booty; possibly a city or an ethnic from the region of Illyria (?); possibly .O.ΑΟΚΡ[- - -] (?) More could be done with this. Stroud.]

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472. Olympia. Inscribed bronze statuette of Zeus, 490–480 B.C. E.Kunze, *AD* 18 (1963) B [1965] 110 (ph.), gives a detailed description of this bronze figurine of Zeus hurling a thunderbolt, probably a work of northeastern Peloponnesian provenance. Almost the entire surface is covered with an incised inscription which probably spreads in two lines from the left wrist. The contents and the nature of the alphabet remain uncertain; no text. Only a few individual letters can be made out on the ph.

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473. Olympia. Dedication of Phrynon of Leontinoi, archaic. Two joining fragments of a tall pillar with a plain, projecting, rectangular capital, found reused in the excavations of the German Archaeological Institute in the sanctuary of Artemis in the zone southwest of the Altis. E.Kunze, *AD* 18 (1963) B [1965] 107, briefly noted the discovery of this

pillar on which a small dedication was set up by a man identified by its inscription as Phrynon, who is the same man as the Phrynon of Leontinoi named by Pausanias (5.22.7) as a joint-dedicator with two of his countrymen of a colossal statue of Zeus at Olympia. No text; no ph.; no further details. Kunze observed that the two fragments of this pillar were reused in the sanctuary of Artemis as the walls of an altar which served as the classical predecessor of the inscribed Hellenistic altar *SEG* XXXVIII 369; see our lemma no. 476.

This brief report has been duly picked up by recent editors of Pausanias, e.g., N.Papahatzis, Παυσανίου Ἑλλάδος Περιήγησις 3 (Athens 1979) 311 (Φρύνον); G.Maddoli, V.Saladino, *Pausania, Guida della Grecia* 5 (Verona 1995) 325 (Frinone); M.Casevitz, J.Pouilloux, A.Jacquemin, *Pausanias, Description de la Grèce* 5 (Paris 1999) 242 (Phryniôn), all of whom refer to this as a still unpublished inscription.

In *Olympiabericht* 9 (1994) 12–16 (dr.), without reference to Paus. 5.22.7, H.Kyrieleis, in a report on the German excavations in 1962–1966, publishes a dr. of all 4 sides of this stuccoed pillar (inv. no. Inschr. 1127), showing that the inscription runs vertically down the shaft from top to bottom. He records the text as follows:

Φρύνος [*sic*] ευ[. . .]ν [. . . ἀ]νέθεκεν Λεο(ντίνι)ος [*sic*] ἀνέθεκεν

[It seems to be impossible to reconcile this transcription with what is shown on the dr.; no ph. There appear to be two inscriptions on this same front face of the pillar, both of them reading from top to bottom. The one on the right (A) is in smaller, more closely spaced letters; the one to the left (B), in larger, more widely spaced letters, extends farther down the shaft of the pillar than does A. Very tentatively from the dr., I attempt the following readings which must be considered very provisional pending a proper publication of this potentially important inscription.

A. Φρύνον . . [. . .]N[- - ca. 6–7 - -] ἀνέθεκεν vacat
B. Φρύνον ὁ [Λεοντ]ῖνος ἀνέθεκε vacat

On the left side of the stuccoed pillar Kyrieleis' dr. shows more letters not reported in his discussion. Their faint rendering on the dr. perhaps indicates that the letters of this third inscription, C, were painted rather than scratched through the stucco as seems to have been the case with both A and B. Again very tentatively, I interpret as follows.

C. [- - ? - -] Λ[ε]ο[ντῖν]ος ἀνέθεκεν vacat, Stroud.]

For another, later inscription on this stone, see our lemma no. 476.

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474. Olympia. Dedication of Pythion with signature of Onatas, early 5th cent. B.C. Limestone pillar with a slightly projecting rectangular capital at the top, found in 1962/63 in excavations of the German Archaeological Institute southeast of the Oktagon. Brief description with identification of the sculptor and the dedicator in E.Kunze, *AD* 18 (1963) B [1965] 110; no text; no ph.; no further details.

In *Olympiabericht* 9 (1994) 14–16 (ph.), H.Kyrieleis edits this text; excellent dr. and ph.

Ὀνά[τας ἐ]-
ποίεσεν [Ἀ]-
ιγινάτας
Πυθίον ἀν-
έθεκε ho
Κεφάλο
ho Βυζάν-
τιος

Although this inscription is not cut in the stoichedon style, the letters in the first two stoichoi of each line are aligned vertically and the letters in each line, with the exception of LL. 6 and 8, extend to the right edge of the stone. Stroud.

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475. Olympia. Dedication of Praxiteles of Syracuse, ca. 500–450 B.C. *IvO* 266. *SEG* XXXVI 389, 391;* XLIV 1735. In discussing constitutional developments in Kamarina in the first half of the 5th cent. B.C., F.Cordano, *Le tessere pubbliche dal tempio di Atena a Camarina* (Rome 1992) 6/7 (*SEG* XLII 846), briefly adduces this inscription and publishes an excellent ph.

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476. Olympia. Inscription on an altar of Artemis, classical? H.Kyrieleis, *Olympiabericht* 9 (1994) 16, briefly reports that the two fragments of the pillar dedication of Phrynon (our lemma no. 473), when being reused as the walls of an altar in the sanctuary of Artemis, also carried a post-archaic inscription in large, poorly preserved letters which he reads as:

ὁ βωμὸς [Ἀρτέμ]ιδος

He does not indicate on which face of the stuccoed pillar this inscription is still legible nor does his dr. provide a clue—unless possibly he is misreading our lemma no. 473B this way (?).

For a successor to this altar of Artemis, see our lemma no. 477.

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477. Olympia. Dedication of an altar of Artemis, Hellenistic? *SEG* XXXVIII 369. H.Kyrieleis, *Olympiabericht* 9 (1994) 8–11 (ph.), in a report on the excavations of the German Archaeological Institute in the sector southeast of the Altis, gives further details about the inscriptions painted on this stuccoed altar.

A. West side. Ἀρτέμιδ[ος]
B. East side. [- - -]ος
C. South side. Fugitive traces of illegible letters.

A. From the ph. there does not appear [redacted] be enough space between the delta and the right side of the altar for 2 letters. Stroud.

The evidence of painted inscriptions on these three sides permits the conjecture that the altar carried painted labels on all four sides.

For a predecessor of this altar, see our lemma no. 476.

For discussion of this altar and the cult of Artemis Hippike (?) at Olympia, see E.L.Brulotte, *op.cit.* (our lemma no. 328) 156–159.

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478. Olympia. Dedicatory inscription on the Leonidaion, ca. 350–250 B.C. *IvO* 651. H.Svenson-Evers, *op.cit.* (our lemma no. 2261) 381–385, collects the testimonia for this building and for Leonides of Naxos (cf. *IvO* 294). He urges that this man was a benefactor, not an architect, and that the verb ἐπόη[σεν] indicates that he had the building constructed. He restores the inscription on the architrave of the Leonidaion as follows: Λ[ε]ωνίδ[η]ς Λεώτου Νάξιος ἐπόη[σεν ἐκ τῶν ἰδίων Διὶ Ὀλυμπίωι]. Where *IvO* prints ἐποί[ησε], S.-E. rightly observes that the drawing in *IvO* shows only the remains of an upright stroke at the right edge of the fragment. [Hence preferably ἐπόη[σεν], Stroud.]

M.Donderer, *op.cit.* (our lemma no. 2262) 309/310, restores the text simply as Λ[ε]ωνίδ[η]ς Λεώτου Νάξιος ἐποί[ησε] and identifies Leonides, the man after whom the building was named, as the benefactor, not the architect.

ACHAIA

479. Achaia. Cults and Sanctuaries in Achaia. M.Osanna, *Santuari e culti dell'Acaia antica: Aucnus: Collana di Studi di Antichistica dell'Istituto di Studi Comparati sulle Società antiche* 5: *Università degli Studi di Perugia* (Naples 1996), gathers the literary, epigraphical, and archaeological evidence for cults and religious centers in this region. The arrangement is topographical, following the account of Pausanias (7.17–27), from west to east, one chapter for each polis—Dyme, Olenos, Patrai, Pharai, Tritaia, Aigion, Helike, Keryneia, Boura, Aigai, Aigeira, and Pellene. On this material see also Rizakis, *Achaïe* I–II (*SEG* XLV 420). For gaps in Osanna's coverage of the archaeological remains, see *Kernos* 12 (1999) 273 no. 204.

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480. Achaia. Aphrodite. For cults of Aphrodite in Achaia, see our lemma no. 2357.

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481. Achaia. Grave stelai, ca. 450–1st cent. B.C. J.A.Papapostolou, *Achaean Grave Stelai: BAAH* 135 (Athens 1993), publishes a corpus of all these monuments (76 items, not all of them inscribed) found mainly in ancient Achaia, with 4 from northwest Arkadia. They

are stored in the Museums of Patras and Aigion. Emphasis falls on the shape, decoration, typology, and sculptural style of these mostly limestone stelai, with excellent drawings and copious photographs. A.D.Rizakis adds 'Epigraphical Notes' (110–123) on funerary formulas, position and disposition of inscriptions on the stelai, palaeography, onomastics, and a short outline of Achaian history. The catalogue (90–109), arranged by stele-type, is followed by full indices and numerous plates. There are 36 inedita but since many of these are included in the corpus of Rizakis, *Achaïe* II (cf. *SEG* XLV 420), we give a concordance of Papapostolou with Rizakis and include earlier publications as well. Previously unpublished epitaphs, not included in Rizakis' corpus, are treated in individual lemmata.

Unpublished: Papapostolou nos. 10, 13, 18, 22, 23, 24, 25, 33, 36, 40, 42, 43, 48, 56, 60, 61, 63, 66, 67, 68, 71, 72; see our lemmata nos. 497, 506, 488, 483, 449, 492, 491, 487, 485, 512, 482, 484, 441–442, 489, 505, 510, 503, 507, 509, 511, 508, and 501, respectively.

For Papapostolou nos. 8, 9, 26, 27, and 45, see also our lemmata nos. 499, 496, 490, 493, and 486, respectively.

Publication	Rizakis	Papapostolou
SEG XIV 372		55
SEG XIV 374	54	1
SEG XXIV 287		4
SEG XXIV 289		21
SEG XXIV 332		11
SEG XXIV 333		3
SEG XXIV 334		44
SEG XXIV 335		30
SEG XXV 476		39
SEG XXVI 483		74
SEG XXXII 420	74	37
SEG XXXIV 339	59	2
SEG XXXIV 340b	58	15
SEG XXXIV 340c	56	17
SEG XXXV 392	81	20
SEG XXXV 393	70	19
SEG XXXVI 400		59
SEG XLI 409		6
SEG XLII 398		32
	55	14
	61	16
	62	5
	63	62
	64	65
	67	41
	68	35
	69	73

Rizakis	Papapostolou
71	64
72	57
75	34
78	31
79	7
376	69

On 21/22 note 19, Papapostolou gives a list of Achaian inscribed stelai known from earlier publications but now lost.

482. Aigai? Gravestone of Aniketos, 1st cent. A.D. Limestone, pedimental stele with shallow recessed panel on front, complete at bottom (tenon preserved), broken at top. Between the panel and the architrave is a band that once carried an inscription, now erased. In the sunken panel is a later one, the text given here. Precise provenance unknown, perhaps Aigai (Akrata); previously in the office of the Community of Akrata; now in the Aigion Museum, inv. no. 265. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 99 no. 42 (ph.), who dates the stele to the 2nd cent. B.C. on the basis of the style of its decoration and suggests (19) that the deceased may have been a gladiator. Ἀνείκητε, | χαῖρε

483. Aigion. Gravestone of Seimos, ca. 100 B.C. Fragment from the upper left half of a limestone pedimental stele with inscription below a wide, raised band beneath the epistyle; found in the Karvelas winery on the Koumari road; now in the Patras Museum, inv. no. 268. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 95 no. 22 (ph.). Σεῖμε Δαμο[- - -]

The inscription is not on the raised band below the pediment as stated by ed.pr. Stroud.

484. Dyme. Gravestone of Aristion, 3rd/2nd cent. B.C. Almost complete pedimental limestone stele with a shallow, recessed panel between pilasters on the front; inscription on the architrave; four-spoked wheel in relief on the bottom front. Found at Kato Achaia with our nos. 487 and 488; now in the Patras Museum, inv. no. 65. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 46/47, 100 no. 43 (ph.).

Ἀριστίων Εὐθυνίωνος,
χαῖ[ρ]ε

A.D.Rizakis, *ibid.* 118, remarks that Εὐθυνίων is not otherwise attested.

485. Dyme. Gravestone of Thrason, 2nd cent. B.C. Upper part of a pedimental limestone stele broken at top, with shallow recessed panel on front, inscription on a band above this and below a plain, wide band beneath the epistyle. Found at Kato Achaia, locality of Agiovlasitika; now in the Patras Museum, inv. no. 1940. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 98 no. 36 (ph.). Θράσων Ἡρακλέ[ους, χαῖρε]

486. Dyme. Gravestone of Nikaia, 2nd cent. B.C. Elaborately decorated limestone pedimental stele, relief rosettes at bottom corners above the break, central recessed panel between attached fluted Corinthian columns above a false stylobate decorated with scroll pattern and bell-shaped flowers in relief. Triple akroteria; inscription on plain architrave which is surmounted by a frieze of spiral-scroll pattern. Found in Kato Achaia; now in the Patras Museum, inv. no. 107. Ed.pr. J.Martha, *BCH* 2 (1878) 99. Later bibliography and full republication in J.A.Papapostolou, *op.cit.* (our lemma no. 481) 100/101 no. 45 (ph.). Νίκαια Δίωνος, χαῖρε

487. Dyme. Gravestone of Pythion, 2nd cent. B.C. Upper part of a pedimental limestone stele with a shallow recessed panel on the front; inscription above this, below a raised, wide band beneath the epistyle. Found at Kato Achaia with our lemmata nos. 484 and 488; now in the Patras Museum, inv. no. 64. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 97 no. 33 (ph.). Πυθίων Διοκλέος, χαῖρε

488. Dyme. Gravestone of Sotericha, 2nd cent. B.C. Upper part of a pedimental stele found at Kato Achaia with our nos. 484 and 487; now in the Patras Museum, inv. no. 63. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 94 no. 18 (ph.).

Σωτηρίχα Πραξίτα,
χαῖρε

489. Dyme. Gravestone, 2nd cent. B.C. Fragment from the top of a limestone pedimental stele, inscription partly preserved on a band below a moulding and frieze of scroll pattern in relief. Found on Philopoimen Street in Kato Achaia, now in the Patras Museum, inv. no. 2652. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 104 no. 56 (ph.). [- - -]κράτεος, [χαῖρε]

490. Keryneia. Gravestone of Aneiketos, 1st/2nd cent. A.D. Marble pedimental stele found at Mamousia; now in the Aigion Museum, inv. no. 246. Ed.pr. E.Meyer, *Peloponnesische Wanderungen* (Zurich 1939) 133; cf. E.Mastrokostas, *AD* 19 (1964) B.187; J.A.Papapostolou, *op.cit.* (our lemma no. 481) 96 no. 26 (ph.). Ἀνείκητε, | χαῖρε

491. Keryneia. Gravestone of Epiphaneas, 2nd/1st cent. B.C. Small marble pedimental stele with incised vertical lines representing antae and horizontal guide-lines framing L. 1 and bordering the top of L. 2. Found at Mamousia 'in a pile of stones covering a 1st c. B.C.–1st c. A.D. tomb'; now in the Aigion Museum, inv. no. 267. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 96 no. 25 (ph.). Ἐπιφάνεα, | χαῖρε

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492. Keryneia. Gravestone of Hesychion, 2nd cent. B.C. Limestone pedimental stele found at Mamousia; now in the Aigion Museum, inv. no. 266. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 41, 44, 95/96 no. 24 (ph.). Ἡσύχιον, | χαῖρε

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493. Leontion. Gravestone, 1st cent. B.C./1st cent. A.D. Fragment of a limestone stele, broken at left, top, and bottom. Found at Gourzoumisa; now in the Patras Museum, inv. no. 145. Ed.pr. E.I.Mastrokostas, Πρακτικὰ Α΄ Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν, Σπάρτη, 7–14 Σεπτεμβρίου 1975 (Athens 1976–1978) 2.379; reprinted by J.A.Papapostolou, *op.cit.* (our lemma no. 481) 96 no. 27 (ph.).

[- - -]με Σωσιβίο[υ - - -],
χαῖρε

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494. Olenos? (now lost). Gravestone of Damokades, 7th cent. B.C. Ed.pr. A.Wilhelm, *Beiträge* 121 no. 106 (ph. of a squeeze). A block of gray sandstone reused as a Türsturz in a house at Palaiomylos, Ano Soudenaïka, south of Krali; retrograde. Copied and a squeeze made by W. in the summer of 1899. Δαμοκάδεος τ[ὸ - - - ?]

L.H.Jeffery, *LSAG*² 222, 224 no. 1, restores τ[όδε σᾶμα] and gives the above date on the basis of the letterforms. Guarducci, *EG* 108/109 no. 1 (dr.). A.D.Rizakis, in J.A.Papapostolou, *op.cit.* (our lemma no. 481) 111, stresses that the find-spot and the early date both suggest closer links with the territory, if not the town, of Olenos rather than Dyme.

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495. Patrai. Two Latin inscriptions. Cf. A.Soteriou, *AD* 48 (1993) B [1998] 121/122.

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496. Tritaia. Gravestone of Epiktesis, 1st cent. B.C./1st cent. A.D. Fragment from the upper part of a flat-topped sandstone stele found in investigations of the Greek Archaeological Service at Agia Marina in 1932; now in the Patras Museum, inv. no. 142. Ed.pr. P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 20 no. 4 (ph.). Republished by J.A.Papapostolou, *op.cit.* (our lemma no. 481) 92 no. 9 (ph.).

Ἐπίκτησι Ε[- ca. 2 -]-
νος, χαῖρε

Ἐπικτησιει | νὸς Χαῖρε, ed.pr.

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497. Tritaia. Gravestone of Epiktesis, 1st cent. B.C./1st cent. A.D. Upper part of a flat-topped sandstone stele found at Agia Marina; now in the Patras Museum, inv. no. 1012. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 92 no. 10 (ph.). Ἐπίκτησις, | χαῖρε

1. Final Σ not visible on ph., Stroud. This is presented by Papapostolou as 'unpublished' but it appears to be the same as P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 22 no. 7, Stroud.

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498. Tritaia. Gravestone. Fragment of a stele of grayish local limestone found in investigations of the Greek Archaeological Service at Agia Marina. Ed.pr. P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 20 no. 3 (ph. of squeeze). Undated by ed.pr., who observes that the final lunate sigma in the first word is inscribed 0.02 m. to the right of the preceding iota and above the line near the lambda. Cf. *LGPN* III.A, *s.v.* Εὐανδρίς; 'hell.-Imp.' [where the reference to '*Achaïe* II 312' seems to be in error. Stroud.]. [Εὐ?]ανδρὶς Λυκ[ίσκου (or -ίδου), χαῖρε]

Ed.pr. likens Εὐανδρίς to Εὐάνδρη. It also seems possible that the apparent lunate sigma here is intrusive or damage to the stone; possibly [Εὐ]ανδρί (vocative), Stroud.

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499. Tritaia. Gravestone of Nikephoros, 1st cent. B.C./1st cent. A.D. Fragment of a sandstone stele found in investigations of the Greek Archaeological Service at Agia Marina in 1932. Ed.pr. P.A.Nerantzoules, Ἀχαιῶν Δωδεκαπόλεως Ἐρείπια καὶ Μνημεῖα (Athens 1941) 21 no. 5 (ph.). Now in the Patras Museum; inv. no. 143. Reprinted by J.A.Papapostolou, *op.cit.* (our lemma no. 481) 92 no. 8 (ph.). Νικηφόρε, | χαῖρε

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500. Tritaia. Gravestone of Xeno, Roman? Fragment of a stele of local gray limestone found in investigations of the Greek Archaeological Service at Agia Marina in 1932. Ed.pr. P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 22 no. 8.

Ξενὼ Αἰσχρίωνος,
χαῖρε

Could this be *SEG* XLI 408 (broken)? Stroud.

501. Tritaia. Gravestone of Sotericha, ca. 100 B.C. Two joining fragments from the top left corner of a flat-topped limestone stele; inscription on the narrow bottom band of a two-banded architrave above a plain pilaster; frieze of scrolls and lily flowers in relief at top. Found at Tourkomnemata, Agia Marina; now in the Patras Museum, inv. no. 2717 + 2718. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 107 no. 72 (ph.). Σωτηρίχα Ἀπολλᾶ, [χαῖρε]

502. Tritaia. Gravestone of Phila. Limestone stele found in investigations of the Greek Archaeological Service at Agia Marina in 1932. Ed.pr. P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 19 no. 1; undated by ed.pr. [Φ]ίλα Διονυσίου, χαῖρ[ε]

503. Tritaia. Gravestone of Phila, 2nd cent. B.C. Upper part of a badly battered flat-topped limestone stele with worn inscription on architrave above attached Corinthian columns flanking a central recessed panel. Found at Akonia; now in the Patras Museum, inv. no. 1460. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 50/51, 105 no. 63 (ph.). Φίλα Σελεύκου, χαῖρε

This is presented as 'unpublished' by Papapostolou, but it appears to have been included by P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 19/20 no. 2. Stroud.

504. Tritaia. Gravestone of Philytas. Fragment of a stele of grayish local limestone, found in investigations of the Greek Archaeological Service at Agia Marina. Ed.pr. P.A.Nerantzoules, *op.cit.* (our lemma no. 499) 21 no. 6 (ph. of a squeeze). Φιλυτᾶ, | χαῖρε

505. Pharai. Gravestone of Aischytos, 3rd/2nd cent. B.C. Upper part of a flat-topped limestone stele, inscription on lower band of architrave above attached fluted Corinthian columns which flank a central recessed panel. Found built into the surrounding wall of the church of the Panagia at Prevedos; now in the Patras Museum, inv. no. 1307. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 105 no. 60 (ph.). Αἴσχυτε Σίμου, χαῖρε

506. Pharai. Gravestone of Archelaos, 4th cent. B.C. Upper part of a flat-topped limestone stele surmounted by a cyma reversa moulding. Found at Prevedos; now in the Patras Museum, inv. no. 139. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 93 no. 13 (ph.). Ἀρχέλαος

507. Pharai. Gravestone, 2nd cent. B.C. Upper right corner of a flat-topped limestone stele with the inscription on the bottom band of a two-banded architrave above an attached fluted Corinthian column. Found at Prevedos; now in the Patras Museum, inv. no. 202. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 106 no. 66 (ph.). [- - - Ἀ]ρ̣χελάου, χαῖρε

508. Pharai. Gravestone of [As]klapon, 2nd cent. B.C. Fragment from the upper right corner of a flat-topped limestone stele, inscription on a wide architrave above a plain pilaster. Found 500 m. west of the public road at the 111 km. post at Prevedos; now in the Patras Museum, inv. no. 2482. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 107 no. 71 (ph.). [The caption '70' for the plate in Papapostolou is wrong. Stroud.] [Ἀσ]κλάπων Λυκίσκου, χαῖρε

[- - -]κλάπων, ed.pr.; [Ἀσ]κλάπων, *LGPN* III.A, *s.v.* Ἀσκλάπων no. 4.

509. Pharai. Gravestone, 2nd cent. B.C. Upper right corner of a flat-topped limestone stele, inscription on the lower narrow band of a two-banded architrave above an attached fluted Corinthian column. Found at Prevedos; now in the Patras Museum, inv. no. 1934. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 106 no. 67 (ph.). [- - -] Παννείκου, χαῖρε

510. Pharai. Gravestone of Proxenidas, 3rd/2nd cent. B.C. Upper part of a flat-topped limestone stele; moulding and plain frieze at top above an architrave of two bands, inscription on the lower, supported by two attached fluted Corinthian columns flanking a recessed central panel. Found at Chalandritsa; now in the Patras Museum, inv. no. 241. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 105 no. 61 (ph.). Προξενίδα Ξενναίου, χαῖρε

511. Pharai. Gravestone of Symmachos, 2nd cent. B.C. Upper left corner of a flat-topped limestone stele, inscription on a wide single-banded architrave above an attached Corinthian column. Found on the Koumaniotis property at Prevedos; now in the Patras Museum, inv. no. 2634. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 106 no. 68 (ph.). Σύμ̣μ̣αχος Συμάχ[ου, χαῖρε]

This is probably the same as *SEG* XLI 407, where the inventory number is given as Patras Museum 2364. Stroud.

512. Pharai. Gravestone, 2nd/1st cent. B.C. Fragment of a limestone stele with part of the shallow, recessed panel on the front preserved; broken on all sides. Found at Prevedos; now in the Patras Museum, inv. no. 949. Ed.pr. J.A.Papapostolou, *op.cit.* (our lemma no. 481) 99 no. 40 (ph.). [- - -]ίππου, χαῖρε

MEGARIS

513. Megara. The status of Megara in the Early Roman Empire. For a useful summary of the evidence, mainly epigraphical, see A.D.Rizakis, *DHA* 22/1 (1996) 266/267; 'la question concernant le sort de Mégare après Actium mérite d'être examinée de plus près.'

513bis. Megara. Aphrodite. For cults of Aphrodite in Megara, see our lemma no. 2357.

514. Aigosthena. Dialect. H.Maquieira, in J.Zaragoza, A.González Senmartí, edd., *Homenatge a Josep Alsina. Actes del Xè simposi de la Secció catalana de la SEEC, Tarragona, 28–30 de novembre de 1990* (Tarragona 1992) I.85–89, discusses elements of the Boiotian dialect in inscriptions of Aigosthena which are composed in the Megarian dialect: names (*IG* VII 209), syntactical peculiarities (*IG* VII 210; ἐν + accusative), and formulaic expressions (*IG* VII 208: προβεβωλευμένον αὐτοῖ, διατελῖ). *IG* VII 207 is composed entirely in the Boiotian dialect.

515. Megara (now lost). Decree of the emperors Arcadius, Honorius, and Theodosius, 402–408 A.D. *IG* VII 24. *SEG* XL 402; XLII 262, 400.* S.Alcock, *Graecia Capta: The Landscapes of Roman Greece* (Cambridge 1993) 219/220, infers a pivotal role for this inscription in marking an upward shift for Achaian provincial society in the levels of taxation. 'Any free cities that had endured until the third century would now, for the first time, feel the pressures of regular and direct taxation.' To meet the new demands for taxes in kind 'intensification of cultivation, and the return to marginal lands abandoned in the preceding period, becomes a predictable development.' 'Rural residence, to allow intensive cultivation and to increase agricultural production, would be the pattern preferred by local landlords, civic leaders and imperial authorities.'

516. Megara. Building inscription on ■ stoa, 359 A.D. *SEG* XLI 412. *SEG* XLV 422.* A.Avramea, *Horos* 10–12 (1992–98) 327–329, reprints the text, reading τοῦ λαμ(προτάτου) ἀνθ(υπάτου) | Πουβλ(ίου) Ἀνπελίου in LL. 3/4, and independently of Feissel, Heil, and Habicht (*SEG* XLII 399 and XLV 422), discusses the career of this distinguished proconsul of Achaia.

517. Megara. Republication of an epigram on Megarians who fell in the Persian wars, 4th/5th cent. A.D. *IG* VII 53. *SEG* XXXI 384;* XLII 1751. J.H.Molyneux, *Simonides* (see our lemma no. 59) 199/200, finds plausible the position that the original poem, composed by Simonides, consisted of ten lines and that Helladios had the text reinscribed because the lettering had become worn and difficult to read after almost a millennium.

518. Megara. Epigram in honor of Herkoulios, ca. 408–412 A.D. *IG* VII 93. *SEG* XXVIII 439.* T.E.Gregory, *Isthmia* 5.143/144, reprints the text and urges that the epigram should be taken literally to mean that Herkoulios actually restored the walls of Megara, since that city had been devastated by Alaric but lay outside the new defenses of the Hexamilion, which Gregory assigns to Herkoulios.

519. Megara. Gravestone of Spartis. Small rectangular marble stele found in excavations of the Greek Archaeological Service at Thermopylon and Lykourgou Streets. Ed.pr. P.Zoridis, *AD* 48 (1993) B [1998] 55; no date; no ph.; no further details. Σπάρτις

520. Pagai. Fragment of an arbitration, 3rd cent. or ca. 192 B.C. *IG* VII 188 + 189. *SEG* XXXIX 420.* S.L.Ager, *op.cit.* (cf. our lemma no. 2340) 233–235 no. 85, reprints the text with commentary, following L.Robert's interpretation of this document (*SEG* XIII 327) as an arbitration of Kassope and Thyrreion concerning Aigosthena and Pagai, ca. 192 B.C.

C.Wacker, in P.Berktold, J.Schmid, C.Wacker, edd., *Akarnanien: Eine Landschaft im antiken Griechenland* (Würzburg 1996) 209–213, reprints LL. 5–16 (following *IG;* German translation). W. rejects Robert's interpretation, arguing that Kassope and Thyrreion did not send judges, but were parties to the conflict. They had raised claims on the harbor Panormos, which W. locates in the Gulf of Ambrakia (contra R.: in the Megaris); the other party were the Aitolians (L. 10 ὧν ἀντεποιήσαντο Αἰ[τωλοί]; R.'s restoration LL. 10/11 Αἰ[γοσ|θενῖται καὶ Παγαῖοι πρὸς ἀλλήλους] is too long). The arbitration, which probably took place at Pagai, where the stone was found, should be dated to ca. 245–239 B.C., i.e., the period in which Boiotia was a member of the Aitolian koinon.

BOIOTIA

521. Boiotia. Archaic sculptors. E.Guralnick in *Boeotia Antiqua* VI 33/34, presents a list of inscriptions on Archaic works of sculpture found at Ptoon and Tanagra. All the names and ethnics seem to be Boiotian, although there is literary and archaeological evidence for non-Boiotian sculptors working in Archaic Boiotia.

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522. Boiotia. Epigraphic projects. J.M.Fossey in *Boeotia Antiqua* VI 7-9, discusses recent developments and new projects in Boiotian epigraphy. The latter include a series of *Supplementa Inscriptionum Boeoticarum* (J.M.Fossey), *Prosopographiae Graecae Minores* dealing with parts of Boiotia (J.M.Fossey), the publication of the inscriptions of Thespiai († P.Roesch, ed. G.Argoud), Akraiphia (C.Müller), Thisbe (C.Beaudot), Tanagra (D.Roller), Oropos (B.C.Petrakos) [now published: B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)], and a corpus of testimonia and prosopography of Chorsiai and Kopai (J.M.Fossey).

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523. Boiotia. History. A.Schachter, *QUCC* 81 (1996) 7-30, presents an overview of the development of the Boiotian ethnos from the Bronze Age to the early Classical period; brief discussion of the development of the dialect (18-20), cults (20-23), and institutions (23-26); particular reference to the following inscriptions with regard to the unstable conditions of the Archaic and early Classical periods and the possibility of an early Koinon: *LSAG* p. 94 no. 7; *SEG* XXVII 148; XXVIII 427; XXX 440; XLII 381.

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524. Boiotia. Language. G.Vottéro in C.Brixhe (ed.), *La koiné grecque antique. II. La concurrence* (Nancy 1996) 43-92, studies the development of the language of Boiotian inscriptions based on a collection of 66 texts (no new readings); he distinguishes four periods: in the Archaic and preclassical period (7th-mid 5th cent. B.C.) the metrical texts use an epic koine, a 'Pindaric koine', and the Doric dialect of the lyrical poetry; in the Classical and early Hellenistic period (ca. 450-ca. 250 B.C.) the metrical texts use the koine of the drama and the Doric dialect of the lyrical poetry; some documents are in the Ionic-Attic koine; in the late Hellenistic period (ca. 250-150 B.C.) the Ionic-Attic koine, the Boiotian dialect, and the 'Western' koine is in use; the language of the manumission records presents a particular case; in a late period (2nd/1st cent. B.C.) the texts use the local dialect, the koine, and mixed forms.

Id., *Verbum* 18 (1995/96) [1997] 299-339, discusses the evolution in the use of the letter ⊢ in Boiotian inscriptions, especially in Thespiai and Thebes; this letter represents EI and E before a vowel and EI, H, E and I before a consonant [cf. the study of J.Mendez Dosuna: *SEG* XLV 432].

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525. Boiotia. Poleis. M.H.Hansen in id. (ed.), *Sources for the Ancient Greek City-State. Symposium August, 24-27, 1994* (Acts of the Copenhagen Polis Centre 2; Copenhagen 1995) 13-64, makes ample use of inscriptions in order to determine the status of Boiotian communities (poleis and dependent poleis) in the Classical period; H. presents a list of the ethnics attested in inscriptions (45-49: Ἀκραιφιεύς, Ἁλιάρτιος, Ἀνθηδόνιος, Ἀσκραῖος, Ἐρυθραῖος, Εὐτρειτιδιεύς, Θεσπιεύς, Θηβαῖος, Θισβεύς, Κορωνεύς, Κωπαῖος, Λεβαδεύς, Μυκαλήσσιος, Ὀρχομένιος, Πλαταιεύς, Ποτνιεύς, Σιφειεύς, Σκαφεύς/Σκαφλεύς, Ταναγραῖος, Ὑέττιος, Φα[ραι?---], Χαιρωνεύς, Χορσιεύς, and Ὠρώπιος). Id. in id. (ed.), *Introduction to an Inventory of Poleis. Symposium August, 23-26, 1995* (Acts of the Copenhagen Polis Centre 3; Copenhagen 1996) 73-117, presents an inventory of Boiotian poleis in the Archaic and Classical periods (with use of Hellenistic inscriptions as well).

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526. Boiotia. Relations with Rome and Macedonia. C.Müller in *Boeotia Antiqua* VI 127-141, discusses the pro-Macedonian attitude of Haliartos, Thisbe, and Koroneia in ca. 198-170 B.C., motivated by the rivalry between these cities and Thebes. A few inscriptions are adduced: the *senatus consulta* concerning Thisbe and Koroneia (*Syll.*³ 646 = *RDGE* 2; *RDGE* 3 = *SEG* XIX 374; cf. our lemma no. 545) and the proxeny decrees of Haliartos for Macedonians (*IG* VII 2848/2849 = *SEG* XLIV 409).

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527. Akraiphia. Amphictyonic decree concerning the temple of Zeus Basileus and the festival Ptoia and oracle of Trophonios, 221/220 B.C. *IG* VII 4135/4136 (*Syll.*³ 635 A-B; *LSCG* 73): *SEG* XLV 435. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 62-67 nos. 2/3, presents a critical edition. R. suggests that the expression τὸν στέφανον ὕσετη (*IG* VII 4136 LL. 7/8) means 'to be priest', i.e., στεφανηφορεῖν (65; contra A.Schachter: 'to win a crown'): despite the use of the singular (*IG* VII 4136 L. 6: τὸν ἀγῶνα), the oracle concerns two separate agonistic festivals (Βασίλεια and Πτῷα).

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528. Akraiphia. Dedication to Zeus Oporeus, late 6th/early 5th cent. B.C. *IG* VII 2733. L.Godart - A.Sacconi, *RAL* 7 (1996) 283, point out that Zeus' epithet (Ὀπωρεύς) is attested in Mycenaean Linear B tablets discovered recently in Thebes [cf. V.Aravantinos - L.Godart - A.Sacconi, *RAL* 6 (1995) 829 and 835/836]. The Mycenaean dative form *o-po-re-i* shows that the early nominative form ended in -ης. Zeus was worshipped as protector of vegetation. Cf. L.Godart - A.Sacconi, *CRAI* (1996) 105/106. See also our lemma no. 535.

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529. Elateia, Christian inscription on a reliquiary, 7th cent. A.D. Guarducci, *EG* IV 350-354. D.Mazzoleni in *Akten des XII. Internationalen Kongresses für Christliche Archäologie, Bonn, 22.-28. September 1991* (Münster 1995) 304/305 (ph.), suggests that the inscribed stone with the text οὗτος ἐστιν | ὁ λίθος ἀπὸ | Κανᾶ τῆς Γα|λιλαίας, ὅπου ⁵|| τὸ ὕδωρ οἶνον | ἐποίησεν ὁ Κ(ύριο)ς | ἡμῶν Ἰ(ησοῦ)ς Χ(ριστό)ς supported a marble cross; in a cavity in the cross a stone from Galilee was kept.

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530. Haliartos. Decree of Haliartos concerning participation in the Ptoia of Akraiphia, ca. 220 B.C.? *SEG* XXXII 456; XLV 440*. M.Nafissi, *AFLPer* 15/16 (1991-93) [1997] 111-120, presents the text of the decree (Italian translation) and suggests that the historical context is that of the period immediately after the Social War (222 B.C.) [cf. *SEG* XLV 434]. It should be dated to the period between 220 and the re-organization of the Μουσεῖα of Thespiai (mentioned in L. 20: καθάπερ κὴ ἐν τὰ Μωσεῖα) as a pentaeteric festival (ca. 217-205). [N. could not use the study of D.Knoepfler (our lemma no. 536), which shows that the Mouseia were re-organised as a pentaeteric festival earlier (ca. 230-218 B.C.) and were raised to the status of an ἀγὼν στεφανίτης in ca. 210-208 B.C., Chaniotis].

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531. Lebadeia. Festival of the Basileia. L.A.Turner in *Boeotia Antiqua* VI 105-126, discusses the epigraphical evidence for the festival of the Βασίλεια for Ζεὺς Βασιλεύς, listing the inscriptions which concern this festival (115-117) and the Τροφώνια (117/118). The Basileia, established by Epameinondas (371 B.C.), became a federal festival in the Hellenistic period (cf. *SEG* XLV 434). T. discusses the administration of the festival by the ναοποιοί and the ἀγωνοθέτης, the body of judges (ἐνκριταί), the funding, the musical, athletic, and equestrian events (cf. 121/122), the frequency of the festival (pentaeteric?), the chronology, and the location of the competitions. T. suggests that in the early 2nd cent. B.C. the Τροφώνια and the Βασίλεια were combined into a single festival (111/112); three tables present the origin of the victors (120), the events attested (121/122), and the chronology of the agonistic inscriptions (123).

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532. Oropos. Theatre. H.R.Goette, *MDAI(A)* 110 (1995) [1997] 252-260, discusses the inscriptions pertaining to the history of the theatre: *IG* VII 414, 423 + add (p. 745), and 4254 [see now B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997) nos. 298, 435 and 520].

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533. Panakton. For Panakton see our lemmata nos. 185 and 249.

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534. Plataiai. Honorary decree of the Hellenic League for the Athenian Glaukon, ca. 261-246 B.C. *SEG* XXVII 65; XXXVI 443*; XLII 99. G.Thériault, *op.cit.* (cf. our lemma no. 2292) 102-122, discusses in detail the ὁμόνοια of the Greeks attested in this decree in the context of the Panhellenic festival at Plataiai (102-122). Id., *EC* 64 (1996) 137-142, discusses the date of the introduction of the cult of Ὁμόνοια at Plataiai (possibly under the reign of Philip II or Alexander, and not in the 5th cent. B.C.). Cf. our lemma no. 2292.

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535. Thebes. Boundary stone of the sanctuary of Gaia Makaira Telesphoros, 5th cent. B.C. W.Vollgraf, *BCH* 25 (1901) 363. L.Godart - A.Sacconi, *CRAI* (1996) 107, reprint the text and point out that in Thebes the cult of Γαῖα (Μᾶ Γᾶ) is attested in newly discovered Linear B texts (cf. our lemma no. 528): Ἱαρὸν Γαίας Μακαίρας Τελεσσφόρω

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536. Thespiai. The festival of the Mouseia. D.Knoepfler, *Recherches et Rencontres* 7 (1996) 141-167, summarizes the views of P.Jamot, M.Holleaux, M.Feyel, A.Schachter, and K.J.Rigsby concerning the reorganization of the festival of the Μουσεῖα and re-examines the inscriptions pertaining to this question, especially the prosopographical evidence furnished recently by the military catalogue *SEG* XXXVII 385 (ca. 245-240 B.C.). The review of the evidence (especially *IG* VII 1735, 1760, 1773, 1776, and 2410; *IG* XI 4 1061; *SEG* XXXII 456 L. 20; *Syll.*[3] 457; P.Jamot, *BCH* 19, 1895, 379-385 no. 29; M.Feyel, *BCH* 60, 1936, 177-183; cf. our lemmata nos. 539-542) leads to the persuasive conclusion that the re-organization of the Mouseia as a pentaeteric festival did not take place between 215 and 208 B.C., as generally believed, but probably in ca. 230-220 B.C. (certainly no later than ca. 218 B.C.), in the course of the reorganization of other Boiotian festivals (cf. 161-167) [cf. *SEG* XLV 434; see also our lemma no. 530]. The asylia of the sanctuary of the Muses was probably recognized by the Amphictyony on the same occasion (see our lemma no. 556). At a later stage (ca. 210-208 B.C.) an originally annual thymelic competition was raised to the status of a pentaeteric ἀγὼν στεφανίτης (161/162); on this occasion Thespiai solicited the support of Ptolemy IV, probably of Antiochos III and Philip V as well (cf. *IG* VII 2410). The thymelic competition disappeared from the program of the Mouseia after the dissolution of the Boiotian Koinon (172/171 B.C.).

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537. Thespiai. Onomastics: Roman names. C.Müller in A.D.Rizakis (ed.), *Roman Onomastics in the Greek East. Social and Political Aspects. Proceedings of the International Colloquium on Roman Onomastics, Athens, 7-9 September 1993* (Meletemata 21; Athens 1996) 157-166, studies the use of Latin names from the 2nd cent. B.C. to ca. 212 A.D. She distinguishes several phenomena: in an early phase (2nd cent.-ca. 80 B.C.) the presence of Greeks with Roman citizenship and Greeks who adopt a Latin name (the offspring of mixed marriages or persons related to Romans); from the late 2nd cent. B.C. onwards (especially in the late 1st cent. B.C. and in the Roman Imperial period) Italian immigrants were attracted by the fertility of Thespiai and came as *negotiatores* with their slaves and freedmen (e.g., the family of the Καστρίκιοι); they constituted a conventus of Ῥωμαῖοι οἱ πραγματευόμενοι ἐν Θεσπιαῖς (*SEG* XXXII 499/500), which included both Romans and Italians; in a third phase many Greeks acquired Roman citizenship, especially under the Flavian dynasty; the Αὐρήλιοι at Thespiai were probably beneficiaries of the *Constitutio Antoniniana*. The bearers of *nomina gentilia* of old Italian families were in part freedmen and decendants of freedmen of Italian negotiatores (cf. the presence of the same names on Delos: Valerii, Cossutii, Marcii, Rutilii, and Fulvii), and in part they reflect the close relations between Thespiai and Corinth [cf. *SEG* XLV 454].

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538. Thespiai. List of civic magistrates, ca. 210 B.C. *SEG* XXIII 271; XLII 430*. D.Knoepfler, *art.cit.* (cf. our lemma no. 536) 159/160, defends the traditional dating of

this inscription against C.Habicht's date in the early 2nd cent. B.C. (cf. *SEG* XXXVII 386 and XLII 430). He also suggests that the ἀγωνοθέτας of the pentaeteric Μουσεῖα (L. 74) remained in office for the entire period of four years, whereas the ἀεθλοθέτας (L. 8) was responsible for the annual thymelic agon and was elected annually. In the years in which the pentaeteric Mouseia were celebrated the agonothetes took over the duties of the aethlothetas (163/164).

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539. Thespiai. Letter of Ptolemy IV concerning the Mouseia, ca. 210-208 B.C. P.Jamot, *BCH* 19 (1895) 328-331 no. 4; M.Feyel, *Contribution à l'épigraphie béotienne* (Paris 1942) 103-111 no. 5. D.Knoepfler, *art.cit.* (cf. our lemma no. 536) 161/162, argues that the thymelic agon mentioned in this text (B L. 2: αὐλητῶν καὶ τραγωιδῶν [καὶ κωμωιδῶν]) was originally an annual competition, which was raised to the status of a pentaeteric ἀγὼν στεφανίτης in ca. 210-208 B.C. K. also suggests (160 note 66) identifying the Syracusan mentioned in LL. B 2/3 (Θε[.....]ωι Συρακοσίωι) with the Syracusan Θεόδοτος mentioned by Livy (24.5.10 and 24.21.4-22.16) in connection with the political strife in Syracuse in 215/214 B.C.; Theodotos may had sought refuge in the Ptolemaic court later. See our lemma no. 536.

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540. Thespiai. Catalogue of the victors at the Mouseia, ca. 210-204 B.C. Michel, *Recueil* no. 891; *SEG* XXXII 434. D.Knoepfler, *art.cit.* (cf. our lemma no. 536) 145 and 158-160, discusses the date of the federal archonship of Lykinos (at the latest 204 B.C., but probably ca. 209 B.C.) and the evidence this document provides for the chronology of the Μουσεῖα.

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541. Thespiai. Decree concerning a donation of king Ptolemy IV (or III?) and the purchase and leasing of sacred land, ca. 215-203 (or ca. 220 B.C.). P.Jamot, *BCH* 19 (1895) 379-385 no. 29; M.Holleaux, *REG* 10 (1897) 26-49; Laum, *Stiftungen* no. 24; *SEG* XV 321; XLV 450*. D.Knoepfler, *art.cit.* (cf. our lemma no. 536) 145/146 and 160, supports the dating of this document under the reign of Ptolemy IV [contra W.Ameling: ca. 220 (*SEG* XLV 450)]. He suggests (145 note 11) restoring in L. 1 Θεο[ί]· Ἐπ[ιγένους] (or Ἐπ[ιμαχάνου]) ἄρχοντος (ΘΕΟΣΠ, J.; Θεο[ί]· ἐπ[ὶ Φίλωνος] ἄρχοντος, H.). Epigenes (or Epimachanos) was the successor of the archon Φίλων (LL. 26/27).

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542. Thespiai. Catalogue of the victors at the Mouseia, late 3rd cent. B.C. T.Spyropoulos, *AD* 26 B (1971) 222; J.-P.Michaud, *BCH* 98 (1974) 649 no. 2. D.Knoepfler, *art.cit.* (cf. our lemma no. 536) 155, suggests restoring Ἀθηνα[ίου] in L. 2 (Ἀθηνα[ῖος], the previous editors).

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543. Thespiai (Valley of the Muses). Metrical dedication to Helikon by Euthykles, late 3rd cent. B.C. *IG* VII 4240; *SEG* XXVII 71; XXXVI 487. A.Hurst,

Recherches et Rencontres 7 (1996) 57-71, republishes the text (French translation; ph.) and discusses several subjects: the evidence provided by this text for the tradition of Hesiodic poetry in the Hellenistic period and for the popularity of Hesiod (62-64); the similarities in structure between Euthykles' poem and Isyllos' Epidaurian hymn to Asklepios (*IG* IV 1² 128) - dedicatory formula, self-identification of the poet, reference to oracles, reference to the personal relation between the poet and the addressee of the poem (64/65); the personification of mountains in Greek poetry - especially Korinna's poem narrating the conflict between Helikon and Kithairon (*Poetae Melici Graeci* fr. 654 Page); the relief representation of Mt. Helikon (66-69). He suggests the following restoration of C LL. 2/3 (60): [ὁ δ' ἄρ' Ἀμφικρίτοιο | υἱὸς τιμᾶι κεῖνον ἀοίδιμο]ν α[ἴσ]ιον ἄνδρα ([ὁ δ' ἄρ' Ἀμφικρίτοιο | παῖς κεῖνον τιμάει εὔστομο]ν α[ἴσ]ιον ἄνδρα, *SEG* XXVII 71). The name Δῖος (C L. 1) is the name of Hesiod's father, and not a genitive form of Zeus, father of the Muses (61).

A.Veneri, *ibid.* 73-86, discusses some aspects of the same poem: the personification of Helikon and his image on the stele (cf. Korinna, *Poetae Melici Graeci* fr. 654 Page); the background of the oracular response of Helikon quoted in B LL. 2-4, i.e., the tradition of oracles in Boiotia and the role of divination in Hesiod (78-82); the possibility that Euthykles was a member of the association of the συνθύται τᾶμ Μωσάων Εἰσιοδείων (*IG* VII 1785 = *SEG* XXXII 426 and 506; cf. *SEG* XXXVI 487) which may have been dedicated to the preservation and diffusion of Hesiod's work (80). V. suggests that Euthykles' praise of agriculture (B L. 4) may be related to the economic conditions at Thespiai in the 3rd cent. B.C., i.e., to the grain shortage in Boiotia (cf. *IG* VII 4132 and 4262) and the efforts of Thespiai to solve this problem (cf. P.Roesch, *Thespies et la confédération béotienne*, Paris 1965, 220-224).

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544. Thespiai. Monument of the Homonoia of Athens and Thespiai, 2nd cent. A.D. *IG* VII 1784. G.Thériault, *op.cit.* (cf. our lemma no. 2292) 95, points out that the reference to Ὁμό(νοια) in this text does not imply a cult of Homonoia (cf. *SEG* XXXVI 266); an earlier conflict between Athens and Thespiai cannot be excluded [cf. *SEG* XLIV 410].

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545. Thisbe. Its position under Roman domination. H.-J.Gehrke in E.G.Schmidt (ed.), *Griechenland und Rom. Vergleichende Untersuchungen zu Entwicklungstendenzen und -höhepunkten der antiken Geschichte, Kunst und Literatur* (Tbilissi 1996) 117-131, discusses the economic resources of Thisbe and its political organization after 167 B.C. [for an earlier version of this article see *SEG* XLIII 214]. Discussion of *IG* VII 2383 = *ISE* I 66; *IG* VII 2236/2237, 2241, 2244, 2358 and 4139; *Syll.*³ 646 = *RDGE* 2; *Syll.*³ 884.

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546. Thisbe. Edict of the proconsul M.Ulpius concerning the promotion of agriculture, ca. 230-240 A.D. *Syll.*³ 884; *SEG* XLIII 214; XLIV 402. F.Quass, *Tekmeria* 2 (1996) 108-115, discusses this text as evidence for the efforts of the Roman Imperial administration to improve the cultivation of land and to increase the civic revenues. He suggests the following restoration of LL. 2/3: ὁ βουλόμενος Θισβαίων χωρίον δη[μόσιον τῆς πόλεως

λαβεῖν καὶ φυτεῦσαι | ἐκτὸς (or χωρίς)] τῶν ἐπ' ἐμοῦ γεωργουμένων (δη[μόσιον ἢ ἱερὸν or τῆς πόλεως --- φυ[τεῦσαι] τῶν ὑπ' ἐμοῦ γεωργουμένων, the previous edd.); the proconsul was interested in the cultivation of land which was not being exploited during his term of office. The content of this edict is paralleled by other documents of the Imperial period concerning the same problem. Cf. *An.Ép.* (1996) [1999] 489/490 no. 1408. Cf. our lemma no. 2278.

DELPHI

547. Delphi. Aitolians in Delphi. C.Champion, *Historia* 45 (1996) 315-328, discusses Polybios' presentation of the Aitolian tradition concerning the defence of Delphi against the Gallic attack in 279 B.C. [cf. *SEG* XLV 468]; C. suggests that Polybius may have seen in Delphi the recognition decrees of the Soteria of 246/245 B.C. (*F.Delphes* III 3 315 = *IG* IX 1² 194 b = *Syll.³* 402; *F.Delphes* III 1 481; *F.Delphes* III 1 482 = *IG* XII Suppl. 309; *F.Delphes* III 1 483 = *I.Smyrna* 574) or may have learned of the Gallic attack through Polemon's writings (320); discussion of the Aitolian presence in Delphi after 189 B.C. (319/320: cf. *Syll.³* 621 and 636).

548. Delphi. Amphictyony. F. Lefèvre in P.Carlier (ed.), *Le IVe siècle av. J.-C. Approches historiographiques* (Nancy 1996) 121-126, summarizes the role played by the Amphictyony in the 4th cent. B.C., especially its strategic importance for Philip II of Macedon, its moral prestige, and its role in political propaganda. Cf. our lemma no. 147.

549. Delphi. Third Sacred War. J.Buckler, *CQ* 90 (1996) 380-382, discusses the date of the outbreak of the Third Sacred War, based on the following documents: *F.Delphes* III 1 392; III 5 19 and 23; J.Pouilloux, *BCH* 73 (1949) 177-200. B. suggests that Philomelos seized the sanctuary in the summer of 356 B.C.; the Amphictyony declared war in the late summer/early winter of 356 B.C. Cf. the remarks of F.Lefèvre, *BE* (1997) no. 260.

550. Delphi. Festival of the Λάφρια. W.K.Pritchett, *Greek Archives, Cults, and Topography* (Amsterdam 1996) 123-125, argues that the festival of the Λάφρια mentioned in *CID* 9 D L. 8 and *F.Delphes* III 3 214 L. 40 was celebrated for Apollo.

551. Delphi. Metrical oracular responses. See our lemma no. 2339.

552. Delphi. Promanteia for the Thourioi, ca. 346-325 B.C. *Syll.³* 295. M.Zorat in L.Braccesi (ed.), *Hesperìa, 7. Studi sulla grecità di Occidente* (Roma 1996) 99-110, gives a critical edition of this document (no new readings) and discusses the possible dates of the original award of the προμαντεία to the Thourioi (ca. 443, ca. 434-433, or ca. 382-375 B.C.?), of the cancellation of this privilege, and of its renewal under the archonship of Θηβαγόρας. The strong position of the Tarentines, who had the right of the promanteia under the same conditions as the Thourioi (LL. 13-18), supports a date after the reconstruction of Apollo's temple (ca. 335 B.C.); in this case one should restore ὁ ναὸς κατ|[εν]ύθη (LL. 8/9).

553. Delphi. Honorary decree for Aristotle and Kallisthenes, ca. 334-327 B.C. *F.Delphes* III 1 400; *Syll.³* 275; *SEG* XXXVIII 410*; A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 293-296 E 3. W.K.Pritchett, *op.cit.* (cf. our lemma no. 550) 28-33, discusses the term πίναξ which is used to describe the list of victors at the Pythia, and argues that Aristotle and Kallisthenes used sacred archives at Delphi extending back well into the 6th cent. B.C.

554. Delphi. Proxeny decree for Philodamos of Kydonia, ca. 300-250 B.C. *F.Delphes* III 1 439. A.Inglese, *PP* 51 (1996) 357/358, suggests that Φιλόδαμος Πεισύλου, honored with theorodokia and proxenia at Delphi, was the grandfather of Μενοίτιος Ἱέρωνος and Φιλόδαμος Ἱέρωνος, theorodokoi of Epidauros in Kydonia in the late 3rd cent. B.C. (M.Mitsos, *AEph* (1933) 14 L. 9).

555. Delphi. List of theorodokoi, ca. 230-210 B.C. *SEG* XLIII 221*. P.Perlman, *art.cit.* (cf. our lemma no. 2373) 128-135, presens a thorough study of the Cretan part of the Delphic list of θεωροδόκοι and a discussion of the political status of the communities for which theorodokoi were appointed. A.Inglese, *PP* 51 (1996) 351-359, studies the same part of the list and compares it to the lists of theorodokoi found at Epidauros (cf. our lemma no. 374). The sanctuary at Delphi was strongly interested in close relations with the major political powers of the island (Aptera, Knossos, Kydonia, Lappa, and Polyrhenia). [I. dates the Delphic list to the first half of the 2nd cent. (355); see, however, M.B.Hatzopoulos, *BE* (1994) no. 432 (ca. 220 B.C.), Chaniotis]. I. suggests restoring a Knossian theorodokos in fragment J, col. III L. 120 (354).

G.Manganaro, *Orbis Terrarum* 2 (1996) 131-138, reprints the text of the Sicilian part of the list (col. IV LL. 90-117; ph.) with new restorations: LL. 90/91: Λαρών̣[ιος?, Ἀμυ]|νᾶς, Λεύκων, Λα[ρέτας] or Λά[ριχος?]; L. 92: Ἄρ̣[ατος?]; L. 93: Χό̣[ρτων?]; LL. 94/95: [Λέων Θεο]|δώρου, Αἰ[σχύλος?]; L. 99: Θε̣[όδωρος?]; LL. 101/102: Ἡρακλε̣[ίδας] | Κοντεύς; 103/104: Θεύγ̣[νι-ος?]; L. 106: Πυθ[όδωρος?]; LL. 108/109: Σῶσις Τ̣[ιμόθε]|ος or Τ̣[ιμόλα]|ος, Μενεκρ[άτης]; L. 111: ἐμ Μ[υτιστράτωι]; L. 112: ἐγ Κ̣[απιτίωι]; L. 113: [ἐν Ἀμεστράτωι]; L. 114: [ἐν Καλακτᾶ̣]. M. suspects that Leontinoi, Gela, and Akragas are not mentioned in the list because they had lost their autonomy; this would move the date of the list to 198 or 194 B.C. (132/133); discussion of the toponyms Ὕβλα (L. 105: Megara Hyblaia), Ἐργέτιον (L. 106: near Grammichele), Νόαι (L. 108: near Altobrando and Spatalucente), and Μυτίστρατος (L. 111: near Marionopoli).

556. Delphi. Amphictyonic decree concerning the asylia of a Boiotian sanctuary (of the Muses at Thespiai?), ca. 225 B.C. *SEG* XXII 450; XXXII 541; *CID* IV 77. KJ.Rigsby, *op.cit.* (cf. our lemma no. 2263) 75/76 no. 2, presents a critical edition and tentatively suggests that this decree concerns the ἀσυλία of the sanctuary of Dionysos in Thebes. D.Knoepfler, *art.cit.* (cf. our lemma no. 536) 167, identifies the recipient of this privilege with the sanctuary of the Muses at Thespiai and suggests that the decree was issued on the occasion of the reorganization of the festival of the Mouseia.

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557. Delphi. Amphictyonic decree concerning king Antiochos III, 201/200 B.C. *SEG* XIII 355. F.Lefèvre, *BCH* 120 (1996) 757-771 (ph.), presents a new edition of the two fragments. The date can now be established as 201/200 B.C. (cf. the identical list of hieromnemones in *F.Delphes* III 4 163 = *OGIS* 234). The decree was issued in response to an embassy (?) of Antiochos III; its exact content cannot be determined; one can recognize references to honors decreed for Apollo, the ancestor of the Seleukids (A LL. 13/14), to the recognition of the asylia of a sanctuary (?, A L. 16), and to a pentaeteric celebration (B L. 2).

A:
[Ἄρχοντος ἐν Δελφοῖς Φιλαιτώλου, πυλαίας ὀπωρινῆς],
[ἱερομνημονούντων Αἰτωλῶν Τελεσάρχου Ἀπιρικοῦ],
[Λέωνος Ναυπακτίου, Στομίου Μαχετιέος, Θεοδώρου]
[Ἀργείου, Νικοβούλου Θηβαίου, Εὐρυμάχου Θαυμακοῦ],
[Δορυμένεος Ὑπαταίου, Θεοδώρου Κοτταέος, Λαττάμου]
[Βουκατιέος, Εὐδάμου Ἀρσινοέος, Λαμίου Ἀπολλω]-
[νιέος· Κεφαλλάνων Οἰνανθίου· Δελφῶν Ἀριστομάχου],
[Καλλικράτεος· Ἀθηνα]ίων Ἀ[ριστοκλέος· Βοιωτῶν]
[Καλλικράτεος, Φόξο]υ̣· Μαγνήτ[ων Πολεμαίου· Χίων]
[Μητροφάνεος· Μενά]νδρου γραμματέος· [ἐπειδὴ - ca. 5 -]
[------ ca. 18 ------] Θ̣ΙΙΙΟΙ τοῦ βασιλέως Ἀντ̣ι̣[όχου]
[-------- ca. 15 ------]Α̣ΡΕΙΛ̣ΟΝΤΟ τῶν Ἑλλήνων [- ca. 6 -]
[------ ca. 15 ------], τιμῆσαι δὲ καὶ τὸν ἀρχη̣[γὸν τοῦ]
[γένους Ἀπόλλωνα εὐχαῖς?] καὶ θυσίαις ταῖς ΕΝΔ[..]-
[------ ca. 23 ----- τ]ο̣ὺς Ἕλ[λ]ηνας τὴν Ε̣[ca. 2-3]
[--------- ca. 25 --------- ἄσυλο?]ν καὶ ἱερὸν [ca. 2-3]
[--]Ο̣Ν [.....]

B:
[ca. 5 ὁ] βασιλ[ε]ὺς Ἀντί[οχος ----------- ca. 20 -----------]
[ca. 5] κατὰ πεντετηρίδα ἐπι̣[------------ ca. 20 -------------]
[ca. 3-4 το]ὺς θεούς· τὸ δὲ ἀνάλωμ̣[α εἰς ταῦτα? δοῦναι]
[τὸν] γραμμ̣ατέα̣ τῶν ἱερ[ομνημόνων· ἐπιμεληθῆναι δὲ]
[τῆς] ποιήσεως καὶ τῆς [ἀναγορεύσεως? ------ ca. 12 ------]
[τοὺς α]ἱρεθέντα̣ς ἐκ τῶν [ἱερομνημόνων?· ἀνενεγκεῖν δὲ]
[τοὺς] ἱερομνήμονας κα̣[ὶ τοὺς ἀγορατροὺς? ἐπὶ τὰς πό]-
[λεις] ὅθεν ἕκαστοί εἰσ[ιν πάντα τὰ περὶ τούτων δεδογ]-

[μέ]να τοῖς Ἀμφικτίο[σιν· πέμψαι δὲ καὶ πρὸς τὸν βασιλέα]
[Ἀντίο]χον καὶ τὴν βασίλ[ισσαν Λαοδίκην πάντα τὰ δε]-
[δογμέ]ν̣α τοὺς ἱερομνήμον[ας καὶ τοὺς ἀγορατροὺς? ἵνα]
[εἰδῶσιν] τ̣ὴν αἵρεσιν τῶν Ἀμ̣[φικτιόνων· ἀναγράψαι δὲ τὸν]
[γραμματ]έ[α] τῶν ἱερο̣[μνημόνων ταῦτα εἰς στήλας δύο, καὶ]
[ἀναθεῖναι τὴν μὲ]ν̣ ἐν Δε[λφοῖς ἐν τῶι ἱερῶι, τὴν δὲ ἐμ]
[Πύλαις? ἐν τῶι] ἐ̣πι[φανεστάτωι τόπωι ------ ca. 12? ------]

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558. Delphi. Letter of Axos to the Aitolians, early 2nd cent. B.C. *Syll.*^{3} 622 B (*I.Cret.* II v 19*). D.Ogden, *op.cit.* (cf. our lemma no. 2287) 291, argues that Epikles, a citizen of Axos (L. 9), was the son of an Axian citizen and a foreign woman and that, consequently, Axos recognized 'metroxenic citizenship'; he rejects A.Christophilopoulos' view that the grants of ἐπιγαμία prove that mixed marriages were otherwise not permitted and that in this way ἐπιγαμία undermined existing conventions of exclusivity in marriage. [This is based on O.'s claim that Epikles' mother 'was surely Cypriot'. However, the text does not give any information whatsoever on the woman's origin; it simply states that Epikles' father concluded a legitimate marriage during his service as a mercenary on Cyprus (LL. 3/4): ἐκπλεύσαντα δὲ ἐπὶ στ[ρ]ατ[ε]ίαν εἰς Κύπρον | καὶ λαβόντα γυναῖκα τεκνοποιήσασθαι. In fact, there is evidence for marriages of Cretan mercenaries to *Cretan* women outside of Crete, especially in Antigonid and Ptolemaic garrisons; see, e.g. Chaniotis, *Verträge* (cf. our lemma no. 1206) 26/27 with notes 117/118); one should also consider the evidence for mixed marriages between Cretans and *Aitolians* on Cyprus (*OGIS* 134) and in other Ptolemaic garrisons (*SEG* VIII 269); this preference towards the Aitolians, with whom several Cretan cities had concluded treaties of isopolity, strengthens the assumption that these marriages were concluded on the basis of ἐπιγαμία agreements (cf. Chaniotis, *Verträge* 103 and 110), Chaniotis].

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559. Delphi. Letter of the Tyrians to Delphi, late 2nd cent. B.C. *SEG* II 330. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 483/484, suggests restoring in LL. 8/9 μὴ ἀμετόχους εἶναι τοῦ κοιν[οῦ τοῖς πολίταις τοῖς ἡμετέροις] | ἐπιγενομένου φιλανθρώπου ἐ[λευθερίας τυχόντες] (τοῦ κοιν[οῦ τε τῆς ἀσυλίας καὶ τοῦ νῦν], *SEG* II 330).

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560. Delphi. Letter of Claudius to Delphi, 52 A.D. *F.Delphes* III 4 286; *SEG* XXXII 546*; Oliver, *Greek Constitutions* no. 31. F.Quass, *Tekmeria* 2 (1996) 88/89, discusses the evidence provided by this letter for population decrease and for the efforts of the Roman administration to solve this problem. Cf. our lemma no. 2278.

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561. Delphi. Honorary decree for Afinius Sotion, ca. 75-100 A.D. *F.Delphes* III 4 114. C.Antonetti, *art.cit.* (cf. our lemma no. 591) 151/152, suggests that the praenomen of Ἀφείνιος Σωτίων (L. 5) was Λούκιος (Κλ., Flacelier; T.Sarikakis, *AEph* 109, 1970, 60 no. 21).

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562. Delphi. Decree concerning the distribution of public land, ca. 129-131 A.D. (or later). The discovery of this important inscription is reported by J.Jannoray, *BCH* 68/69 (1944/45) 75-93, who gives some information on its content; discussed by A.Plassart, *F.Delphes* III 4 286 (pp. 31/32). The text was reconstructed by C.Vatin, *Delphes à l'époque impériale* (Thèse doctorale, Paris, Sorbonne 1965) 72-244, but his dissertation has remained unpublished: *non vidimus*. F.Quass, *Tekmeria* 2 (1996) 102-107, who had access to V.'s dissertation, quotes some passages of the inscription and discusses the measures taken by Delphi. The decree was probably initiated by L.Aemilius Iuncus, *corrector liberorum populorum et civitatium* in Achaia (LL. 1/2). The city decided to divide a part of the public territory, identified by V. with the valley of Pleistos, into plots (40 plethra each; cf. the size of plots in Larissa: *SEG* XXVI 672-676). This region had been cultivated in part by κληροῦχοι (Romans or great landowners according to V.; the descendants of the new citizens settled in Delphi by the emperor Claudius, according to Plassart) and citizens of Delphi (possibly tenants of the κληροῦχοι). Q. suggests that only the land which was not being exploited was distributed, according to the principles established by the *lex Hadriana de rudibus agris* (LL. 3-5). The members of the elite were favored, receiving 1.5 plot each (LL. 2/3). The exchange of plots was allowed (LL. 5/6). The recipients of the plots were persons who did not possess parts of the public land (LL. 6/7); they received the plots under the same conditions as those of a hereditary lease, although there is no reference to the payment of a rent (LL. 7-9); the regulations concerning the inheritance are similar to those known from the tablet of Herakleia (*IG* XIV 645; late 4th cent. B.C.). When an occupant died without any heirs, his plot returned to the city. The new recipient had to pay an amount of money determined by the δαμιουργοί and the council for any bouldings and plantations (LL. 9-12); it follows that the plots were also used for the cultivation of olives, fruit-trees, and vines (LL. 9-12). It was forbidden to foreigners to inherit a plot (L. 11; cf. *Syll.*³ 884 LL. 50-52; Thisbe). It is not clear whether the recipients had the right to sell or mortgage their plot (a possibility excluded by V., but accepted by Q.). The content of the decree recalls some of the proposals made by Dio of Prusa in his *Euboian Oration*. Cf. our lemma no. 2278. We present the passages quoted by Q. (the division of lines is not indicated):
LL. 1/2: οὕτως γὰρ καὶ Αἰμίλιος Ἰοῦ[ν]κος ὑπατικός, διορθωτὴς τῶν ἐλευθέρων δ[ήμων καὶ πόλεων ἐκέλευσ]εν· ἔδοξεν τῇ πόλει πολλάκις [β]ουλευσαμένῃ κατὰ τάδε νέμ[εσ]θαι τὴν χώραν
LL. 2/3: τοὺς πολείτα[ς λαμβάνειν δαμιουργὸν καὶ βο]υλε[υτ]ὴν μοῖραν μίαν ἥμισυ, δημότην μοῖ[ραν μίαν]· τὴν μοῖραν πλέθρων μʹ
LL. 3-5: ἐπεὶ δὲ προγεώργηται ἡ χώρα καὶ [--- ca. 15-20 ---, ἔ]χει κληρούχους καὶ ὑπὸ τοῖς κληρούχοις πολείτας τ[οὺς πρ]ογεωργηκότας, μενοῦσ[ιν ἐ]ν τῇ χώρᾳ οἱ προγεωργηκότες π[ολεῖται καὶ τὸ περισ]σεῦον δοθήσεται, ὅς ἂν τῶν πολει[τ]ῶν μὴ ἔχων βούληται λ[α]βεῖν
LL. 6/7: [ὅσοι δ᾽ ἂν μὴ ἔχον]τες βούλωνται λαβεῖν, ἀπογραφέσθωσα[ν] πρὸς τοὺς ἄρχοντας, ὅτ[ι] μὴ ἔχουσιν καὶ γεινέσθω δο[κι]μασία τ[ῶν] λαμβανόντων ἐν βουλῇ
LL. 7-9: οἱ δὲ λαβόντες ἐχέτ[ωσαν τὸ μέρος ἀναφαί]ρετον, ἐξουσίαν ἔχοντες, ὅταν τελευτ[ῶ]σιν, καταλιπεῖν οἷς ἂν βούλωνται τὸ μέρος καὶ εἰ ἀ[διά]θετός [τις ἀποθάνο]ι, τότε τὸ μέρος α[ὐ]τοῦ τῆς πόλεως ἔσται
LL. 9-11: ε[ἰ] δ᾽ ο[ἱ] ἐπιγεινόμενοι πολε[ῖται χωρίον τι βούλωνται λαβεῖν τῶν περισσευόντων, τότε κατὰ τὰ ἴ]σα δοκιμαζόμενοι ἐ[ν βουλῇ καὶ εἰσκο]μιζόμενοι τῇ πόλει

καὶ εἰσφέροντες τειμὴν τῶν ἐν τῷ χωρίῳ ἢ πεφ[υτευμένων ἢ ᾠκοδομημένων, ἐχέτωσαν τὸ μέρος, τὸ δαπάνημα τὸ] γεγονὸς τειμασαμέ[νων τῶν δαμιουργ]ῶν καὶ τῆς βουλῆς
L. 11: μὴ ἐξέστω δὲ μηδεν[ὶ] ξένῳ καταλιπεῖν μήτε συγγενεῖ μήτε φίλῳ μηδὲν τῆς χώρας μέρος
LL. 11/12: [εἰ δέ τι ἀμφισβήτη]μα γένηται ἐν ταύτῃ [τῇ τιμήσει (Q.) or διαιρέσει (V.) περὶ καρ]ποὺς ἢ δένδρα ἥμερα ἢ ἀμπέλου[ς, ἐχ]έτω ἐξουσίαν ὁ ἀδι[κεῖσθαι δοκῶν ...]

563. Delphi. Award of citizenship to Leon of Athens, Roman Imperial period? Ionic capital (late 6th/early 5th cent. B.C.), inscribed later; the text was read by P.Amandry before the top line was damaged. Mentioned by G.Daux, *BCH* 84 (1960) 756 (ph.) (only L. 2). Ed.pr. L.S.Meritt, *Hesperia* 65 (1996) 137 (ph.), based on A.'s reading [undated, but the lettering suggests a date in the early Roman Imperial period, Chaniotis]: Λέοντα Μ[άρκ]ου Ἀθηναῖον | Δελφοὶ Δελφὸν ἐποίησαν

564. Delphi. The so-called dedication of Kleobis and Biton, ca. 610-580 B.C. *SEG* XXXII 549; XLV 493*. M.Mertens-Horn *MDAI(I)* 46 (1996) 123-130, accepts the identification of the twin kouroi with the Dioskouroi (ἄνακες) [cf. *SEG* XLV 493] and suggests that they originally stood in the 'Sikyonian monopteros' (127-130); brief discussion of the epigraphic evidence for the cult of the Dioskouroi in Delphi (*CID* I 9 bis).

565. Vacat.

566. Delphi. Dedication to Apollo by the Messenians, 5th cent. B.C. (after 426 B.C.?). *F.Delphes* III 4 1; *SEG* XIX 392; XLII 550. K.Freitag, *art.cit.* (cf. our lemma no. 597) 78-82, discusses the possible historical context of the dedication and the presence of the Messenians in Naupaktos.

PHOKIS

567. Hyampolis (Kalapodi). Cults. W.K.Pritchett, *op.cit.* (cf. our lemma no. 550) 105-129, discusses the cults of Apollo and Artemis at Hyampolis. The festivals of the Μεγάλα Ἐλαφηβόλια and the Λάφρια mentioned in a dedication (*IG* IX 1 90; ca. 50-1 B.C.) were two separate festivals (erroneously regarded as one festival with a double name by P.Ellinger, *La légende nationale phocidienne*, Paris 1993, 243-245 and 345/346); they had probably been suspended after the Mithridatic Wars and re-established later (105-108). The joint cult of Artemis and Apollo in many Phokian sites, such as Abai (cf. *SEG* XXV 600), Smixis (*IG* IX 1 87), Hyampolis (cf. N.Pappadakis, *AD* 4, 1916, 264 LL. 6/7), and Lilaia (Paus. 10.33.4), suggests

that the two festivals were celebrated for the twin deities worshipped at Hyampolis (at the twin temples in Kalapodi), i.e., for Ἄρτεμις Ἐλαφηβόλος and Ἀπόλλων Λάφριος (111-129).

568. Hyampolis (Kalapodi). Inscribed pottery. Ed.pr. A.Palme-Koufa in R.S.C. Felsch (ed.), *Kalapodi. Ergebnisse der Ausgrabungen im Heiligtum der Artemis und des Apollon von Hyampolis in der antiken Phokis* I (Mainz 1996) 273-331 (ph.; dr.), presents a corpus of 150 graffiti on pottery found in the sanctuary of Apollo and Artemis at Kalapodi (near Hyampolis); only a few of them had been presented in the excavation reports (cf. *SEG* XXXVII 425); another 178 graffiti are so fragmented, that it is not possible to recognize individual letters. The graffiti date from the Geometric to the early Byzantine period. Those on Geometric vases (**1-37**; late 8th cent. B.C.) consist usually of marks (**4-37**), and only in two cases of individual letters (the letter A: **1/2**; the letter X?: **10-12**) and in one case of a longer (but indiscernible) text (**3**; ca. 700 B.C.). Most graffiti belong to the Archaic (**38-85**) and the Classical periods (**86-143**); there are a few later pieces (Hellenistic: **144**; Roman Imperial: **145/146**; early Byzantine period: **147-150**). In many cases the graffiti name the owner of the vase, private persons (**38-45**, **86-93**, and **95-101**; cf. our lemmata nos. 571-578), the community (**71**: δα(μόσιον)), and the sanctuary (**47-52** and **102-106**; cf. our lemma no. 579). Other texts whose meaning can be determined include a measurement bowl (our lemma no. 580), a vase inscribed with numerals (**54**), and possibly dedications to Apollo (our lemma no. 569) and Artemis (our lemma no. 570). The discovery of a joining fragment of *SEG* XXXVII 425 shows that the restoration Κ[αλλίστη] (i.e., Artemis) is wrong (**133**). Most graffiti were written on drinking vessels, possibly used during sacrificial banquets (282); discussion of the letter forms (286-291).

569. Hyampolis (Kalapodi). Dedication to Apollo?, ca. 500-450 B.C. Three sherds of a dish found in the sanctuary of Apollo and Artemis at Kalapodi. Ed.pr. A.Palme-Koufa, *art.cit.* (cf. our lemma no. 568) 320 no. 94 (ph.; dr.): [Ἀπόλλ?]ōνός ἐ[μι?]

570. Hyampolis (Kalapodi). Dedications to Artemis? Four sherds of vases inscribed after firing; found in the sanctuary of Apollo and Artemis at Kalapodi. Ed.pr. A.Palme-Koufa, *art.cit.* (cf. our lemma no. 568) 308/309 nos. 55-57 (ph.; dr.), who tentatively suggests that these texts may name Artemis. **A**: no. 55 (lekane; Archaic period): Ἀρ[---] **B**: no. 56 (kotyle; Archaic period): [---]ΣΑΡ[---] ([τᾶ]ς Ἀρ[τάμιτος?]) **C**: no. 57 (kotyle; Archaic period): Ἀρ[---] or Ἀδ[---] **D**: no. 100 (skyphos; ca. 500-457 B.C.): [Ἀρ]τάμ[ιτος?]

571-578. Hyampolis (Kalapodi). Owner's inscriptions on pottery. Eight fragments of vases inscribed after firing; found in the sanctuary of Apollo and Artemis. Ed.pr. A.Palme-Koufa, *art.cit.* (cf. our lemma no. 568) 302-305 nos. 38-43 and 317/318 nos. 86/87.

571: 302 no. 38 (ph.; dr.). **Kelonias, ca. 620 B.C.** Cf. *SEG* XXXVII 425. Fragments of a skyphos: Κελονία ἐμί

572: 302/303 no. 39 (ph.; dr.). **Akyilas, Archaic period.** Sherd of a kotyle: [---] Ἀκυίλα ἐμί

573: 303 no. 40 (ph.; dr.). **[---]atada[s?], Archaic period.** Sherd of a Corinthian kotyle: [---]αταδα[---]

574: 303/304 no. 41 (ph.; dr.). **Lagidas, Archaic period.** Fragment of a jug: [---] Λαγίδα

575: 304 no. 42 (ph.; dr.). **[---]yaxidas?, Archaic period.** Handle: [---]υαξιδ[α]

576: 304/305 no. 43 (ph.; dr.). **Pedia[rchos?], Archaic period.** Sherd of an amphora: [vac.?] Πεδιά[ρχου?] | [---]ς

577: 317/318 no. 86 (ph.; dr.). **Kleoxenidas, ca. 475-450 B.C.** Cf. *SEG* XXXVII 425. Sherd of a skyphos: A: [--- Κ]λεοξενίδα hο[---] | [---]ΟΝΚΑΛΑ[---] B: Ξ

A 2. Possibly [---]ον καλά?, ed.pr.

578: 318 no. 87 (ph.; dr.). **Kalamis, ca. 500-475 B.C. (or later).** Three sherds of a bowl: Κάλαμις | Κ

Possibly the famous Boiotian sculptor, ed.pr.

579. Hyampolis (Kalapodi). Inscribed vases belonging to the sanctuary, Archaic and Classical period. Sherds of vases (jug: A, bowl: B; cup: C; kantharos: D; kotyle: E, G; skyphos: H-K) found in the sanctuary of Apollo and Artemis at Kalapodi; the inscriptions engraved after firing designate them as propery of the sanctuary; A-F date to the are Archaic period, G-K to the Classical period. Ed.pr. A.Palme-Koufa, *art.cit.* (cf. our lemma no. 568) 306/307 nos. 47-52 (ph.; dr.).

A: hιαρ[όν] **B**: hι(αρόν) **C**: h[ι](αρόν) **D**: hιαρ[όν] **E**: hιαρ[όν] | [---]ΧΕ[---] **F**: [hιαρ?]όν **G**: hι(αρόν) **H**: hι(αρόν) **I**: [h]ια[ρόν?] **J**: [hιαρ?]όν **K**: h[ιαρόν?]

580. Hyampolis (Kalapodi). Measurement bowl, ca. 500-450 B.C. Hemispherical bowl found in the sanctuary of Apollo and Artemis at Kalapodi; two inscriptions on the

exterior wall (A/B), one inscription in the interior (C). Ed.pr. A.Palme-Koufa, *art.cit.* (cf. our lemma no. 568) 305/306 no. 46 (ph.; dr.): A: hεμιϘό(τυλον) B: hι(αρόν) C: h(ιαρόν)

581. Krisa. Metrical dedication to Athena and Hera, 7th cent. B.C. Schwyzer 316; *CEG* 344. C.Watkins, *op.cit.* (cf. our lemma no. 1327 in fine) 175/176, discusses the theme and formula of imperishable fame in Indo-European poetry. Cf. O.Masson, *ZPE* 110 (1996) 87-92, on the name Φαϝάριστος.

582. Smixis. Document concerning the dedication of land to Artemis, 2nd cent. B.C. *IG* IX 1 87. W.K.Pritchett, *op.cit.* (cf. our lemma no. 550) 142-144, doubts whether this inscription has been correctly attributed to Hyampolis; the inscriptions and ruins 'bespeak the likelihood of an ancient village' (143).

583. Teithronion. Epigram addressed to Charon (or grave epigram for Charon), late 6th cent. B.C. *CEG* 147; *GV* 1384; *LSAG* p. 102 no. 11; SEG XLV 445. C.Sourvinou-Inwood, *op.cit.* (cf. our lemma no. 2285) 362-412, discusses the formulaic expressions and themes in this and other Archaic grave epigrams; she argues that this is not an epitaph for the doctor Χάρων, but an epigram addressed to Charon the ferryman; it propitiated Charon and aimed at ensuring his benevolence for the living and the dead.

EASTERN LOKRIS

584-587. Opous. Inscribed pottery. Four vases inscribed after firing found during excavations at Atalanti. Ed.pr. L.Raselli-Nydegger, *MDAI(A)* 111 (1996) [1998] 237-297 (ph.).

584: 285 no. 18. **Inscribed skyphos, 5th/4th cent.** B.C.: X

585: 285 no. 19. **Inscribed skyphos, 5th/4th cent.** B.C.: M

586: 285 no. 21. **Owner's inscription of Archetimos, 4th cent.** B.C. Rim of a bowl: Ἀρχετίμο[υ]

Ἀρχέτιμο(ς), ed.pr.; [rather Ἀρχετίμο[υ], Chaniotis].

587: 287 no. 81 (ph.). **Graffito, 5th/4th cent.** B.C. Rim of an amphora with engraved signs [which probably indicate the capacity of the vase, Chaniotis]: ✳✳XXXXI

WESTERN LOKRIS

588. Chalcion. Law of the Eastern Lokrians concerning their colony at Naupaktos, ca. 460 B.C. *IG* IX 1 334; *Syll.*[3] 47; Meiggs-Lewis, *GHI* 20; *SEG* XXVI 639*. P.Butz, *art.cit.* (cf. our lemma no. 2372) 94, reprints LL. 1-4 (English translation) and discusses the notion of ὅσια (L. 2): 'right by the law of nature (divine law)'; although this text is not a sacred law, it demonstrates the fusion of the religious with the political under the aegis of the polis.

589. Physkos. The Lokrian 'Mädcheninschrift', 300-275 B.C. *IG* IX^2 1 706; *SEG* XLIV 437*. G.Ragone in B.Virgilio (ed.), *Studi Ellenistici* VIII (Pisa 1996) 77-96, reprints the text (78-81 T 6; Italian translation) and uses it in a detailed discussion of the legends and the rituals connected with the Lokrian virgins.

AITOLIA

590. Aitolia. History. In their report on the Dutch survey in Aitolia S.Bommeljé - J.A.C.Vroom, *Pharos* 3 (1995) 67-130, present a survey of the written sources for the history of Aitolia in the Hellenistic and Roman Imperial period (70-81; cf. especially *IG* IX 1^2 139; *IG* IX 1^2 241 = *Staatsverträge* 536; *Syll.*[3] 653). They express their doubts about whether mentions of a κοινὸν τῶν Αἰτωλῶν after 167 B.C. (e.g., *IG* IX 1^2 139) should be understood as references to a functioning political organization (75/76 note 12) [contra J.González, *art.cit.* (cf. our lemma no. 1371) 143-157, on a find which confirms the existence of the Aetolian Koinon in the late 2nd cent. B.C., Chaniotis]. A useful gazeteer of Roman sites in Aitolia (86-95) includes references to the respective epigraphic finds. They mention several inedita, in Kalydon (90 no. 18), Lysimacheia (91 no. 24), and Kyparissos (94 no. 51). For a new text see our lemma no. 593.

591. Aitolia. Roman names. C.Antonetti in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 149-155, discusses the rare attestations of Roman names in Aitolia, mainly in the vicinity of Naupaktos (on the territory of Patrai) and near Thermos. Cf. our lemma no. 598.

592. Kallipolis. Epitaph of Aristeas, early 2nd cent. A.D. Fragmentary marble stele. Ed.pr. C.Antonetti, *art.cit.* (cf. our lemma no. 591) 155 (ph.): Ἀριστέας ❦ | Ἀριστέου | [Ε]ὐπάτηρ, ἐτῶν ❦ | ξʹ

3. The name Eupater (hitherto unattested) is Aristeas' second name, ed.pr.

593. Sykea. Stamped terra sigillata, 1st cent. A.D. Stamped body fragment of a vase (Eastern Sigillata A). Ed.pr. S.Bommelje - J.A.C.Vroom, *art.cit.* (cf. our lemma no. 590) 106 no. 13.8 (dr.): Θεοδᾶς

594. Thermos. Treaty of isopoliteia and alliance, and delimitation between the Aitolian Koinon and the Akarnanian Koinon, ca. 263/262 B.C. *IG* IX 1^2 3A (*Syll.*^{3} 421 A; *Staatsverträge* 480); *SEG* XXXVIII 1968; XLIV 439*; XLV 2294. S.L.Ager, *op.cit.* (cf. our lemma no. 2340) 105-108 no. 33, reprints LL. 1-11 and discusses the conditions of the territorial arbitration between Agrai and Stratos. Cf. M.Schoch - C.Wacker in P.Berktold et alii (edd.), *op.cit.* (cf. our lemma no. 597) 127/128, for the location of Πρᾶς (LL. 7-10: Kastrakion?); S.-W. argue that the division of the territory of Πρᾶς opened to the Aitolians the access to the Gulf of Ambrakia. Cf. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 293/294, for a brief discussion of the right of ἐπιγαμία in this treaty.

595. Thermos. Proxeny decrees, 3rd-2nd cent. B.C. *IG* IX 1^2 5-50. J.Fossey, *AncW* 27 2 (1996) 158-167, discusses the external relations of the Aitolian Koinon in the light of the awards of προξενία (often connected with πολιτεία or ἰσοπολιτεία). A total of 258 persons whose names are known are listed as recipients of these honors. F. recognizes two major periods of diplomatic activity: the 270's-260's B.C. and the period of the First and Second Macedonian Wars (ca. 215-197 B.C.). F. presents a list of the Aitolian honorands and discusses their geographical distribution in four chronological periods (159-165).

596. Thermos. Manumission record, Roman Imperial period. *IG* IX 1^2 92. C.Antonetti, *art.cit.* (cf. our lemma no. 591) 155, interprets the letters CN in this inscription as the abbreviation *C(olonia) N(eronia)*, sc. *Patrensis*; cf. B.Levy, *NC* 149 (1989) 67; (ἐ(ν) ν(όμοις), *C(oloniae) N(icopolis)*, or *C(oloniae) n(ostrae)*, earlier editors). Aitolia Epiktetos seems to have been assigned to Patrai under Nero.

AKARNANIA

597. Akarnania. History. K.Freitag in P.Berktold - J.Schmid - C.Wacker (edd.), *Akarnanien: Eine Landschaft im antiken Griechenland* (Würzburg 1996) 75-86, sketches the history of the Akarnanian Koinon in the 5th cent. B.C. M.Schoch, *ibid.* 129-131, discusses the re-establishment of the Akarnanian Koinon in the early 2nd cent. B.C. (cf. *SEG* XLIII 227). J.Schmid - B.Schweighart, *ibid.* 133-144, discuss the history of Akarnania and the role of the Akarnanian Koinon from 167 to ca. 27 B.C. (cf. especially *IG* II^2 951 + add. on p. 669; *IG* IX 1^2 208/209, 242, and 588; *SEG* XLIII 227; *Syll.*^{3} 739).

598. Akarnania. Onomastics: Roman names. C.Antonetti, *art.cit.* (cf. our lemma no. 591) 150-153, discusses the rare attestation of Roman names in Akarnania, mostly in the gulf of Ambrakia (on the territory of Nikopolis). Cf. our lemmata nos. 561, 606, and 610.

599. Astakos. History and Topography. C.Wacker in P.Berktold et alii (edd.), *op.cit.* (cf. our lemma no. 597) 99-103, discusses the history, topography, and cults of Astakos in the light of the epigraphical evidence (especially *IG* IX 1^2 434).

600. Astakos. Epitaph of Anaxareta, 4th cent. B.C. Limestone slab near tower 9 of Astakos. Ed.pr. W.H.Murray, *The Coastal Sites of Western Arkarnania: A Topographical-Historical Survey* (Ph.Diss., University of Pennsylvania 1982) 438 no. 2 (ph.): Ἀναξαρέτας

601. Oiniadai. Inscribed tiles, Hellenistic period. L.Kolonas, *AD* 46 B1 (1991) [1996] 165, reports the discovery of 30 fragments of tiles of the Corinthian and Lakonian type during excavations in the dock yard of Oiniadai. Most stamps give the ethnics Οἰνιαδᾶν and Ἀκαρνάνων; the personal names Φίλωνος (genitive) and Φιλίππων are also attested.

602. Palairos. History and Topography. C.Wacker in P.Berktold et alii (edd.), *op.cit.* (cf. our lemma no. 597) 91-98, studies the history, topography, and cults of Palairos in the light of the epigraphical evidence (especially *IG* IX 1^2 570; *SEG* XXVII 157/158).

603-604. Palairos. Epitaphs. Two stelae of limestone with moulding; found in the north cemetery. Ed.pr. W.H.Murray, *op.cit.* (cf. our lemma no. 600) 439 no. 3 (ph.).

603: 439 no. 3 (ph.; dr.). **Epitaph of Psephara, 3rd cent.** B.C.: Ψεφάρας

The first letter is a Ψ (Corinthian alphabet; cf. ψαφαρός = 'dusty') or X (Achaian alphabet). ed.pr.

604: 439/440 no. 4 (ph.; dr.). **Epitaph with a monogram, 3rd cent.** B.C.: Πα.

For similar epitaphs, possibly for infants who died before receiving names, cf. *IG* IX 1^2 519; the monogram may be a short form of πα(ῖς) (G.Klaffenbach) or Πα(λαιρεύς). ed.pr.

605. Peratia. Epitaph of Onphalion, 3rd cent. B.C. Stele of limestone with moulding, near the chapel of Agia Sophia. Ed.pr. W.H.Murray, *op.cit.* (cf. our lemma no. 600) 442/443 no. 7 (ph.; dr.): Ὀνφαλίων

The name probably derives from the Epirote tribe of the Omphales, ed.pr.

606. Pogonia (Sollion?). Epitaph of Aurelius Kyriakos, 3rd/4th cent. A.D. Revetment slab of limestone found at Pogoniá (ancient Sollion?). Ed.pr. W.H.Murray, *op.cit.* (cf. our lemma no. 600) 440-442 no. 6 (ph.; English translation). C.Antonetti, *art.cit.* (cf. our lemma no. 591) 152, dates this inscription to the 34th cent. A.D. on onomastical grounds (2nd/4th cent. A.D., ed.pr.).

Αὐρελίῳ
Κυριακῷ Σεβ(α)σ[τοῦ]
ἀπελευθέρ[ῳ]
ἡ μήτηρ ἐποί[ησε]
ζήσαντι ἔτη [...]·
ὃς δὲ ἂν ἕτερο[ς]
σκοιλῇ, δώσ[ει]
τῷ ἱερωτά[τῳ]
ταμιεί[ῳ ---]

2. A circumflex over the Ω; Kyriakos was probably a Christian, ed.pr. || 3-4. breathing marks for ἀπελευθέρ[ῳ] and ἡ, ed.pr. || [7. for σκυλάω in funerary imprecations, see Strubbe, *Arai Epitymbioi* nos. 145/146, 401, and 404, Chaniotis].

607. Rouga. Epitaph, undated. Fragment of a stele, found in a ancient cemetery at Rouga; now in the Museum of Thyrreion. Mentioned by M.Stavropoulou-Gatsi, *AD* 46 B1 (1991) [1996] 166 (text in majuscles): Ἀγ[----] | Σωτ[---]

608. Thyrreion. Treaty of alliance between Thyrreion and Rome, 94 B.C. *IG* IX 1^2 483. K.Liampi, *art.cit.* (cf. our lemma no. 609) 173-182, publishes a series of coins of the early 1st cent. B.C. and suggests that the minting of coins was a result of the recognition of Thyrreion as a *civitas foederata* (181/182).

609. Thyrreion. Dedication, 3rd/2nd cent. B.C. *IG* IX 1^2 252. K.Liampi in P.Berktold et alii (edd.), *op.cit.* (cf. our lemma no. 594) 178/179, suggests identifying Φατνιάδας, priest of Aphrodite (L. 12), with the great-grandfather of Λέων Φατνιάδα, known from coins of the early 1st cent. B.C.

610. Thyrreion. Epitaph of Pardalis, undated. C.Antonetti, *art.cit.* (cf. our lemma no. 591) 154 with note 49, reports that the name Παρδαλίς is attested in a still unpublished epitaph, in the Museum of Thyrreion (inv. 134). For the name cf. *IG* IX 1^2 649.

611. Thyrreion. Epitaph, late 1st cent. A.D. *IG* IX 1^2 351. C.Antonetti, *art.cit.* (cf. our lemma no. 591) 151, suggests that the name of the deceased person may have been

[Ἀ]φείνιος ([Ῥου]φείνιος, *IG*), already attested for a man from Nikopolis (*F.Delphes* III 4 114 = our lemma no. 561).

ITHAKA

612. Ithaka. Epitaph of Praylos, Hellenistic period. *SEG* XLIII 228 B; XLV 530. S.Symeonoglou, *EAH* (1995) [1996] 67, suggests that Πράϋλος may be a relative of Ἰγέρτας Πραΰλου, theorodokos of Magnesia on the Maeander (*I.Magnesia* 36 L. 23; ca. 207 B.C.).

KORKYRA

613. Korkyra. Dialect. See our lemma no. 676.

614. Korkyra. Donation for the revival of the Dionysia, 3rd/2nd cent. B.C. *IG* IX 1 694 (Laum, *Stiftungen* II no. 1). T.G.Pappas, *Θεατρικὲς παραστάσεις στὴν ἀρχαία Κέρκυρα. Ἵδρυση τῶν Διονυσίων: IG IX 1 694* (Athens 1996), presents a critical edition of the document (Greek translation) and an exhaustive discussion of the conditions of the donation, the administration of the funds, the organization of theatrical performances at the Διονύσια, the honorarium of the artists (cf. *IG* XII 9 207), the duties of the ἀγωνοθέτας, and the cult of Dionysos in Korkyra (French summary). Cf. id., *Tekmerion* 1 (1998) 91-118.

615. Korkyra. Grave epigram for Menekrates, ca. 600 B.C. *IG* IX 1 867; *LSAG* p. 234 no. 9; *CEG* 143; *SEG* XLIV 441*. M.Baillard, *Verbum* 18 (1995/96) [1997] 227-237 (ph.; dr.), describes the present state of the monument, presents an edition of the text (no new readings or restorations), and discusses the monument (a cenotaph?), the date and the lettering.

616. Korkyra. Epitaph, Hellenistic period. Fragment of a pedimental stele found at Garitsa (the ancient cemetery of Korkyra). Ed.pr. K.Preka-Alexandri, *AD* 46 B1 (1991) [1996] 267 (ph.): [------] χαῖρε

617. Korkyra. Inscribed bronze kouros, late 6th/early 5th cent. B.C. Bronze statuette of a kouros, found at Rachonas Peramatos (2 km south of ancient Korkyra). Ed.pr. D.Kourkoumelis, *AEph* 134 (1995) [1997] 260-262 (ph.; dr.); cf. K.Kanta-Kitsou, *MDAI(A)* 111 (1996) [1998] 87. Ed.pr. identifies the site where the statuette was found with Mt. Ἰστώνη

(cf. Thuc. 3.85.4); *IG* IX 1 1057 attests the existence of a sanctuary of the Θεοὶ Διοσκοῦροι Ἰστωναῖοι there (262-265): Ἀριστολόχ(ο) ᾿μμι

The last omikron was omitted by the scribe. ed.pr.

618. Korkyra. Inscribed tiles, undated. K.Preka-Alexandri, *AD* 46 B1 (1991) [1996] 255 (ph.), reports the discovery of an unspecified number of stamped tiles in a bath at Palaiopolis (ancient Korkyra). [We read from the photograph: [---]Π Σκύλακος (possibly [ἐ]πὶ Σκύλακος): the letter forms indicate a date in the Hellenistic or early Roman Imperial period. Chaniotis].

619. Korkyra. Inscribed tiles, Hellenistic period. K.Preka-Alexandri, *AD* 46 B1 (1991) [1996] 255 (ph.), reports the discovery of an unspecified number of inscribed (stamped) roof tiles of a public building, found at Figareto. [We read from the photographs: A: ἐπὶ Δαμ[------] B: Monogram within a circle: ΔΑ (late Hellenistic period?). Chaniotis].

THESSALY

620. Thessaly. Institutions. M.Sordi, *Aevum* 70 (1996) 37-45, presents a critical review of B.Helly's treatment of the Thessalian institutions (cf. *SEG* XLV 546): the ταγοί were appointed in cases of emergency (37 note 1, and 43; cf. *IG* IX 2 257; *SEG* XVII 243; *Syll.*³ 184 = Tod, *GHI* 147); τέτραρχος was not the chief magistrate of the Thessalians (43 with note 17: cf. *F.Delphes* III 4 460 = *Syll.*³ 274 = *SEG* XLV 499); the term στάσις does not designate a military unit (43 note 18; cf. Thuc. 2.22; *SEG* XVII 243).

621. Thessaly. Religion: Zeus and Zeus Hypsistos. P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 21-29 and 60-70, studies the cult of Zeus as a weather god in Thessaly (Ζεὺς Ἀκραῖος, Νότιος, Κεραύνιος, Καταιβάτης, Κρονίδης, Ὀλύμπιος, and Ὕψιστος) and republishes two dedications to Zeus Hypsistos (60 nos. 1/2): *Gonnoi* 157 and our lemma no. 659 [see also our lemma no. 640 for a new text from Azoros].

622. Atrax. Manumission records, ca. 3rd cent. B.C. Fragmentary marble stele inscribed on three sides. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 224/225 (ph.).

A: [---------------------]
[---------------------]ΣΑ
[---------------------]ΟΥ
[---------------------]ΟΣ
4 [------------------ -α]ρέτου
[---------------------] vacat
[------------------ ὁ ἀπελευ]θερω-
[θεὶς ὑπὸ ---- τοῦ ---- κ]ατὰ τὸν

8 [νόμον· --- ἡ ἀπελευθερ]ωθεῖσα
[ὑπὸ ---- τοῦ --- κατὰ τ]ὸν νόμον·
[-------------- ὁ ἀπελ]ευθερωθεὶς
[ὑπὸ ----- τοῦ -------ο]υς καὶ Δαμο-
12 [----- τοῦ ---- κατὰ τὸ]ν νόμον· vacat
[------- ὁ ἀπελευθερω]θεὶς ὑπὸ Ἀμφι-
[---- τοῦ --- κατὰ τὸν νό]μον· vacat
[---------------------------] vacat
16 [------- ὁ ἀπελευθερωθεὶ]ς ὑπὸ Φιλοκρά-
[τους ---------------]Ν κατὰ τὸν
[νόμον -------------ω]ν Θρασυλόχου
[ὑπὸ --- τοῦ --- κατὰ τὸν νό]μον· vacat
20 [--------------------] vacat
[--------------]Ιοῦς τῆς
[----------------]ΩΝΔΕ
[-------------- Ἀφρο]δισία
24 [--------------------]ΕΠΙ
[--------------------]

B: [------ ὁ ἀπελευθε]-
[ρωθ]εὶς ὑπὸ Με[--]
[ο]υς τοῦ Νικοσ-
τράτου κατὰ τὸ[ν]
4 νόμον· Ἑρμίας
Λυσιμάχου ὁ ἀπε-
λευθερωθεὶς ὑπὸ
Ἐπικράτους τοῦ Κ-
8 λεομέδοντος κα-
τὰ τὸν νόμον·
Ὠφελίων Λαπί-
θου ὁ ἀπελευθε-
12 ρωθεὶς ὑπὸ Νικο-
λόχου τοῦ Εὐφόρ-
βου κατὰ τὸν νό-
μον· Σίμα Ξενό-
16 κα ἡ ἀπελευθε-
ρωθεῖσα ὑπὸ Λαπίθου τοῦ Σίμω-
νος κατὰ τὸν νό(μον)·
Σωσιφίλα Ἱππο-
20 κράτου ἡ ἀπελευ-
θερωθεῖσα ὑπὸ
Ἱπποκράτους καὶ
Ἀγασικράτου καὶ
24 Φιλίπου τῶν Εὐμήλου·
Βαργάθης Σιμί-
ου ὁ ἀπελευθερ[ω]-
θεὶς ὑπὸ Σιμίου
28 τοῦ Ἀγάθωνος
[κατὰ τὸ]ν νόμο[ν]·
[---------]

C: [----------------------------------]
Σ[----------------------------------]
ΟΣ[--------------------------------]
Α[--------------------------- ἀπε]-
4 λευθ[ερωθεὶς or -θεῖσα ὑπὸ ---------]
Συνέρω[τος? ------------ κατὰ τὸν]
νόμον· [------------ ἡ ἀπελευθερω]-
θεῖσα ὑπ[ὸ ------------------------]
8 [-]ΝΔΙ[----------------------------]
[-]ΣΑ[-------------------------------]
ΕΠ[--------------------------------]
κατὰ τὸν ν[όμον -------------------]
12 ἀπελευθερωθ[εὶς or -θεῖσα ὑπὸ -- τοῦ --]
ου κατὰ τὸν νόμ[ον· ------------- ἀ]-
πελευθερωθεὶς or -θεῖσ[α ὑπὸ --------]
[--]ος κατὰ τὸν [νόμον -------------]
three lines

623-631. Atrax. Epitaphs. Delivered by various individuals to the Museum of Larissa. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 222-225.

623: 222. **Epitaph of Amphimachos, 4th cent.** B.C. Marble stele with rounded top: Ἀμφίμαχος

624: 223 (ph.). **Epitaph of Argeia, 4th cent.** B.C. Marble stele with rounded top: Ἀργεία

625: 223. **Epitaph of Armoxou, 4th cent.** B.C. Marble stele with rounded top. Cf. B.Helly, *BE* (1997) no. 317: Ἀρμοξοῦ

626: 223. **Epitaph?, 4th cent.** B.C. Fragment of a marble stele: Γοργονι[---]

627: 223/224. **Epitaph of Kritolaos, 4th cent.** B.C. Marble stele with rounded top: Κριτόλαος Δαμάρχου

628: 224. **Epitaph of Atthoneitos, 4th cent.** B.C. Marble stele with rounded top: Ἀτθόνειτος

629: 225. **Epitaph, 1st cent.** B.C. Marble base of a funerary sculpture: [------]ανοῦ καὶ Σοφοκλέα | [------]νον Πολείτου, | τὸν υἱόν

630: 225. **Epitaph of Kleomeitis, 4th cent.** B.C. The upper part of a marble stele with rounded top: Κλεομειτίς

631: 225. **Epitaph of Agias, 4th cent.** B.C. Marble stele with rounded top: Ἀγίας

632. Vacat.

633-639. Atrax. Dedications. Delivered by various individuals to the Museum of Larissa. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 223-225.

633: 223 (ph.). **Dedication of Laukrita, 2nd cent.** B.C. Marble pedimental stele: Λαυκρίτα Φιλονικεία | νεβεύσανσα

634: 223. **Dedication to Daimon Athanatos, 2nd cent.** B.C. Marble pedimental stele, with rests of painting: Δαίμονι ἀθανάτωι Θεσ|σαλὴ Λέοντος εὐξαμένη

635: 223. **Dedication, late 3rd cent.** B.C. Fragment of a marble pedimental stele: Θαϊσύλα Ἡγησικ[ρατεία], | Ἀγεισὶς Φιλιππε[ία], | Δικεύπολις Φιλιπ[---]

[3. Probably Φιλιπ[πεία], Chaniotis].

636: 223 (ph.). **Dedication to Artemis, 3rd cent.** B.C. Marble pedimental stele. The first line is written horizontally, the second vertically (along the right edge): [------].Α Δαμοχαρεία Ἀρ|τ[έ]μ[ι]δ[ι] νεβεύσασσα

637: 224. **Dedication of Perissonoa, 3rd cent.** B.C. Marble pedimental stele; the cornice is supported by two Ionic half-columns: Περισσονόα Καλλιαία ὀνέθεικεν

638: 224. **Dedication of Damaineta, 3rd cent.** B.C. Marble pedimental stele decorated with two Doric half-columns and a relief shield: Δαμαινέτα Ἀγεμαχεία ταγεύσασσα ὀνέθεικεν

639: 225. **Dedication of Pyrros and Thais, 3rd cent.** B.C. Fragment of a stele; the pediment is decorated with a small shield: Πύρρος καὶ Θαεὶς [---]

640. Azoros Elassonas. Dedication to Theos Hypsistos, 1st cent. B.C. Stele with relief representation of an eagle. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 226 (ph.): Ἑρμοκλῆς Ὑψίστῳ | εὐξάμενος δῶρον

641. Gomphoi. Epitaph of Artemo, late 2nd cent. A.D. Marble stele with rounded top, with relief representation of a woman and a small girl; under the relief engraved representations of a loom comb, a mirror, a basket, an unguentarium, a box, and a herm; confiscated at Gelanthe, but probably from Gomphoi. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 225/226 (ph.): Κάσσανδρος Ἀρτε|μὼν τὴν ἑαυτοῦ | γυνέκαν μνήμης | χάριν

642. Gonnoi. Letters of Philip V and Petraios concerning a territorial conflict between Gonnoi and Herakleion, after 218 B.C? *Gonnoi* 93. S.A.Ager, *op.cit.* (cf. our lemma no. 2340) 147-150 no. 54 I, reprints the Greek text with brief historical commentary. Hatzopoulos, *Macedonian Institutions* I 241/242 and 400-402, reprints the text (241/242) and identifies the first document (LL. 1-8) as a letter of Philip V (not a διάγραμμα, as suggested by B.Helly); the letter was addressed either to Gonnoi or to Πετραῖος (400/401). H. suggests the following restoration off LL. 6-8 (242): [τὴν ἐπί]σκεψιν τῶν ἐν Βοττείαι β[ασιλικῶν? ---|--- ἀνεχώρ?]ησαν εἰς τὴν Πύδναν· ἀνακα[λέσας νῦν σύνταξον | αὐτοῖς δι]αγράψαι τοὺς τόπους. The officials sent by Philip to inspect the disputed lands between Herakleion and Gonnoi were called back, because some people (the representatives of the two cities?) had not shown up (L. 4: [τούτ?]ων οὐκ εὐθέως συνε[λθόντων]). They were called back to Pydna for an inspection of (royal?) land. This document does not contradict the assumption that Pydna was part of the Botteia.

643. Gonnoi. Arbitration between Gonnoi and Herakleion, after 218 B.C.? *Gonnoi* 93. S.A.Ager, *op.cit.* (cf. our lemma no. 2340) 147-150 no. 54 II, reprints the Greek text with historical commentary. Hatzopoulos, *Macedonian Institutions* I 241/242 and 399/400, identifies the documents on side A as a διάγραμμα of king Philip V (not a letter, as suggested by B.Helly); the letter mentioned in side B L. 25 was not the document of side A, but a covering

letter of Ἱπποκράτης ὁ ἐξ Ὀλοσσόνος; the latter was not an ἐπιστάτης (contra B.Helly), but probably an ad hoc arbitrator appointed by the king.

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644. Larissa. Delimitation of the territory of Othorne and Polichne, 186/185 or 161/160 B.C. T.Axenidis, *Hellenika* 11 (1939) 263-271. Republished by S.A.Ager, *op.cit.* (cf. our lemma no. 2340) 288-290 no. 107, with brief discussion of the historical context.

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645. Larissa. Dedication, 2nd cent. B.C. Part of a marble pedimental stele, decorated with a small relief shield. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 227: [---]ΙΗΔΕΦ[------]

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646. Larissa. Funerary epigram for Theotimos of Atrax, after 457 B.C. *CEG* 637; *SEG* XXXIV 560; XLV 620*. M.Sordi, *art.cit.* (cf. our lemma no. 620) 42/43, recognizes in the reference to dishonor (L. 4: οὔ τι καταισχί[ι]νας πόλεως κλέος) an allusion to a conflict between the Larisseans and the Thessalian cavalry before the battle of Tanagra (457 B.C.); Theotimos was probably a hoplite.

647-652. Larissa. Epitaphs. Funerary stelae delivered by individuals to the Museum of Larissa. Ed.pr. A.Tziafalias, *AD* 46 B1 (1991) [1996] 226/227.

647: 226. **Epitaph of Anthyllis, late Imperial period.** Upper part of a marble stele with rounded top and relief representation of a rider (late Hellenistic period), reused in the late Imperial period: Ἀνθυ(λλ)ὶς Ἐπι(γ)όνου | μνήμης ἕνεκεν | καὶ Σεκούνδας, ἡ|ρωὶ(ς) χρηστ(ή), χαῖρε

[Ed.pr. uses () instead of <>; because of the lack of a photograph, it is not clear what is written on the stone, but it seems certain that Anthyllis was the daughter of Epigonos and Secunda, Chaniotis || 3-4. ἥρωι, ed.pr.; ἡρωί(ς), Chaniotis].

648: 226. **Epitaph of Leonto, 1st cent.** B.C. Lower part of a marble stele, originally painted, with relief representation of a herm: [Λ]εοντὼ Κλέου ἀντελευθέ|ρα, ἡρωὶς χρηστή, χαῖρε

[The word ἀντελεύθερος is unattested (a mistake for ἀπελεύθερος?), Chaniotis; B.Helly, *BE* (1997) no. 324, points out that these readings should be checked].

649: 226. **Epitaph dedicated to Hermes Chthonios, 3rd cent.** B.C. Lower part of a marble stele with engraved representation of a herm: Ἑρμάου Χθονίου

650: 226. **Epitaph of Lykos, 3rd cent.** B.C. Upper part of a marble stele with rounded top, decorated with an anthemion and a small shield: Λύκος Νικοστράτειος

651: 226/227. **Epitaph of Bathylis, 1st cent.** B.C. Marble stele with rounded top: Βαθυλὶς Ἑρμά|δος γυνή, ἥ|ρως χρηστέ, | χαῖρε

[The use of the masculine adjective in the farewell-formula is due either to a mistake or to the fact that Ἑρμᾶς was buried in the same grave as Bathylis, Chaniotis].

652: 227. **Epitaph dedicated to Hermes Chthonios, 3rd cent.** B.C. Marble stele with rounded top, crowened with an anthemion, with engraved representation of a herm: Ἑρμάου Χθονίου

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653. Larissa. Seating inscriptions in the theatre, 1st-2nd cent. A.D. K.Gallis, *Das Altertum* 40 (1994) 52-54 (dr.), reports that in 1993 many graffiti were found on the seats of the larger and earlier of the two theatres (built in the 3rd cent. B.C.); the texts can be dated to the 1st and 2nd cent. A.D. (no texts). [On fig. 9 one recognizes the word τόπος (ΠΟΠΟC on the dr.) and several personal names: Αὐρηλίου, Εὐβίου, Ἑρμείου, Φιλίππου πρε., Χαρμίδη, Ἀντιγό(νου), [Μ]άρκου, Σαρα(π.), Συμφ(όρου). The lettering suggests a date in the 3rd cent. A.D. (or later) for some of the graffiti; cf. similar graffiti from the stadium and the theatre of Aphrodisias (*SEG* XLIII 698), Chaniotis].

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654. Pelinna. 'Orphic lamella', late 4th cent. B.C. *SEG* XXXVII 497; XLV 632*. C.Watkins, *op.cit.* (cf. our lemma no. 1327 in fine) 278/279 and 289, discusses the text's compositon: isosyllabic lines (LL. 3-5); the strophic alternation of metrical long lines and non-metrical short lines (cf. the liturgical pattern of the Vedic Asvamedha); the phonetic figures in LL. 3-7 (ταῦρος εἰς..., αἶψα εἰς..., κριὸς εἰς..., οἶνον ἔχεις..., κἀπιμένει σ'...); this technique is identical with that of the Rig Vesta 8.103. For L. 1, he suggests that some archetype may have read ἐγένου θεός, ὄλβιε. The idea of the initiate falling into milk (LL. 3-6) recalls the idea of the soul falling into a river and a pool in an Old Hittite Text (17th/16th cent. B.C.) which describes the voyage of the soul. Cf. our lemma no. 1327.

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655. Pharsalos. Dedications to Pan and the Nymphs, late 5th/early 4th cent. B.C. *SEG* I 247/248 (cf. XXXVIII 2016* and XLV 634). N.R.E.Fisher, *op.cit.* (cf. our lemma no. 2391) 91/92, discusses the meaning of ὕβρις δικαία in 248 L. 17, which, like πεπαιδευμένη ὕβρις (Aristotle, *Rhet.* 1389b.10–12) 'probably refers above all to the capacity to make witty jokes at others' expense at feasts or parties without causing offence.' For the particular role of Pan in sponsoring this kind of hybris, see P.Borgeaud, *The Cult of Pan in Ancient Greece* (Chicago 1988) 135–140.

656. Pharsalos. 'Orphic lamella', ca. 350-330 B.C. *SEG* XXIII 410; *I.ThessEnipeus* 115. A.C.Cassio, *ZPE* 113 (1996) 15/16, suggests reading πιέν' ἀπὸ τῆς κρήνης (L. 9), i.e., with crasis of -αι and ἀπό, and not πιεν; for this infinitive form cf. our lemma no. 1318.

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657. Pherai. Dedication to Isis and Sarapis, 2nd cent. B.C. Fragment of a pyramidal column, found in second use in a grave. Mentioned by E.Nikolaou, *AD* 46 B (1991) [1996] 212 (text in majuscules); dated by A.Intzesiloglou who will publish the inscription. Cf. B.Helly, *BE* (1997) no. 310 (text of LL. 2-5): [..]ΩΝΦΙΛΟΝ | [Σ]αράπιδι, Ἴσι[δι] | χαριστήρια | ὑπὲρ τοῦ υἱοῦ [5]|| Θεοδότου

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658. Phthiotic Thebes. Dedication to Asklepios, undated. Fragment of the marble base of a votive, found during the excavation of a small temple of Asklepios (in use from the late 4th to the 1st cent. B.C., according to coin finds). Ed.pr. B.Sismani-Adrymi, *AD* 46 B1 (1991) [1996] 210: [Ἀσ]κληπιῷ

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659. Phthiotic Thebes. Dedication to Zeus Hypsistos, 2nd cent. A.D. Marble column which supported a dedication. N.Giannopoulos, *Δελτίον τῆς ἐν Ἀλμυρῷ Φιλαρχαίου Ἑταιρείας τῆς Ὀθρύος* 7 (1908-1911) 36 no. 11; *non vidimus*. Republished by P. Chrysostomou, *art.cit.* (cf. our lemma no. 705) 60 no. 2: Ἀγέαρχος | Τείμωνος | Διὶ Ὑψίστῳ | εὐξάμενος

660-671. Phthiotic Thebes. Epitaphs. 13 funerary stelae, 12 of which are inscribed, were found in the cemetery. Ed.pr. B.Sismani-Adrymi, *AD* 46 B1 (1991) [1996] 209 nos. 2-13.

660: no. 2. **Epitaph of Metrodoros, Philippa, Areskon, and Sosikles, Hellenistic and Roman Imperial period.** Fragmentary marble stele, used for the first time in the Hellenistic period (A) and reused in the Imperial period (B); a third (later) inscription cannot be read.

A: Μητρόδωρος B: Φιλίππα Ἀντιπά[τρ]|ου, Ἀρέσκων, | Σωσικλῆς

661: no. 3. **Epitaph of Archinos, Hellenistic period.** Stele of vulcanic material with rounded top: Ἀρχῖνος | Θεοζώτου

662: no. 4. **Epitaph of Metrodoros, Hellenistic period.** Fragmentary marble stele with moulding: Μητρόδωρος Μητροδώρου

663: no. 5. **Epitaph of Dikaiagora, Hellenistic period.** Fragmentary stele of vulcanic material with rounded top: Δικαιαγό|ρα Ἀσκλη|πιοδόρου

664: no. 6. **Epitaph of Leontomenes, Hellenistic period.** Fragmentary stele of vulcanic material with rounded top: Λεοντομέ|νης Διονυ|σίου

665: no. 7. **Epitaph of Sosigenes, Hellenistic period.** Pedimental stele of vulcanic material: Σωσιγέ|νης Ἀντ|ιγένεος

666: no. 8. **Epitaph of Timoxena, Hellenistic period.** Stele of vulcanic material with rounded top: Τιμοξέν|α Χαρων|ίδα

667: no. 9. **Epitaph of Parmenika, Hellenistic period.** Fragmentary stele of vulcanic material: Παρμε|νίκα Ἀ|γασικρ|άτου

668: no. 10. **Epitaph, Hellenistic period.** Fragmentary stele of vulcanic material: Δαμο[---]|λη[---]

[Possibly Δαμο[κ]|λῆ[ς ---], Chaniotis].

669: no. 11. **Epitaph of Syra, Hellenistic period.** Fragmentary stele of vulcanic material: Σύρα | Λυσιμάχō

670: no. 12. **Epitaph of Mnason, Hellenistic period.** Pedimental stele of vulcanic material: Μνάσ|ων Ὀλ|υνπίō

671: no. 13. **Epitaph, Hellenistic period.** Stele of vulcanic material [ed.pr. does not indicate if the stele is broken on the right side]: ΚΑΛΙ|Ρ ΕΝΙ Η |Α

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672. Phthiotic Thebes. Epitaph, 3rd/2nd cent. B.C. Fragment of a marble stele decorated with rosettes, found near the fortification wall. Mentioned by B.Adrymi-Sismani, *AD* 46 B1 (1991) [1996] 218 (ph.; text in majuscules; no date). Cf. B.Helly, *BE* (1997) no. 293: Ἀγήσανδ[ρος? ---] | Δείνων Νικομέ[νου]ς

1. ΑΓΗΣΑΙΣ, ed.pr.; Ἀγησαν-, H. [the left edge of the last letter (Δ) is visible on the ph., Chaniotis] || 2. H.

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673. Phthiotic Thebes (Nea Anchialos). Inscribed jar, early Christian period. Fragments of a jar, found in a building complex of the early Byzantine period. Ed.pr. A.Ntina, *AD* 46 B1 (1991) [1996] 236: † Θ(εὸ)ς βοηθὸς τοῦ ἔργου τούτου †

674. Unknown provenance. Dedication of Arsippa, ca. 350-325 B.C. Marble pedimental stele with relief representation of Artemis, a woman, two children, and a female slave, in the Museum für Kunst und Gewerbe in Hamburg. The use of a patronymic adjective indicates a Thessalian origin. Ed.pr. A.Hoffmann, *Jahrbuch des Museums für Kunst und Gewerbe Hamburg* 13 (1994) [1996] 7-18 (ph.). The name Arsippa was hitherto unattested in Thessaly, but is attributed by Hesychios (s.v. Ἀρσίππη) to Alkestis of Pherai: Ἀρσίππα Εὐδοξεία ὀνέθεικε

EPEIROS

675. Epeiros. Ethnic names. P.Cabanes in L.Breglia Pulci Doria (ed.), *L'incidenza dell'Antico. Studi in memoria di Ettore Lepore* II (Napoli 1996) 89-95, discusses the following ethnics: Κυεστός (*SEG* XV 411 = *Staatsverträge* 568; *SEG* XXIV 449 and 451; XXXV 666 A; XLIV 495/496; to be located in the northern part of the territory of the Molossoi; the restoration of this ethnic in *SEG* XXIII 471 = *SEG* XXIV 446 is not certain); Ὀπάτας (*SEG* XLIV 495/496; north Thesprotia); Παρθαῖος (*SGDI* 1371; near Bouthrotos).

676. Ambrakia. Funerary epigrams from a polyandrion, ca. 550 B.C. or somewhat later. *SEG* XLI 540; XLV 661*. I.Athanassoudi, *Verbum* 18 (1995/96) [1997] 217-225, studies the script and the dialect of the epigram, based on the readings and restorations proposed by A.G.Cassio (*SEG* XLIV 463). The language and the script present features known from the Corinthian inscriptions of the 6th cent. B.C.: original ᾱ, ⱻ = ει, rendering of -ου with omikron, Aⱻ = αι, loss of *w* without compensatory lengthening, spelling of long consonants with a geminate, aspiration, nu ephelkystikon, and λκ instead of λγ. This is probably due to the close dependence of Ambrakia on Corinth, whereas in the same period the inscriptions of Korkyra demonstrate great differences in language and script from the Corinthian inscriptions; cf. the table on p. 218, for a comparison of the representation of phonetic values in the inscriptions of Corinth, Korkyra, and in this text from Ambrakia.

677. Dodona. Citizenship decrees of the Molossoi, ca. 370-368 B.C. *SEG* XV 384; XXXVII 515. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 280/281, discusses these texts as evidence that Dodona demanded double civic ascendance of its citizenships [contra *SEG* XXV 703: these are not decrees of Dodona, but of the Molossoi; see P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Besançon 1976) 171 and 534-535 no. 1, Chaniotis].

678. Gitane, Seals and sealings, 3rd/2nd cent. B.C. *SEG* XLV 667. K.Preka-Alexandri in *op.cit.* (cf. our lemma no. 2379) 195-198 (ph.), reports that ca. 2,500 clay seal impressions were found in 'Building A' at Goumani (ancient Gitane). 11 seal impressions bear

the name of the town. P. presents two of them. A: Almond-shaped seal impression with part of a human head looking to the left and the letters ΓΙΤΑΝ [Γιταν(αίων)]; B: Roundish seal impression with a man's head to the left and the letters ΓΙΤΑΝΑ. P.Cabanes, *BE* (1998) no. 206, reads the following inscriptions from the photographs: Μολοσσῶν, Φιλίππου, Συνέδρω[ν] Αἰτωλῶν, Ἀπειρωτᾶ[ν], ἀγορανόμ[ος], Θεσπρωτῶν.

ILLYRIA

679. Illyria. The ethnic Ἰλλύριος. D.Rendič–Miočevič, *Zbornik radova posvečenih akademiku Alojzu Bencu, Posebna izdanja ANUBIH* 95 (1991) 275–284, studies the ethnikon Ἰλλύριος in two epigrams from Korkyra and one from Issa, mentioning Illyrian soldiers; *non vidimus*. Cf. M.Sasel–Koš, *Actes Xe Congrès* 408.

680. Illyria. Onomastics: Latin names. P.Cabanes in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 89-104, exploits the presence of Latin names in Epidamnos (see *SEG* XLV 696), Apollonia (our lemma no. 602), and Bouthrotos (our lemma no. 602) for a study of the relations between the two coasts of the Adria and for migrations (late 3rd cent. B.C.-3rd cent. A.D.). The onomastic material (e.g., Messapian names: Βάρριος, Βοῦλος, Δάζος, Ζαρρέας, and Πυλλος) shows that Italians (merchants?) were present in these cities already before the Roman expansion (90-92). Latin names were used by persons of all the social strata, very often combined with Greek or Illyrian names (98/99).

681. Illyria. Onomastics: Illyrian names in Macedonia. S.Anamali, *Iliria* 22 1/2 (1992) 66-72, discusses the Illyrian names attested in the inscriptions found in the regions of Tetovo-Gostivar, Debar-Kičevo, and Struga-Ohrid, and compares them with the onomastic material of Dyrrhachion and Apollonia [cf. *SEG* XLIII 346]; discussion especially of the names Ἄγρων, Ἀμμία, Ἄννιος/Ἀννία, Βάρδυλις, Γενθιανή, Γέτας, Γράβος, Δάζος, Πλάτωρ, Πλευράτος, Ῥέδων, and Τατα.

682. Apollonia. Onomastics: Latin names. P.Cabanes, *art.cit.* (cf. our lemma no. 680) 91-94 and 98-101, assembles the evidence for Italians, other foreigners (91), and persons with Latin names in the inscriptions of Apollonia (cf. P.Cabanes - N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire* I.2. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*, Paris-Athens 1997) [to be presented in *SEG* XLVII]. Latin names are already attested in the 2nd cent. B.C., often used by persons who did not possess Roman citizenship; the number increased in the 2nd cent. A.D. Very often a Latin name is combined with a Greek cognomen; in

several inscriptions which name Roman citizens the praenomen is omitted; the *tria* nomina are rarely used.

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683. Bushat. Potter's signature, late 2nd cent. B.C. 'Megarian bowl' found in a Hellenistic fountain at Bushat (8 km south of Scodra). Ed.pr. B.Lahi, *Iliria* 25 (1995) 235 (dr.): Ὠτίων

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684. Bouthrotos. Onomastics: Latin names. P.Cabanes, *art.cit.* (cf. our lemma no. 680) 91/92, 94-98 and 104, discusses the few Latin names attested in the Greek inscriptions of Bouthrotos. Latin praenomina (Αὖλος, Λεύκιος, and Μᾶρκος) were used in four cases as personal names (2nd and 1st cent. B.C.; 91); in the Roman Imperial period there are 8 cases of Roman citizens or persons with Latin names in the Greek inscriptions (97/98 and 104). Six persons are attested in unpublished epitaphs: Φίρμος Ἀθηναῖος, Ὑγεῖνος Ὑγείνου Φωκαεύς, Χαρίδημος Θεοδότου Ἰασεύς (91/92; 1st cent. A.D), Τίτος Πομπώνιος Δαμόστρατος, ἰατρός (97; late 2nd cent. A.D.), Γάλλιος Σιλβανίων, and Γάλιος Εὔπορος (97; 3rd cent. A.D.).

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685. Vacat.

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686. Epidamnos/Dyrrhachion. Stamps on tiles. F.Tartari - H.Hidri, *Iliria* 22 1/2 1992 [1996] 149-175, present a corpus of inscribed tile stamps. For numerous corrections see P.Cabanes, *BE* (1997) no. 277. We present only the few texts, which have not been published in *I.Epidamne* 530-587 (*SEG* XLV 696): **A**: 155 no. 4 (ph.): Ἐπὶ Ἀντιλ[όχου] [C.: Ἐπὶ Ἀντιμ[άχου], T.-H.] **B**: 159 no. 24 (ph.): Ἐπὶ Νικύλλο[υ] [C.: Ἐπὶ [Νι]κύλλο[υ], T.-H.] **C**: 160 no. 27 (ph.): ΕΠΟ.[---] [ΕΠΟΝ[--], T.-H.; the last letter cannot be confirmed on the ph., Chaniotis] **D**: 161 no. 32 (ph.): [Ἐ]πὶ Τεφ[ίλου] [the reading cannot be confirmed on the ph., C] **E**: 164 no. 3 (ph.): [Ἀρι]στομέ[νεος] **F**: pl. IV 70 (dr.): ΜΑΝ (or ΝΑΣ) **G**: pl. IV 70 (dr.): Ν

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687. Epidamnos/Dyrrhachion. Inscribed pottery, 3rd cent. B.C. Pottery found in the area of a altar of the Hellenistic period excavated near Dyrrhachion. Ed.pr. H.Myrto, *Studi di Antichità* 8 (1995) 271-273:

A: 271 no. 4. Handle of a Knidian amphora (3rd cent. B.C.): Α anchor Μ
B: 272 no. 15. Dish, with a stamp in the interior (ca. 300-250 B.C.): Δ
C: 267 (ph.). Fragment of a dish, with an inscription incised on the exterior of the base (3rd cent. B.C.): [Ἀρισ?]τήνου | Μ[---]
D: 273 no. 28. Cup, with an inscription incised on exterior of the base: ΔΙΝ

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688. Dyrrhachion, Epitaph, 5th/6th cent. A.D. *I.Epidamne* 500 (cf. *SEG* XLV 696). D.Feissel, *BE* (1998) no. 626, suggests restoring [ἀνα]γνώστου (L. 2) and [πραγμ]ατευτ[οῦ] (L. 3); he dates the text to the 5th/6th cent. A.D. (2nd cent. A.D., edd.pr.).

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689. Epidamnos/Dyrrhachion. Fragment (building inscription?), 6th cent. A.D. *I.Epidamne* 528; *SEG* XLV 701. D.Feissel, *BE* (1998) no. 626, identifies this text as a building inscription concerning a fortification wall and dates it to the 6th cent. A.D.

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690. Gradishtë. Inscribed instrumentum domesticum, Hellenistic period. P.Lera, *Iliria* 22 1/2 (1992) [1996] 177-208 (dr.; in Albanian; French summary), presents a report of the excavations in the settlement of Gradishtë (near the village Maliq, district of Korça). The finds include amphora stamps, sherds of four jars inscribed on the rim, and one inscribed loom weight. [On the drawings of the four jars we read the name Γλαυκίας (gen. of the female name Γλαυκία, rather than nominative); the loom weight is inscribed with the abbreviation ΝΙ., Chaniotis].

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691. Korça (area of). Potter's signature, undated. Inscribed pithos found near Korça. Mentioned by S.Anamali in *Grecs et Illyriens dans les inscriptions en langue grecque d'Epidamne-Dyrrhachion et d'Apollonia d'Illyrie* (Paris 1993) 115. Hatzopoulos, *Macedonian Institutions* I 100 note 4, points out that the ethnic Μεγαρεύς derives from Μέγαρα in Macedonia: Φίλιππος Εὐρυδίκου Μεγαρεύς ἐποίησεν

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692. Shkodra. Rhodian amphora stamps, 2nd cent. B.C. B.Lahi, *Iliria* 22 1/2 (1992) 97-128 (Albanian; French summary), presents the amphoras found in the city of Skhodra, including four Rhodian amphora stamps: **A**: 99 (dr.): Α.Ρ.[---] **B**: 100 no. 30 (dr.): [---]ίου **C**: 100 (dr.): [Ἐπ]ὶ Ἀναξάνδρ[ου] [ΙΑΝΑΞΑΝΑΡ, ed.pr.; text read from the drawing; cf. *LGPN* I, s.v. Ἀνάξανδρος no. 18, Chaniotis] **D**: 100 no. 32, 124 (dr.): Φιλοδάμου

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693. Shkodra. Dipinto on an amphora, 6th cent. A.D. Fragment of an amphora with a painted inscription on the neck; found at Shkódra. Ed.pr. G.Hoxha, *Iliria* 22 1/2 (1992) 212 no. 7 (dr.) (Albanian; French summary): ΛΕ

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694. Shtike. Pottery Stamp, Hellenistic period. Handle of a vase (pithos?) bearing a sealing, found in a tumulus at Mosinice near Shtike. Ed.pr. S.Aliu, *Iliria* 26 (1996) 70 (dr.; ph.): Εὔμαος (?) [read from the ph., Chaniotis; ΣΥΛΔΟC, ed.pr.]

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695. Triport. Inscribed pottery, Hellenistic period. V.Bereti, *Iliria* 22 1/2 (1992) [1996] 129-147 (Albanian; French summary; drs.), publishes the amphoras found at Triport, including three inscribed pieces, a lid (A, 142 no. 76) and two body sherds (B/C, 142 nos. 77 and 79). A: ΙΑ (?) B: ΑΡ C: Χ

MACEDONIA

696. Macedonia. Dated inscriptions. Y.Touratsoglou - T.Bellas in *Ἐπιγραφὲς τῆς Μακεδονίας* 184-207, present the aims and the method of a new data-processing program which is used for the compilation of a corpus of the dated inscriptions of Macedonia under Roman rule. The corpus will provide a minuscule transcription of the texts, photographic representation, and information on letter forms and ligatures.

697. Macedonia. Deeds of sale. M.S.Youni, *Ἀρμενόπουλος. Ἐπιστημονικὴ Ἐπετηρίδα τοῦ Δικηγορικοῦ Συλλόγου Θεσσαλονίκης* 12 (1991) 25-50, presents an exhaustive study of the deeds of sale of Macedonia (Amphipolis, Olynthos, Stolos-Kellion, Strepsa, and Torone). Y. discusses the legal form of the documents (usually private copies of the transactions) and their structure (28-31), the significance of the terms ἀπόλυσις and πρᾶσις ἐπὶ λύσει (see our lemma no. 770-773), βεβαίως καὶ παγίως (see our lemma no. 713 in fine), ἐπρίατο (common in Amphipolis, rare in Olynthos), λύεσθαι (*SEG* XXIV 583), ὠνή (οὐνή), ὠνὴ εὐθεία (unconditional transaction), ὠνὴ κάτοχος (*SEG* XXXVIII 671: final transfer of the property), the conditions of the transactions (31-35), the contracting parties (35-37), the objects of the transactions (37-40), the dating formulas (41/42), the price of real estates (42/43), the βεβαιωταί (43-46: not the previous proprietors of the real estate, perhaps relatives of the owner), and the μάρτυρες (46-48: μάρτυρες δικαστῶν were possibly officials, μάρτυρες ἐναντία δικαστῶν were possibly private persons). Y. recognizes a difference in the deeds of sale of Chalkidike, the law applied at Amphipolis, which was influenced by Attic law, and the law applied in Emathia, which was influenced by Macedonian institutions. Discussion of the following texts: *SEG* XIII 406; XXIV 524, 574, and 583-585; XXV 715; XXXVII 542, 568, 570, 575/576, 583, and 588; XXXVIII 637-640 and 670-673 (cf. the texts listed under *SEG* XXXVIII 670-673). Cf. our lemma no. 765.

698. Macedonia. Geography: Aigai. C.Saatsoglou-Paliadeli, *MDAI(A)* 111 (1996) [1998] 225-236, refutes P.Faklaris' suggestion that the Macedonian capital Aigai should not be identified with Vergina (which F. identifies with Βάλλα), but should be located near Naousa. Besides the literary and archaeological evidence, the inscriptions support the traditional identification of Aigai with Vergina (225-231). 1) The dedicatory inscription to Ἡρακλῆς Πατρῷος, the ancestor of the Temenid dynasty, found in the palace (see our lemma no. 829), and the dedications of queen Εὐρυδίκα (*SEG* XXXIII 556; XLII 629*; XLIII 471) show the

prominence of this site (226-228). 2) F.'s identification of Vergina with Balla is based on the erroneous assumption that Balla's most prominent deity, Apollo Pythios (cf. Steph.Byz., s.v. Βάλλα), was worhipped in Vergina; however, a relief found at Vergina (our lemma no. 828) identifies the god as Ἀπόλλων Λύκιος; a colossal statue of a snake with the inscription θεῶ[ι] (*SEG* XLIII 473; XLIV 565), which F. identified with Python, represents Zeus Meilichios (229/230). 3) There is no reason to identify Εὐκλεία, known from two dedications of Euridika (see above), with Artemis; even if Artemis was worshipped in Vergina, this would not be sufficient reason to locate Balla here (231). For further criticism on F.'s views see also M.B.Hatzopoulos, *REG* 109 (1996) 264-269; N.G.L.Hammond, *JHS* 117 (1997) 177-179.

699. Macedonia. Hadrian's activities. M.Zahrnt in *Ἐπιγραφὲς τῆς Μακεδονίας* 229-239, assembles the numismatical and epigraphic testimonia for Hadrian's relation with Macedonia. The exact date of the emperor's visit (or visits) is unknown, but many inscriptions relate to important administrative acts during his reign: a change in the election of the magistrates of the Macedonian Koinon (*SEG* XXXVII 593), delimitations (*An.Ép.* 1924, no. 57; *EAM* 186 = *SEG* XXX 568; *SEG* XXX 573; *CIL* III 14406 d), the repair of roads and aqueducts (cf. *IG* X 2 1 1018 = *SEG* XXVI 771; Dimitsas, *Ἡ Μακεδονία* 247 = Oliver, *Greek Constitutions* 147/148 no. 56; *CIL* III 709), the foundation of Hadrianopolis (see *SEG* XLV 791), and other favorable measures (cf. *I.Beroia* 4/5). Cf. M.B.Hatzopoulos, *BE* (1997) no. 346.

700. Macedonia. History: The coinage of Philip II. G.Le Rider, *Monnayage et finances de Philippe II. Un état de la question* (Meletemata 23; Athens 1996), summarizes the present state of research concerning the silver and gold coinage of Philip II, the location of the mint (Pella and Amphipolis?), and the chronology of the coins, mainly in the light of new discoveries of coin hoards and coin types (16-20); some inscriptions are used, especially for the question of whether Philip's gold coinage was introduced before or after 348 B.C. (64-66; cf. our lemmata nos. 178 and 713/714) and for the early bronze coinage of Philip (80/81; cf. our lemma no. 748). In the light of epigraphic testimonia for the use of coinage as an expression of sovereignty and power (cf. our lemma no. 876 and the Athenian coinage decree; *IG* I^3 1453 = *SEG* XLIII 3*) R. suggests that Philip started his silver coinage in 356 B.C. after he had re-established Macedonian power.

701. Macedonia. History: The reign of Philip V. S.Le Bohec in *Ἐπιγραφὲς τῆς Μακεδονίας* 73-82, sketches the important contribution of the epigraphic finds of the last fifty years to the study of the reign and the administration of Philip V. She focuses particularly on Philip's διαγράμματα and letters as the means of communication between the king and civic authorities or his representatives in the cities. L. draws upon the following documents: a still unpublished διάγραμμα concerning the duties of the gymnasiarchos at Amphipolis (our lemma no. 717); a διάγραμμα concerning the property of the Serapeion at Thessalonika (187 B.C.; *IG* X 2 1 3 = *ISE* II 111) [= Hatzopoulos, *Macedonian Institutions* II 39/40 no. 15]; a letter to Archippos from

Kozani (*EAM* 87); a still unpublished letter found at Dion (our lemma no. 740); two letters to an official, probably 'Ἀδαῖος, from Amphipolis (*SEG* XXVII 245; XXXVI 581) [= Hatzopoulos, *Macedonian Institutions* II 30/31 no. 9]; Philip's dedications to Athena in Beroia (*SEG* XXIV 501) [= Hatzopoulos, *Macedonian Institutions* II 47/48 no. 26 = *I.Beroia* 17] and to Herakles Kynagidas in Pella [= Hatzopoulos, *Macedonian Institutions* II 48 no. 27]; a dedication to a king Philip from Maroneia (*SEG* XLI 599); a list of the ἄρχοντες of the gymnasion of Amphipolis (our lemma no. 715); a boundary stone reporting a delimitation undertaken by Philip [without reference to the improved edition: *SEG* XXXIX 577]; an honorary decree for Pleistis from Gazoros (*SEG* XXX 1892; XLV 763*); the gymnasiarchical law of Beroia (our lemma no. 730); and a letter of Philip or Perseus from Alkomena (our lemma no. 711).

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702. **Macedonia. Institutions.** M.B.Hatzopoulos, *Macedonian Institutions under the Kings*. I. *A Historical and Epigraphic Study* and II. *Epigraphic Appendix* (Meletemata 22; Athens 1996) [abbreviated as *Macedonian Institutions* I and II], presents a synthesis on the organization of the Macedonian State (ca. 5th cent.-167 B.C.). In *Macedonian Institutions* I, H. studies the political units (πόλεις, κῶμαι, ἔθνη, and συμπολιτεῖαι) in various parts of Macedonia, the central institutions of the 'Macedonian Commonwealth', and the relationship between central and local authorities. H. moves from the evidence concerning the settlement of 168 B.C. (43-46) backwards and reconstructs the earlier institutions; inscriptions of the Roman period are also used extensively. In the first part H. studies the status of πόλεις, κῶμαι and ἔθνη in the 'New Lands', east of the river Axios (51-75; cf. especially *SEG* XXXIX 577; XLV 763 and 791), in Upper Macedonia (77-104; cf. especially *SEG* XLV 744; *EAM* 188; our lemma no. 807), and in the 'Old Kingdom' (105-123). According to H., as the Macedonians expanded east of the river Axios, they met cities, centered around urban settlements founded by Greek colonists, and pre-Greek tribes settled in villages; these native communities were either expanded with immigrants and their territory extended to comprise a vast territory forming a συμπολιτεία with the surrounding κῶμαι or were combined in one πόλις and given a Greek constitution; only the major communities were called πόλεις and had an ἐκκλησία and βουλή; by the Hellenistic period Greek and pre-Greek population had fused; the various ethne of Upper Macedonia ('Ορέσται, Δερρίοπες, Λυγκησταί, 'Ελημιῶται, and 'Εορδαῖοι) were not clan formations or tribal states, but 'federations of self-governing villages and small townships organised on a local, geographical basis' (103); they had one major settlement with the status of a πόλις and further communities (πολιτεῖαι); the term πολιτεία distinguished the members of an ἔθνος from the κῶμαι of a polis (90) [cf. id., *BE* (1998) no. 234, for a response to the views of F.Papazoglou on this matter (cf. *SEG* XLV 2356)]. With regard to the 'Old Kingdom', H. discusses of the location of the poleis in Pieria and the extent of their territories, especially those of Pella, Edessa, Mieza, Beroia, Aigeai, Thessalonika and Kassandreia (109-123). In the second part (127-216) H. analyses the civic institutions of the Macedonian communities, mainly in the light of the decrees of the Macedonian cities; discussion of the ἐκκλησία, the βουλή (129-149), and the magistracies (149-165: ἀγορανόμοι, ἐξετασταί, νομοφύλακες, πολιτάρχαι, πολιτικὸς πράκτωρ, στρατηγοί, and ταγοί); H. defends his view that the office of the πολιτάρχαι antedates the Roman settlement of 167 B.C. (134-137 and 150-152; cf. our lemmata nos. 719 and 730; *IG* X 2 1 27 should be

dated to the period before 167 B.C.); the eponymous magistracies (the priest of 'Ασκληπιός in some cities and the divinised or heroicized founder of the city in others) reveals a high decree of uniformity (153-156); a series of inscriptions (*SEG* XII 373; XXXVII 558; XXXVIII 619; XXXIX 595 and 596; *Syll.*³ 332 and 380 = *SEG* XXIX 600) reveal a change in the status of Kassandreia between 285 B.C. and ca. 250 B.C.: the city was originally independent and allied to Macedonia; it was incorporated into Macedonia under the reign of Antigonos Gonatas (160-164). H. also discusses the development of the national territory and the royal land from Philip II to Antigonos Gonatas, the position of allied cities (167-209) and the onomastic material from Lower Paionia, Western Mygdonia, Krestonia, and the Strymon Valley (209-216). The third part is devoted to the organization of the 'Macedonian Commonwealth' (Κοινὸν τῶν Μακεδόνων; 219-359). H. shows that the regional division of Macedonia into districts antedated the Roman settlement of 168 B.C.; these districts were artificial administrative units, with some degree of autonomy, separate assemblies, and στρατηγοί as their chief magistrates (231-260). In separate chapters H. discusses the Macedonian assembly and its function under the Argeads and the Antigonids (261-322; capital cases, succession of kings, and appointment of regents) and the council (συνέδριον/*consilium*; 323-359). The relations between the central and the local government is the subject of the fourth part: foreign relations (365-369), administration (371-429), finances (431-442), and army (443-460); H. demonstrates that the ἐπιστάτης was not a royal official, but an annualy elected magistrate; he suggests that the ἐπιστάται were later replaced by a board of two πολιτάρχαι (372-396 and 426-429). H. also discusses the content of the administrative documents (διαγράμματα, προστάγματα, and royal letters; 396-424); the διαγράμματα concerned themselves with arbitration, religious, military and financial matters. The final chapters discuss the formation and evolution of the Macedonian kingdom and the nature of the Macedonian state (463-496). *Macedonian Institutions* II, presents critical editions of 83 relevant inscriptions (ph.) and summarizes the content of ten (then unpublished) texts: nos. 10 (our lemma no. 729), 11 (our lemma no. 740), 14 (our lemma no. 716), 21 (grant of Kassandros to Χαιρεφάνης from Kassandreia), 32 (decree of the Macedonians? from Dion), 56 (a fragment of a fiscal law from Dion), 67 (a dedication of the ἄρχοντες of Kallindoia; ca. 200-170 B.C.), 76 (a dedication to Ζεύς and a king Philip from Neos Skopos, in the Strymon Valley), 77 (a dedication to Ζεύς and king 'Αντίγονος Σωτήρ, probably Antigonos Doson, from Amphipolis?), 78 (a dedication to βασιλεὺς Φίλιππος found at Nikiti in Chalkidike; the king, who is qualified as Σωτήρ and Κτίστης, is probably Philip II). The volumes contain detailed indices. We give a comparatio numerorum for the texts available in major corpora or in *SEG*.

IG XI 4	Hatzopoulos	*IG* X 2 1	Hatzopoulos
1053	50	25	25
1097	24	26	71
1102	33	28	72
1118	74	76	31
IG X 2 1		1028	50
1	51		
2	52	*IG* XII Suppl.	
3	15	644	13

SEG XII	Hatzopoulos
311	8
314	93
373	36, 41, 47
374	58
SEG XIII	
403	17
406	88
SEG XXIV	
501	26
524	92
584	91
585	87
SEG XXV	
715	86
SEG XXVII	
245	9
261	60
279a	11
SEG XXIX	
568	81
569	70
600	44
608	79
795	34
SEG XXX	
569	39
SEG XXXI	
614	29
628	3
SEG XXXIV	
619	35
620	23
664	6
SEG XXXV	
705	42
SEG XXXVI	
626	62
SEG XXXVIII	
619	22
620	20
621	44
622	46

SEG XXXVIII	Hatzopoulos
658	83
SEG XXXIX	
595	46
596	45
605	54
606	53
SEG XL	
530	82
542	4
SEG XLI	
557	84
558	85
562	89
564	90
567	61
SEG XLII	
556	49
560	68
SEG XLIII	
381	60
448	37
451	55
SEG XLIV	
508	66
SEG XLV	
763	39
764	5
Dimitsas, *Μακεδονία*	
671	50
763	20
884	89
885	75
EAM	
74	63
87	17
I.Beroia	
1	16
3	8
4	10

*Syll.*³	Hatzopoulos
135	1
194	40
332	20
380	44
459	[redacted]
575	33
ISE	
109	93
110	17
111	15

ISE	Hatzopoulos
112	19
114	12
Staatsverträge	
231	1
308	2
549	3
Tod, *GHI*	
111	1
158	2

Id., *CRAI* (1997) 7-25, modifies the traditional view that the urban development penetrated Macedonia late and summarizes the present state of research with regard to the civic institutions, the recognition of civic autonomy by the Macedonian kings, and the civic magistracies, especially in the light of the decrees of Macedonian poleis; brief discussion (French translation) of a decree of Morrylos (*SEG* XXXIX 606) and the gymnasiarchical law of Beroia (our lemma no. 730).

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703. Macedonia. Onomastics: Roman names. A.Tataki in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 105-109, presents the scope and first results of an ongoing study of the Roman names in Macedonia. The projected book will include an alphabetical list of more than 550 Roman names attested in Macedonia (in their Latin form) and their attestations; ca. 3,000 persons are known as bearers of Roman names (including Macedonians abroad). T. presents some first results and statistics: The most common imperial nomina are Aurelius (392 attestations), Iulius (243), Aelius (178), Claudius (156), and Flavius (120), followed by Ulpius (40), Septimius (12), and Cocceius (1). Frequent non-imperial nomina are Valerius (61), Herrenius (59), Cornelius (48), Petronius (46), Domitius (44), and Popil(l)ius (42); many names are rare or attested exclusively in one place (107/108). The list includes several unique names (such as Ἀβιβιανός, Ἐβούδιος, and Ἀονιάνιος) and nomina formed from Greek names (Κλεωνυμιανός, Πολεμωνιανή, and Ἐλπιδία).

O.Salomies, *ibid.* 111-127, exploits the Roman onomastical material as an indicator of migration from Italy to Macedonia, from Macedonia to Asia Minor, and from Asia Minor to Macedonia. Roman *nomina* were occasionally acquired through patronage, sometimes they were fabricated (cf. *IG* X 2 1 543: Νεπωτιανή; *SEG* XXVII 274: Πρειμιλλιανός), but in most cases they were the result of migration. The combination of a praenomen with a certain nomen indicates early migration; the late attestation of some rare names does not necessarily imply their late introduction. The migration to Macedonia probably took place in the late Republican and early Imperial period (114-116). S. recognizes a series of names probably originating in Italian regions (116-124): Apulia (Caelidius, Muttienus, and Terraeus), Latium, Campania, and Lucania (Agelleius, Agilleius, Auscius, Bietius, Digitius, Rubbius, and Salarius), Samnium (Aequanius), central Italy (Betuedius, Calvenus, Crastinus, Feronius, Marsidius, Naevenus, Pompullius,

Tifanius, Titucius, and Uttiedius), and northern Italy (Abudius, Albonius, Atiarius, Capitius, Cusonius, Galgestes, Galgestius, Iturius, Liburnius, Mustius, Muttienus, Novellius, Nutrius, Pisidius, Poppius, Sirtius, and Trosius). The immigrants came mainly from areas along the Adriatic coast and northeast Italy (especially Venetia; cf. the presence of similar names in Dalmatia). The presence of several rare nomina (e.g. Agelleius, Allidius, Biessius, Cusonius, etc.), often in combination with the same *praenomen*, in Macedonia and in Asia Minor, especially in Kyzikos, suggests a movement of population from Macedonia to Asia Minor and vice versa (124-127). This study demonstrates that regional studies on Roman onomastics should be combined with a knowledge of the overall distribution of nomina in the Empire. See also our lemmata nos. 968, 1186 and 1583.

L.D.Loukopoulou, *ibid.* 143-147, discusses the onomastic evidence from Chalkidike (Akanthos, Anthemous, and Kalindoia) pertaining to the presence of Roman *negotiatores* from the 2nd cent. B.C. onwards. Cf. our lemma no. 752.

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704. Macedonia. Onomastics: Non-Greek names. N.Proeva in *Jasičite na Počvata na Makedonia* 3 (Skopje 1996) 83-94 (French summary), argues that many of the non-Greek names attested in Upper Macedonia are not Illyrian or Thracian, but indigenous Brygian names, which find their closest parallels in Phrygia (e.g., Ἀννία, Δαζος, Πλάτωρ, and Τατα). The Brygians, to which P. attributes the tribes of the Mygdones, Krestonioi, and Paiones, should be regarded as a principal element in the formation of Macedonian ethnicity.

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705. Macedonia. Religion: Zeus and Zeus Hypsistos. P.Chrysostomou, *AD* 44-46 Mel. (1989-91) [1996] 21-72, collects the literary, epigraphical and archaeological testimonia for the cult of Zeus as a weather god (Ζεὺς Ἀθῶος, Κεραύνιος, Καταιβάτης, Κρονίδης, and Ὀλύμπιος) - particularly for the cult of Ζεὺς Ὕψιστος - in Macedonia from the 2nd cent. B.C. to the 3rd cent. A.D. [cf. *SEG* XLV 746] and discusses the iconography of the dedications (usually representations of Zeus with an eagle, scepter, and a phiale), the types of dedications, the cult associations and their officials (ἀρχισυνάγωγος, ἄρχων, γραμματεύς, διάκονοι, ἐπιμελητής, ἱερεύς, κριτής, λογιστής, and προστάτης). C. presents a corpus of the inscriptions pertaining to the cult of Zeus Hypsistos (30-60); for several inedita and texts which have not been presented in *SEG* and are not available in corpora see our lemmata nos. 726, 728, 736/737, 743/744, 750, 760, 785, 800, and 833. Cf. M.B.Hatzopoulos, *BE* (1997) no. 355, for the association of this cult with the cult of a mother goddess and the possibility of a common origin of this and other cults in Macedonia and Thessaly. We give a comparatio numerorum for the texts available in major corpora or in *SEG* [Ch. consistently omits references to Dimitsas, *Ἡ Μακεδονία* and *SEG*].

IG X 2 1	Chrysostom.	*SEG*	Chrysostomou
62	57 no. 1	XXX 592	58 no. 1
		XXXV 714	35/36 no. 2
SEG		XXXVII 597 no. 3	59 no. 1
XXIV 532	32 no. 4	XXXIX 620	42/43 no. 1

SEG	Chrysostomou	*EAM*	Chrysostomou
XL 537	31 no. 1	10	52/53 no. 1
XL 572	59 no. 2	16	48 no. 1
XLII 562	57 no. 1	17	53 no. 4
XLIII 394	41/42 no. 1	21	46/47 no. 2
XLIII 441	42/43 no. 1	22	45/46 no. 1
		24	pp. 27/28
Dimitsas, *Ἡ Μακεδονία*		27	p. 54
6	32 no. 5	89	51 no. 2
38	31 no. 2	90	50 no. 1
64	36 no. 3	*I.Beroia*	
EAM		25	35 no. 1
2	p. 27	26	35/36 no. 2
3	46 no. 1	27	36-39 no. 4
7	47 no. 1	28	36 no. 3

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706. Macedonia. Scripts. A.Panayotou in *Ἐπιγραφὲς τῆς Μακεδονίας* 124-163, presents a survey of various local scripts used for the dialectal inscriptions of the 6th and 5th cent. B.C. found in Chalkidike and in other parts of Macedonia (cf. already *SEG* XLIII 363, 429, and 433). In the 6th cent. B.C. the Corinthian alphabet is most commonly used in Chalkidike, probably under the influence of Olynthos, a Corinthian colony. From the early 5th cent. B.C. onwards the East Ionian alphabet prevails, but with parallel use of the Euboian and Attic alphabet and the alphabets of the Cycladic islands. Persian expansion probably gave extra impetus to the diffusion of the Ionian alphabet. Cf. our lemmata nos. 709, 723, 809, 827, and 831.

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707. Macedonia. Society: Female homoeroticism? B.J.Brooten, *op.cit.* (cf. our lemma no. 2129) 351/352 note 205, discusses briefly D.Feissel, *Recueil* --- (cf. *SEG* XXXIII 492) nos. 20 and 23 (Edessa) and 241 (Philippi) and rejects the view that inscriptions which record the burial of two or more women together could bear witness to special friendships.

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708. Agio Pneuma (Odomantike). Epitaph of Ketrizis, 26/27 A.D. Upper part of a stele found near the modern village of Agio Pneuma, at the site of an ancient settlement. Ed.pr. C.Koukouli-Chrysanthaki, *AD* 46 B2 (1991) [1996] 318/319 [the division of the last lines is not given]; cf. M.B.Hatzopoulos, *BE* (1997) no. 414 for the date.

Ἔτους δορʹ, Ὑπερβ[ερε]|ταίου γʹ· Κετριζις Μεσ|τικένθου, εὐδαί|μων,
χαῖρε· χαῖρε καὶ σὺ παροδῖτα· Μάντα γυνή

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709. Akanthos. Inscribed strigil, mid-5th cent. B.C. Bronze strigil with a retrograde inscription on its handle. E.Trakosopoulou-Salakidou in *La civilization grecque* 76/77 no. 9 (ph.). Cf. A.Panayotou, *art.cit.* (cf. our lemma no. 706) 147 note 25, 155 no. 13 (dr.): δεμοσίη Ε´

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710. Akrothooi (Mt. Athos). Proxeny decree of the Akrothooi, ca. 196-180 B.C.? Stele, allegedly found in 1845 in the σκήτη of St. Anna near the ruins of Akrothooi; now lost; known from a copy published by G.Smyrnakis, *Τὸ Ἅγιον Ὄρος* (Athens 1903) 12; *non vidimus*. Hatzopoulos, *Macedonian Institutions* II 62 no. 43, presents the Greek text (the division of lines is not known): Ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι ἐπαινέσαι μὲν Δωρόθεον Μυρμηκᾶ Ἀλεξανδρέα διότι προαιρεῖται ἐπιμελείας ποιεῖσθαι τοῦ τ᾽ ἱεροῦ καὶ Ἀκροθώιων καὶ κοινῆι καὶ ἰδίαι, οἷς ἂν ἐντυγχάνηι αὐτῶν· εἶναι δὲ αὐτὸν πρόξενον καὶ εὐεργέτην Ἀκροθώιον αὐτὸν καὶ ἐκγόνους, ἀναγράψαι δὲ αὐτοῦ τὴν προξενίαν καὶ τὴν εὐεργεσίαν καὶ ἀναθεῖναι εἰς τὸ ἱερόν

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711. Alkomena. Letter of Doules and attached royal letter (of Perseus?) concerning the festival of the Daisia, 3rd/2nd cent. B.C. *ISE* II 112. Republished by Hatzopoulos, *Macedonian Institutions* II 43 no. 19 (ph.; cf. I 411/412; English translation). S.Le Bohec, *art.cit.* (cf. our lemma no. 701) 76, assumes that this document is an abbridged version of a royal letter (of Philip V or Perseus) and suggests restoring in L. 6 [ὁ ἱερ]εύς ([ὁ βασιλ]εύς or [Περσ]εύς, previous editors). Cf. M.B.Hatzopoulos, *BE* (1997) no. 360.

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712. Amphipolis. Deed of sale, ca. 364-357 B.C.? *SEG* XXIV 583; XLI 555*. M.Youni, *art.cit.* (cf. our lemma no. 770-773) 141, comments on the peculiarities of this transaction. Timon bought from Exekestos the plot and the πιθών of Apollonios, but Apollonios retained the right of repurchase at the same price. This presupposes that Apollonios had mortgaged his property to Exekestos. It follows that the mortgagee had the right to sell the mortgaged propery, but the purchaser had to respect the conditions of the original loan contract.

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713. Amphipolis. Deed of sale, ca. 352 B.C. **(or after 348** B.C.**).** *SEG* XIII 406; XLI 561. Hatzopoulos, *Macedonian Institutions* II 102/103 no. 88 (ph.), presents a critical edition of the text. G.Le Rider, *op.cit.* (cf. our lemma no. 700) 57/58 and 64/65, reviews critically the chronology proposed by M.B.Hatzopoulos (*SEG* XLI 561) for this document and for the date of Philip II's introduction of gold coinage (cf. LL. 7-9: στα|τήρων χ(ρ)υσῶν Φιλιππεί(ω)ν | δώδεκ(α) ἡμιστ(α)τήρου). M.B.Hatzopoulos, who dated this document to ca. 352/351 B.C., suggested that Philip's earliest gold coins were minted in the spring of 352 B.C., in the context of his campaign in Thessaly. L. points out that according to our present documentation the ἡμιστατήρ, if referring to gold coins of Philip, can only belong to the third minting series; therefore, if one accepts H.'s date of the document, gold coinage must have been

introduced earlier than the campaign in Thessaly (ca. 354 B.C.). Since the date proposed by H. is not certain, one cannot exclude the possibility of an introduction of gold coinage after 348 B.C.

M.S.Youni, *art.cit.* (cf. our lemma no. 697) 33, interprets the term βεβαίως καὶ παγίως (LL. 5/6) as 'irrevocable transaction'. G.Thür, *ZRG* 114 (1997) 596, suggests connecting these words with L. 13 (ἄρχει χρόνος); they imply that the contract will be effective in the future.

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714. Amphipolis. Deed of sale, late 4th cent. B.C. *SEG* XLI 564 B. Hatzopoulos, *Macedonian Institutions* II 104/105 no. 90 (ph.), presents a critical edition. G.Le Rider, *op.cit.* (cf. our lemma no. 700) 65/66, suggests identifying the coins mentioned in this document (B LL. 2/3: στατήρων | [χρυσῶν Φιλιππεί]ων μεγάλων; cf. A LL. 4/5: [--- χρυσῶν] | Φιλιππείων) with double staters of Alexander, minted in the last years of Alexander's reign (ca. 352-323 B.C.) or shortly after his death; double staters of Philip II are not attested. The restoration [Ἀλεξανδρεί]ων in B L. 3 would be too long (M.B.Hatzopoulos, apud L.).

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715. Amphipolis. List of archons of the gymnasion, 214/213 (or 213/212) B.C. *SEG* XLI 567. Hatzopoulos, *Macedonian Institutions* II 83 no. 61, presents the text of the still unpublished inscription. LL. 1-5 and the left column of L. 6 were already presented in *SEG* XLI 567. The date depends on whether Philip V ascended the throne before or after the 1st of Dios 221 B.C. Cf. our lemma no. 701.

[Βασιλ]εύοντος Φιλίππο[υ].
[ἔτους ἐ]νάτου, ἐπιστάτου
[.....]Υ τοῦ Λυσιμάχου
[οἵδε ἄρ]χοντες ἐγένοντο·
[ἐφ᾽ ἱερέως Ξ]ενοτίμου τοῦ Ἐπικράτου

[------ Λυ]σανίου	ἐφ᾽ ἱερέως Σκαμα[νδρ- --]
[------]στράτου	Νικόστρατος Ἀρχάνδρου
[------ Νυ]μφοδώρου·	Λύσανδρος Πεδιέως
[ἐφ᾽ ἱερέως Ἀμύ]ντορος	Ἀντίοχος Διονυσίου·
[------- Μ]ητροδώρου	ἐφ᾽ ἱερέως Δημητρί[ου]
[----------]οκράτους	Μαχήτης Ἀσκληπιο[δώρου]
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716. Amphipolis. Two (?) letters of Philip V, 191 B.C. **(and 197** B.C.?**).** Two non-joining fragments of a marble block, probably part of the wall of a public building. Ed.pr. C.Koukouli-Chrysanthaki in *Ἐπιγραφὲς τῆς Μακεδονίας* 40-71 (ph.; dr.); cf. Hatzopoulos, *Macedonian Institutions* II 38/39 no. 14 (no text) and *CRAI* (1997) 24. Ed.pr. suggests that the stone contains two letters sent by a king to Amphipolis. The mention of regnal years and the lettering support an identification of the king with Philip V. The first royal letter (fr. A LL. 1-4) refers to a postponement (A L. 1: ἐπίσχεσις) of the payment of taxes and customs to the king

and probably to the city of Amphipolis; this measure was taken by the king in his 24th regnal year (197 B.C.) probably after the defeat at Kynos Kephalai. It was obviously valid for five years. In the 30th year (191 B.C.) the king demanded that the outstanding taxes be paid off (L. 3: διόρθωσις). The second text (fr. A LL. 5-20; fr. B?) is probably another royal letter, possibly a copy of the earlier document of 197 B.C. Its subject seems to be a royal intervention to settle matters relating to royal (and other) land near Amphipolis. At least 20 men are named in fr. B LL. 2-7, possibly landowners or beneficiaries of royal concessions. H. suggests that the dispension had been granted by the king during the final stage of the Second Macedonian War, in order to allay the extra burdens imposed on the citizens because of the war; such remissions had a limited duration, usually three years (II 39).

A:
[--]
[---------------------]AN[---]XON[----] ἐπίσχεσιν εἰλήφειτε τ[ῶν]
[τελῶν? ἐν] τῶι ᵛ δ´ καὶ ᵛ κ´ ἔτει καλῶς ποιήσετε σκεψάμενοι [τού]-
[των τὴ]ν διόρθωσιν ἵνα γὰρ δυνατῶς γένηται τοῦτο ΚΑΤΑ
[--------]ΙΣΘΗΣΟΜΑΙ ᵛᵛᵛᵛ ἔτους ᵛᵛᵛ λ´ ᵛᵛ Δίου ᵛ ιβ´ · vacat
[---] καὶ εὐεργε-
[--]Ε[..]ΦΕΛ[..]
[---]αιρέσει
[--] τὴν χώρα[ν]
[---]ομένους
[---]ΑΙΣΥΝΑ
[---]ΑΙΑΙΤΟΥ
[---].ΝΩΝΗΝ
[-- τεσσ]αράκοντα
[-- π]άντες [.]
[--- τὸν] βασιλέα
[--- τὴ]ν πόλιν ὁ
[--]ιος ἐπεὶ
[---]ηρου ἕως
[---]ν ἡμᾶς δ-
[--].Ο..ΟΙ
[---]Σ[..]

An unknown number of lines is missing

B:
[--] βασιλεὺς ἔδω-
[κε ---]ίνου Μα-
[-- Ἀρι]στάρχο[υ]
[--] Ἀνδρείου
[--- Ἰ?]σαγόρου
[-- Π]αιωνίου Ε
[--]διλος ΕΥ
[-- ἔγρ?]αψεν ΕΙ

The exact number of letters missing at the beginning of the lines cannot be determined, ed.pr. || 1-4. restored by ed.pr. with parallels from other royal letters || 4. e.g. κατὰ [νόμον / λόγον / τάχος / τὸ ἐμὸν μέρος], etc. and a verb like [συνο]ισθήσομαι, [ὀρ]ισθήσομαι, or κατα[ρτ]ισθήσομαι, κατα[σφα]λισθήσομαι, etc., or κατα[---]ς θήσομαι, ed.pr. || 6. a form of ὠφελέω/ὠφέλεια or an aorist form of ἀφαιρέω, ed.pr. || 7. [προ]αιρέσει, [δι]αιρέσει, or [ἀφ]αιρέσει, ed.pr. || 10-11. e.g. αἱ σὺν α|[ὐτ-] or αἱ συνα|[λλαγαί?], ed.pr. || 11-12. [γ]αῖαι τοῦ | [βασιλέως?], ed.pr. || 12. [χώραν or γῆν Ἠδ]ωνῶν ἣν rather than [τὴ]ν ὠνήν, ed.pr. [then the last word should be ἥν, Chaniotis]. || 18. [ἀπὸ Δαιν?]ήρου, a toponym attested in *SEG* XXXIV 664 B 9 (our lemma no. 787), ed.pr.

717. Amphipolis. Letter to the epimeletai and diagramma of king Philip V to the Macedonian cities, 183 B.C. *SEG* XLIII 369. Hatzopoulos, *Macedonian Institutions* II 40/41 no. 16, republishes the 15 first lines of the partly unpublished document (cf. I 410; English translation). The same text is presented and discussed by S.Le Bohec, *art.cit.* (cf. our lemma no. 701) 76-79 (French translation). L. observes that Philip's διάγραμμα shows that the king had the authority to make changes in the civic gymnasiarchical laws; the διάγραμμα is addressed to the magistrates (ἐπιμεληταί) that had the responsibility for carrying out the edict. In the light of references to ἐπιμεληταί in the literary sources L. suggests that these ἐπιμεληταί were representatives of the king in the city; contra P.Gauthier - M.B.Hatzopoulos, *La loi gymnasiarchique de Béroia* (Athens-Paris 1993) 161, who identified them with the ἐπιμεληταί of the gymnasion; cf. M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 367 note 3. [The plural form shows that the ἐπιμεληταί formed a board; therefore, they must be civic officials; in all other cases presented by L. a single ἐπιμελητής represented the king in a city, Chaniotis]. M.B.Hatzopoulos, *BE* (1997) no. 409, points out that the athletes mentioned in this text participated in the two στεφανῖται ἀγῶνες known in Macedonia (Βασίλεια and Ὀλύμπια).

718. Amphipolis. Ephebarchical law?, ca. 221-183 B.C. *SEG* XXXV 705; XL 524. P.Gauthier - M.B.Hatzopoulos, *La loi gymnasiarchique de Béroia* (Athens-Paris 1993) 162 with note 2, recognized in this fragment an ephebarchical law and not a military regulation. Hatzopoulos, *Macedonian Institutions* II 61 no. 42 (ph.), presents a new edition, inverting the order of the two sides of the ed.pr. and suggesting the following restorations: A LL. 1/2: [ἔ]|φηβοι (φάροι, ed.pr.); LL. 2/3: [χιτῶνα καὶ] | χλαμύδα [καὶ κρηπῖδας]; A LL. 5/6: [πο]|ρευέσθωσα[ν] ([πο]|ρευέσθω ΣΑ[---], ed.pr.).

719. Amphipolis. Dedication of king Perseus and the demos of Amphipolis to Artemis Tauropolos, 179 B.C.? *SEG* XXXI 614; XXXVI 585; XLIV 499. Hatzopoulos, *Macedonian Institutions* I 135/136 and II 29/30 (ph.), republishes the text, restoring the name Μεστ[ύλου] in L. 8; H. supports the dating of the inscription, which attests the existence of πολιτάρχαι, in 179 B.C. (contra E.Voutiras; see *SEG* XXXVI 585).

720. Amphipolis. Dedication of the emporiou epimeletai, ca. 200-170 B.C. Two joining fragments of a statue base. Mentioned in *EAH* (1970) [1971] 41/42; cf. J.-P.Michaud, *BCH* 95 (1971) 976; *BE* (1971) no. 406; E.Stikas, *PAAH* (1970) 52; *BE* (1972) no. 266. Ed.pr. Hatzopoulos, *Macedonian Institutions* II 87 no. 65 (ph.).

	[---]ạρος Ν[ικ]ạ̇νọρ[ος]	[γ] ρ α μ μ α τ ε ύ ς
	[Καλλ]ιγένης Ἀνδρονίκο[υ]	[--] λ ο ς Γ ι ρ γ α ί [ο υ]·
	[Κά]λλιππος Μενάνδρο[υ]	θ ε ọ ῖ̣ ς
4	[ἐμ]πορίου ἐπιμεληταί·	

721. Amphipolis. Funerary epigram for Amyntas, ca. 300 B.C. *CEG* 724; *SEG* XXXV 708; XLIV 506. F.Chamoux, *REG* 109 (1996) 35-43, observes that the first two lines of this epigram are identical with the last two lines of *AP* 7.468 attributed to Meleagros of Gadara (ca. 100 B.C.) and suggests that these lines were added to Meleagros' epigram by a compiler of an anthology. [The same suggestions were made independently by M.G.Albiani; see *SEG* XLIV 506].

722. Amphipolis. Epitaph, late 2nd/early 3rd cent. A.D. Fragment of a stele. Ed.pr. Z.Bonias, *AD* 46 B2 (1991) [1996] 318 (ph.); cf. M.B.Hatzopoulos, *BE* (1997) no. 410: [---] Θεοδώρου. | ἐτῶν μ΄· ἥρως, | χαῖρε

723. Amphipolis. List of names on an ostrakon, mid-4th cent. B.C. Sherd of a krater. E.Vanderpool in W.K.Pritchett, *Studies in Ancient Greek Topography* I (Berkeley 1965) 46/47 (ph.). Republished by A.Panayotou, *art.cit.* (cf. our lemma no. 706) 151 note 46 and 162 no. 41 (dr.): .[..]ος | Ποτος | Σκινδας | Δρεβις [5]|| Τριπας | Τραλι[---] | Παων | [------]

1. [...].ος. P. [read from the dr., Chaniotis] || 3. Σκινδαξ. V.; Σκινδας. P. || 4 and 5. rests of letters, in fine, P. [not on the dr.] || 7. the *omega* shows that the text is written in the Ionian alphabet. P.

724. Anchialos. Inscribed pottery, early 5th cent. B.C. M.Tiberios, *ΑΕΜΘ* 7 (1993) [1996] 244 and 246, reports the discovery of inscribed pottery during the excavation of the 'Double Table' at Anchialos. Besides many sherds of Chian amphoras with inscribed letters (trademarks?), he mentions the base of an Attic vase inscribed with the Skythian name Βόρυς (244; ph.) and the base of a skyphos inscribed with the name Ἴᾱνος (246), possibly the contracted genitive of Ἰάων/Ἴάωνος.

725. Anthemous. Onomastics and prosopography. *SEG* XLII 556-572. M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) compile a prosopography

of this city (171-173) and a list of the names attested in Anthemous (197/198). For an analysis of the onomastic material see our lemma no. 752. See also our lemma no. 703.

726. Antigoneia. Dedication to Zeus Hypsistos, 1st cent. B.C. Statue base found at Mesimeri. Ed.pr. P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 57/58 no. 2; cf. *An.Ép.* 1995 (1998) no. 1390. M.B.Hatzopoulos, *BE* (1997) no. 401, points out that Mesimeri should be identified with Antigoneia (contra C.: Anthemous): Κόϊντος Μάρκιος | Νουμήνιος Διὶ | Ὑψίστῳ

727. Ayios Athanasios (near Thessalonika). Lamp, 3rd cent. B.C. Lamp with a name incised after firing; found in a tunnel opened by ancient grave robbers to reach a cist grave, in a cemetery of the Archaic and Classical periods at Ayios Athanasios. Ed.pr. M.Tsibidou-Avloniti, *ΑΕΜΘ* 7 (1993) [1996] 258 and 264 (ph.): Νίκων

728. Belbendos. Dedication to Zeus Hypsistos, Roman Imperial period. Marble stele with a representation of Zeus, holding a scepter and a phiale, an altar and a vase on it; found at Bravas near Belbendos. Ed.pr. P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 50: Διὶ Ὑψίστωι | [...]Α[...]Ι[....]

729. Beroia. Letter of king Antigonos Doson (?) to Beroia and list of men, August 223 B.C.? Lower part of a marble slab found in second use in a late Roman grave, but originally used as revetment of the anta of a building in the sanctuary of Herakles Kynagidas. The slab was inscribed with a royal letter and later with three manumission records (see our lemma no. 731). Ed.pr. V.Allamani-Souri, E.Voutiras in *Ἐπιγραφὲς τῆς Μακεδονίας* 13-15 and 16-26 (ph.; English translation) with historical, onomastical, and prosopographical commentary; cf. Hatzopoulos, *Macedonian Institutions* II 31 no. 10 (no text); id. *BE* (1997) no. 370 and *BE* (1998) no. 247. Republished by L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 95-99 no. 4 (ph.) The lettering (ca. 225-200 B.C.) and the mention of the seventh regnal year of a king leads to the identification of the king with Antigonos Doson (223 B.C.), who motivated his troops with grants during his Peloponnesian campaign; on the contrary, the campaigns attested in the seventh year of Philip V (summer 215 or 214) were not important enough to explain these grants (edd.pr.). The discovery of two further letters of Antigonos Doson with similar grants in the Perrhaibian Tripolis (unpublished), supports the identification with Doson (G.-H., revising H.'s earlier views; cf. M.B.Hatzopoulos, *BE* 1998, no. 247). The letter is addressed to the city of Beroia (L. 9). In the last lines the king grants exemption from πολιτικαὶ λειτουργίαι (see app.crit.). The letter may have been preceded by an honorary decree for the Beroian contingent in this campaign. The letter is followed by a list of 60 officers (LL. 10-37), probably the recipients of the grant (H.; contra edd.pr.: the entire contingent of the city, possibly a class of ephebes; cf. app.crit.).

[---------------].Ι̣[-----------------------------]
[---------------] Ν καὶ τὸν Α̣[-------------------]
[---------------]ΣΙΝ πάντες ΤΑ̣[---------------]
[....]ΚΑ̣[....]Μ̣ΕΝ καὶ ΕΓΔΗΛΟΥ ΚΑ̣Ι̣[--- ca. 9 ---]
ΝΑΤΟΝ· ἐπ̣ι̣κ̣εχώρηκα δὲ καὶ τοῖς ἡγεμόσι τοῖς
σ̣υ(ν)αγωνισαμένοις, ὅταν καταλύσωσι τῆ̣[ν]
σ̣τρατείαν, ἀτέλειαν τῶν πολιτικῶν λειτου̣[ρ]-
γιῶν· περὶ (δ)ὲ τούτων καὶ κοινῆι μὲν γέγραφα πρὸς
Βοττεάτας καὶ πρὸς ὑμᾶς (δ)ὲ καθ' ἰδίαν ἔκρινον ἐπι̣-
στεῖλαι· v ἔτους ν ζ', v Γορπιαίου v ιζ' vacat
Πολεμαῖος Ἁρπάλου, Τιμοκλῆς Καλλίππου, Ἱππόσ-
τρατος Καλλίππου, Παυσανίας Νικάνορος, Ἀντήνωρ
Σωσιμένου, Νικάνωρ Νικάνορος, Νικάνωρ Ἀλεξάνδρου,
Εὔφρων Ἀριστολαίου, Ἀντίπατρος (Δ)ημοφίλου, Εὐθύ-
νους Ἀλεξάν(δ)ρου, Ἀντίγονος Φοινικίλου, Ἡλιό(δ)ωρος
Ἀγάνορος, Ἀγάθων Λυγκέως, Ἅρμεννος Ἀδαίου, Εὐδη̣[μί]-
(δ)ης Μαχάτου, · Βότριχος Νικαίχμου, Ἀριστογέν[ης]
Ἕρμωνος, Ζωΐλος Ἀλεξάνδρου, Παράμονος Ἀγ[ησι]-
στράτου : Ἄλκιμος Παραμόνου, : Φιλόξενος Νικ̣[....]
Φιλόξενος Τευτίου, Μένανδρος Ἀντιγόν[ου],
Νικόλαος Νικοδήμου, Σωγένης Ἑρμο̣[....],
Νικάνωρ Α̣ΙΚΚΥΡΟΥ, Νικάνωρ Ἀντιγόνου, [.....]-
χος Σωσσθένου, Λυσίπολις Κλισιμάχου, Ξενοφ[ῶν] Ποσει̣δ̣[ίππου],
Διονύσιος Δερ[κ]υ̣λίδου, Μείδων Με[.....]
(Γ)λαυκίας Εὐβιότ̣[ου, Ἀ]δαῖος Ἀ(ρ)ίστου,
Μελέαγρος Φιλίπ[που, Ἐ]πιτέ(λ)ης Μενάνδρου̣,
Νίκανδρος Εὐδίκου, Νικόλαος Περίτου, Φίλων
Παραμόνου, Μελέγρος Μαχάτου, · Ἐπίνικος
Νικίου, Μένανδρος Παυσανίου, Μένανδρος
Πύρρου, Ἀ(δ)αῖος Βεττάλου, Σταπόλε[μ]ος Ἀμύντου,
Τιμοκράτης Δεινίου, Ὀρέστης Ἀμύν̣[τ]ου, Ἡγή-
σανδρος Εἰκα(δ)ίωνος, Παράμονος Μ̣ενάνδρου,
(Δ)ήμαρχος (Δ)ιαγόρου, Νικάνωρ Ἀ(δ)αίου, Σωγέ̣[ν]ης
[Ἀ]ριστάρχου, Ἀριστοκλῆς Μικίωνος, Φίλιππος Ζω-
π̣υ̣ρίωνος, Νίκανδρος Ποιμάχου, Δίφιλος Ἐπικρ[ά]-
του, Παρμενίων Μενάνδρου, Ἀντίγονος Μενεκ[ρά]-
του, v Βάλ̣ακρος Λαμέδοντος, vacat
Ἀλκίμαχος Μαχάτου vacat

We give the text of *I.Beroia*; if not otherwise indicated, restored by edd.pr.; G.-H. give a few different readings and note separation signs in LL. 17, 19 and 28 || 1. omitted by edd.pr. || 2. the first letter can also be an E, edd.pr.; the last letter is omitted by edd.pr. || 3. the last letter is omitted by edd.pr. || 4-5. [---]μ̣εν καὶ ἐγ Δήλου κα̣[ταπλεῖν κατὰ τὸ δυ]|νατόν, edd.pr., who point to the close relations between the Antigonids and Delos; G.-H. remark that there is not enough space for 15 letters and suggest ἐγδήλου || 5. ἐπι̣[κ]εχώρηκα, edd.pr.; ἡγεμόνες = commanders of 1000 men, edd.pr.; 'officers', i.e., the 60 persons of LL. 10-37 (36 λοχαγοί, 9 τετράρχαι, 15 ἔξω τάξεων); the Beroian contigent amounted 783 men, H. (1997) || 6. the first letter is omitted by edd.pr.; ΣΥΜΑΓΩΝΙΣΑΜΕΝΟΙΣ, lapis || 7-8. the term πολιτικαὶ λειτουργίαι probably designates non-military duties imposed upon the citizens of a city by the royal administration, H. 1997, G.-H. || 8. ΛΕ, lapis || 9. the Βοττεᾶται, who received a copy of the letter may have been a sort of federal assembly of the cities of Bottiaia; this would be the first attestation of such a regional institution in Antigonid Macedonia, edd.pr. || 10-37. 45 of the 87 names appear for the first time in Beroia, edd.pr. || 11-12. the names are not written alphabetically, but probably in a hierarchical order; the first three persons were prominent citizens; Πτολεμαῖος Ἁρπάλου is the father of Ἅρπαλος Πτολεμαίου, sent by Perseus as hieromnemon to Delphi in 172 B.C. (*Syll.*[3] 636 L. 5); Ἱππόστρατος Καλλίππου is probably the father of Κάλλιππος Ἱπποστράτου, one the the persons who drafted the gymnasiarchical law of Beroia (see our lemma no. 730), edd.pr. || 11-12. Ἱππό|στρατος, edd.pr. || 14. ΛΗΜΟΦΙΛΟΥ, lapis || 15. ΑΛΕΞΑΝΛΡΟΥ, lapis; Φοινικίλος is attested for the first time, edd.pr. || 16-17. Εὐδη[?]|λης, edd.pr.; ΕΥΔΗ̣[..]|ΛΗΣ, lapis || 18-19. Δ[η or Δ[αμο]|στράτου, edd.pr. || 20. Τεύτιος is the only non-Greek (Illyrian) name in the list, edd.pr.; H. (1997) points out that the name derives from an Indoeuropean root (**teut-*, cf. Τεύταμος, Τευταμίδης, Τευταμίας) || 22. Λικκύρου, or (Ἀ)ικκύρου or (Δ)ικκύρου, edd.pr. || 23. restored by G.-H. || 24. Δερκ̣υλίδου, edd.pr.; Μείδων may be the father of *Midon* of Beroia, an important figure in Perseus's court (Livy 42.58.7); in fine, probably Με[ίδωνος], G.-H. (already suggested by edd.pr.) || 25. ΠΛΑΥΚΙΑΣ, lapis; Γλαυκίας, edd.pr.; ΑΚΙΣΤΟΥ, lapis; Ἀκίστου, edd.pr.; Ἀρίστου, H. (1997) || 26. ΠΙΤΑΕΗΣ, lapis; [Ἐ]πιτέλης, edd.pr. || 30. ΑΛΑΙΟΣ, lapis; Βέτταλος is hitherto unattested in Greek onomastics, edd.pr.; Βεττάλος = Φέτταλος (Θέσσαλος), H. (1997); Σταπόλεμος is a syncopated form of Στασιπόλεμος, edd.pr. || 32. ΕΙΚΑΛΙΩΝΟΣ, lapis || 33. ΛΗΜΑΡΧΟΣ ΛΙΑΓΟΡΟΥ... ΑΛΑΙΟΥ, lapis || 36-37. Μενεκ[ρά]|του or Μενεκ[ρί]|του, edd.pr.

730. Beroia. Gymnasiarchical law, ca. 180-150 B.C. (before 168 B.C.?). *SEG* XXVII 261; XLIII 381. The text is now republished by L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 77-85 no. 1 (ph.). V.Allamani-Souri, E.Voutiras, *art.cit.* (cf. our lemma no. 729) 24/25, exploit the prosopographical evidence provided by a new inscription (our lemma no. 729) for the date of the gymnasiarchical law. Ἱππόστρατος Καλλίππου, who participated in the Peloponnesian campaign of Antigonos Doson in 224 B.C., probably as a young man (ca. 20-30 years old), should be identified with the father of Κάλλιππος Ἱπποστράτου, one of the men who (as a mature man) drafted the gymnasiarchical law; therefore, the gymnasiarchical law cannot be dated before ca. 180 and after ca. 150 B.C. Kallippos (born between 225 and 205 B.C.) could have been active in public life before and after 168 B.C. and so we cannot give a definite answer to the question concerning whether the law (and the introduction of the πολιτάρχαι) can be dated before or after the abolishment of Macedonian kingship. However, M.B.Hatzopoulos, *BE* (1997) no. 370 (p. 545), points out that this identification favors a date before 168 B.C.

For a detailed review of the publication of the law by P.Gauthier - M.B.Hatzopoulos see H.W.Pleket, *Gnomon* 71 (1999) 231-236 (cf. already *SEG* XLIII 381). P. assumes that the law did not describe the duties of the gymnasiarchos exhaustively, but rather defined the minimum number of activities which should take place at all events; these activities were not limited to military training (233). The supervisors appointed by the gymnasiarchos (B LL. 6/7: ὃν ἂν δὲ

καταστήσῃ ὁ γυμνασίαρχος ἀφηγεῖ|σθαι) may be identical with the three supervisors nominated by the gymnasiarchos and elected by the νέοι (A LL. 36-38: προβαλεῖται ἄνδρας τρεῖς, οἵτινες χειροτονη|θέντες... συνεπιβλέ|ψονται); according to this interpretation, the gymnasiarchos assigned each one of the three elected persons either to a group or to a period of time (234) [M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 366 note 5, are inclined to identify the ἐφήβαρχος with the ἀφηγούμενος]. In B LL. 46/47 something seems to be missing after ὅπλον, but the restoration ὅπλον (μακροῦ δρόμου) is not very probable, since this competition is usually connected with a torch-race which is mentioned in a different context (235). The revenues of the gymnasion may have included regular contributions of the members (235). Hatzopoulos, *Macedonian Institutions* I 131-133 and id., *CRAI* (1997) 18-21, discusses the decree which introduces the law. Cf. also our lemma no. 701.

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731. Beroia. Manumission records, late 2nd cent. B.C.-1st cent. A.D. Three manumission records, written by different cutters on the same slab as our lemma no. 729, two below the letter (Ia; 2nd/1st cent. B.C.; Ib: ca. 100-50 B.C.) and the third on the right side of the slab (II; 1st cent. A.D.). Ed.pr. V.Allamani-Souri, E.Voutiras, *art.cit.* (cf. our lemma no. 729) 15/16 and 26-28 (ph.; English translation). Cf. M.B.Hatzopoulos, *Macedonian Institutions* I 418/419 und *BE* (1997) no. 370 (pp. 545/546). Republished by L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 134/135 nos. 31-33 (ph.). Each of the manumitted slaves contributed 50 drachmai for a votive skyphos (Ib L. 3 and II L. 7); in the first record, each of the 11 slaves made an equal contribution (Ia L. 4: εἰς τὸ αὐτό), the total price amounting to 550 drachmai. The dedication of skyphoi (cf. the Athenian ἐξελευθερικοὶ φιάλαι) had been stipulated by Demetrios, son of Antigonos Gonatas in 248/247 B.C. (*SEG* XLIII 379 = *I.Beroia* 3); the precise amount must have been fixed by the sanctuary of Herakles Kynagidas (edd.pr). G.-H. observe that 50 drachmai correspond to 1/10 of the average price of a slave (a δεκάτη).

Ia: Δημήτριος, Παρμονίδης, Εὐφράντα, Ζωίς, Παραμόνα,
Ὀνήσιμος, Ἐπίκτησις, Εὐφροσύνη, Ἀφροδεισία, Βεῖθυς,
Ἀθηναΐς, ἀπελευθερωθέντες ὑπὸ Κρίτωνος τοῦ Εὐτυχίδου
Ἡρακ[ca. 3]λῆ Κυναγίδαι σκύφον οὗ ὁλκὴ εἰς τὸ αὐτὸ δραχ(μαὶ) φν´

Ib: Ἰταλία ἀπελευθερωθεῖσα ὑπὸ Νικά-
νορος τοῦ Λυσιμάχου σκύφον οὗ ὁλκὴ
δραχ(μαὶ) ν´ vacat

II: [ca. 5]II | [ca. 5]NI | [ca. 4] Ἡρακ^{v}|[λεῖ] Κυναγί^{5}||δαι σκύφον | οὗ ὁλκὴ ^{v} | δραχ(μαὶ) ν´

Ia 1. Παρμενίδης, edd.pr.; Παρεμονίδης, G.-H. || Ia 2. Βεῖθυς is the only slave who bears a non-Greek (Thracian) name, edd.pr. || Ia 4. the rasura in the middle of the name Ἡρακλῆ may be due to a correction of the cutter, edd.pr. || II 1-2. read by G.-H.; [.]I | ENNI, edd.pr. || 4. the square brackets are omitted in edd.pr.

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732. Beroia. Honorific inscription for Q.Popillius Python, after 98 A.D. *SEG* XVII 315; *I.Beroia* 117. P.Nigdelis, *art.cit.* (cf. our lemma no. 815) 139/140, discusses the claim of Beroia on the privilege of νεωκορεία (LL. 3-8). N. rejects the suggestion of G.W.Bowersock in *Bonner Historia-Augusta-Colloquium 1982/83* (Bonn 1985) 79, that Beroia's opponent in this claim was Pella and not Thessalonika (140 note 47). He interprets the Ὁμόνοια-coins minted in 231 A.D. as the result of a reconciliation of the two cities: Thessalonika supported Beroia in her effort to regain the νεωκορεία (which she had lost after 222 A.D.), and the provincial koinon recognized the cult of the Kabeiroi in Thessalonika as a provincial cult. Cf. our lemma no. 815 (crit.app.). Hatzopoulos, *Macedonian Institutions* I 349/350, discusses Python's duties as ἀρχιερεὺς τῶν Σεβαστῶν καὶ ἀγωνοθέτης τοῦ Κοινοῦ τῶν Μακεδόνων.

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733. Beroia. Honorary inscription for T.Claudius Ailianos Alexandros and his wife Avidia Ammia, ca. 100-150 A.D. *SEG* XLIV 521. Now presented also by V.Allamani, *AD* 46 B2 (1991) [1996] 302. Republished by L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 189/190 no. 102 (ph.).

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734. Beroia. Invitations to munera by the Makedoniarches, A.D. 229 and 240. *I.Beroia* 68 and 69. P.M.Nigdelis, *art.cit.* (cf. our lemma no. 816) 63 note 24, discusses the dating formula (Roman and Greek) in the two texts. According to the Roman dating formula, in both texts, the munera were to begin πρὸ ζ´ Καλ(ανδῶν); however, in *I.Beroia* 69 this date corresponds to Πανήμου ει´, in *I.Beroia* 69 to Πανήμου ζι´. This is because the local lunar calendar had not been adjusted to the Julian calendar; thus, in the course of 11 years the calendar of Beroia was two days ahead of the Roman calendar.

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735. Beroia. Imperial letter, late 2nd/early 3rd cent. A.D. Fragment of a marble stele, found in second use as the cover of a grave in a cemetery of the 7th cent. A.D. Mentioned by A.Petkos, *AEMΘ* 7 (1993) [1996], 105 and 109 (ph.; no text); cf. M.B.Hatzopoulos, *BE* (1997) no. 374. Ed.pr. L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 112 no. 10 (ph.).

[-------- ca. 18 --------- ὕπατο]ς ἀποδεδει-
[γμένος τὸ --, πατὴρ] πατρίδος· Βεροιαί-
[ων τοῖς ἄρχουσι] κ(α)ὶ τῇ βουλῇ καὶ τῷ
[vacat δήμῳ vacat] χαίρειν. vacat
[-------- ca. 16 --------]AN τὴν ὑμετέραν
[--------- ca. 18 -----------]ΥΛΑΙ γιγνώσκον-
[τες ---------- ca. 17 -----------]N τιμῶν ΜΕ-
[-------------- ca. 21 ----------]OI πάντα
[---------------- ca. 24 ----------------]ΟΣΑΛΟ
[--]

2. Ligature of ΟΣ || 3. ΚΑΙ, lapis || [6. the open right edge of an oblique line, obviously an Y, is visible on the ph. (e.g., [βο]υ̣λαί), Chaniotis].

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736. Beroia. Dedication to Zeus Hypsistos, 119 A.D. Upper part of a marble column; found on a hill southwest of Beroia, probably at the site of a sanctuary. J.M.R. Cormack, *JRS* 31 (1941) 19-21; M.Tačeva-Hitova, *Balkan Studies* 19 (1978) 72 no. 13. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 35 no. 1 (ph.) and L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 129 no. 25 (ph.).

Διεὶ Ὑψίστῳ | Ἀγαΐς κατ' εὐχὴν | ἀνέθηκε, εὐτυ|χῶς· ἔτους ϝξσ´, [5]|| Δαισίου ηι´

3. ἀνέθηκε, G.-H.; ἀνέ[θ]ηκ(ε), Cor.

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737. Beroia. Dedication by the members of a cult association, late 2nd/early 3rd cent. A.D. Marble stele (originally with a pediment) with relief representation of an eagle within a garland of oak leaves. It bears 7 inscriptions, written on either side and above the relief (A) and within the relief (B). Ed.pr. P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 36-39 no. 4 (ph.); cf. *An.Ép.* 1995 [1998] 1382; M.B.Hatzopoulos, *BE* (1994) no. 373. Republished by L.Gounaropoulou - M.B.Hatzopoulos, *I.Beroia* 130-133 no. 27 (ph.). The persons identified by means of their occupation and not the father's name may be slaves (G.-H.).

A:	Οὐάλ[ης ἡλο]κόπος	Γερμανὸς	Σώστρατος Πρώβ[ου]
	Εὐτρό[πιος .....]δ̣ᾶς	κηπουρός	Σωσᾶς ❦ Ζωσίμου
	Ὀνήσιμ̣[ος]	Λούκιος	Δημήτρις ❦ Σατύρου
4	Γ̣άϊος [........]	Κομμούνου	Ἵλαρος ❦ γναφεύς
	Κοσμίω̣[ν ......]	Φίλητος χρυσοχο-	Πρειμιγένης Ῥω̣μαι[---]
	Ἡρακλᾶς βαφεύς	ῦς	Τίτος παλαιστρείτ̣[ης]
	Ζωσᾶς ❦ Μαξίμου		Λοῦππος, Παπίο̣[υ]
8	Ἀλέξανδρος ❦ πειλᾶς		Σωτᾶς
	Ἀβάσκαντος		Ἀπρίων
	εἱμαντοτό-		Σῶσπις
	μος		Κίνναμος
12	Ὤλιος		Ἐπάγαθ-
	Φλαύιος		ος
	Ἐπίκτη-		Μαξίμ-
	τος		ου
16	Μαξί-		
	μου		
	Μᾶρκος		Ἐπ̣ά̣γ̣αθος
	ῥηξᾶς		τέκτων
20	Φίλιππος		ΧΡΗΣΜΟΣ

ἡλοκόπος		Εὐρυμέδον̣-
		τος

B:	Κ. Φούριος Οὐάλ[ης]	
	Ἄκανθος	χαλκεύς
		Βάσσος χ̣ρ̣υ̣σ̣ο̣[χοῦς]
4	Μᾶρκος	
	Ὀπήνιος	
	Ὀνήσιμος	
	Ῥοῦφος	
8	λιθο-	
	ξός	
	Μητρό-	
	δωρος	
12	λιθοξός	

We give the text of *I.Beroia*; if not otherwise indicated, restored by ed.pr. || A 1. restored by G.-H. || 3. Ὀνήσι[μος], ed.pr. || 4. Κομούνου, ed.pr. || 5. Κοσμίων, Ῥωμα[---], ed.pr. || 6. παλαιστρείτης, cf. παλαιστροφύλαξ, ed.pr. || 7. Πάπις, ed.pr. || 8. πειλᾶς (the maker of πῖλοι) is attested for the first time, ed.pr. || 19. ῥηξᾶς, an otherwise unattested occupation, etymologically related to ῥήγνυμι, ed.pr. || 20. Χρῆσμος, ed.pr.; probably Χρήσ(ι)μος, G.-H. || 21-22. Εὐρυμέδο[ν]|τος, ed.pr. || B 8-9 and 12. λιθοτός, ed.pr.; λιθοξός, G.-H.

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738. Cholomon, Mt. (Chalkidike). Demarcation of boundaries of various cities, 294-287 B.C. *SEG* XL 542. Hatzopoulos, *Macedonian Institutions* II 23/24 no. 4 (ph.), reprints the text. I.Vokotopoulou in *Ἐπιγραφὲς τῆς Μακεδονίας* 208-227 (ph.; dr.; map), discusses several problems concerning this text, responds to the views expressed by M.B.Hatzopoulos and accepts a few of his restorations (see *SEG* XL 542). The exact provenance of the inscription is not known, but C.Pelekides recalled that his father, ephoros in Macedonia in 1926, called it 'the inscription of Cholomontas', from the mountain Cholomon in Bottike (209). H.'s restoration of LL. 1/2 [ἐπὶ τῆς Φιλίππο]υ βασιλήας τοῦ Ἀμ|[ύντου] should be rejected, since the last letter of L. 1 is Δ (therefore, βασιλήας τοῦ Δ[η|μητρίου]). V. admits that her original restoration [ἔτους τετάρτο]υ or [δευτέρο]υ (i.e., 292/291 or 290/289 B.C.) is wrong, since Demetrios' regnal years were not counted from 294 B.C. onwards, but from 306 B.C. (rather than 301 B.C.); alternative restorations ([ἔτους ἑβδόμο]υ or [δεκάτο]υ date the inscription in the period after Kassandros' death (211-213). V. insists that the place names (LL. 9/10: Π̣[ί]ρωλον; L. 14: Κισσείτα[ις]; L. 28: [Πρα]σσιλίους; L. 33: ὁ Ἀμμίτης) should be located in the south-eastern part of Chalkidike, and not in northern Bottike and Mygdonia, as suggested by H. on the basis of the erroneous restoration Γ[έδ]ρωλον in LL. 9/10 (the first letter of this place name can be recognized as a Π) and of the hypothetical identification of Καλλίπολις with Kalindoia. Kallipolis should be identified with the site of a medieval castle at Kallipolis Hill, where ancient ruins are visible. A river Ἀμμίτης is known in Mygdonia, but a homonymous river may have existed near Kallipolis; V. tentatively identifies the settlement of the

Ῥάμιοι (L. 14) with the site Kastellia Kelliou Braston. The location of the Kissitai is not known (213-219). V. suggests restoring [τὸν λόφο]ν τὸν κατω|ρυγμένον (LL. 34/35), a reference to a hill riddled with mining trenches (219-221). Cf. the objections of M.B.Hatzopoulos, *BE* (1997) no. 395.

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739. Dion. Honorary decree, ca. 325-300 B.C. Marble stele found near the Roman Odeion; still unpublished. Mentioned by G.Bakalakis, *AD* 21 B (1966) 347; cf. *BE* (1969) no. 359 and (1978) no. 272. Hatzopoulos, *Macedonian Institutions* II 73/74 no. 57, publishes LL. 2-11 (cf. I 129; English translation).

[... προ]-
εδρίαν ἐν τοῖς [γυμνικ]-
οῖς ἀγῶσι καὶ ἐν τοῖς Δι-
ονυσίοις καὶ τὸ ψήφισ-
μα τοῦτο ἀναγράψαντας
εἰστήλην λιθίνην ἀνα-
θεῖναι πρὸ τοῦ ναοῦ, τὴ-
ν δὲ εἰκόνα στῆσαι ἐν τ-
ῶι τεμένει τοῦ Διὸς τοῦ
Ὀλυμπίου ...

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740. Dion. Letter of Philip V concerning a boundary settlement between Pherai and another Thessalian city, September 205 (rather than 206) B.C. *SEG* XXVII 279a. Hatzopoulos, *Macedonian Institutions* II 31/32 no. 11, reprints the few lines known so far of this still unpublished document, which he dates to September 205 B.C. (rather than 206 B.C., depending on the exact date of Philip's ascendance to the throne; cf. our lemma no. 715). H. argues that the document consists 1) of a dated royal covering letter addressed to somebody who will make sure that the litigants engrave the text of the royal settlement and 2) the royal settlement itself, probably in the form of a διάγραμμα (I 401; English translation). For a discussion see also A.Magnetto, *op.cit.* (cf. our lemma no. 2340) 360/361 no. 57. Cf. our lemma no. 701.

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741. Dion. Honorary inscription for king Perseus, ca. 179-168 B.C. *SEG* XXXIV 619. Hatzopoulos, *Macedonian Institutions* II 53 no. 35 (ph.), presents a new edition of the text: [Βα]σ̣ι̣[λέ]α̣ [Π]ε̣ρ̣σ̣[έα | β]α̣σιλέως Φιλίππ̣[ου | [------]Γ̣[------ | ------]

1. [Βα]σ̣ι̣[λ]ε̣ὺ[ς Π]ε̣[ρσεύς], D.Pandermalis || 3. read by H., who suggests that the dedicants may have been the Macedonians

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742. Dion. Mosaic inscription, Roman Imperial period. Mosaic with the representation of a bird and an inscribed benediction, at the entrance of a house. Mentioned by D.Pandermalis, *AEMΘ* 7 (1993) [1996] 197 (no date): Εὐτύχι Ζωσᾶ

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743. Drenovo (near Stoboi). Dedication to Zeus Hypsistos, ca. 200-250 A.D. S.Düll, *Die Götterkulte Nordmakedoniens in römischer Zeit* (Munich 1977) 356 no. 164. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 56 no. 1.

Δ[ι]ὶ Ὑψίστῳ | Π. Αἴλιος Πουβ|λανὸς κατ' εὐ|χὴν ἀνέθηκεν

1. Δί, D. || 2-3. Πουβ|λανός, D.; Που|λβανός, C.; [for Πουβλανός cf. Publianus; Pulb(i)anus is not attested, Chaniotis].

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744. Edessa. Dedication to Zeus Hypsistos, 51 A.D. Marble stele with moulding, with relief representation of an eagle within a garland of oak leaves. S.Pelekidis, *AD* 8 (1923) 268 no. 1; cf. M.Tačeva-Hitova, *art.cit.* (cf. our lemma no. 736) 71 no. 9. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 31/32 no. 3 (ph.).

Διὶ Ὑψίστῳ,
ὑπὲρ τῆς σωτηρίας
Μ. Οὐιβίου Ἀμβούα,
οἱ συνήθεις ἐπιμελη-
ταὶ Σ. Ποσιδωνίου
τοῦ Ταρούλου καὶ
Γ. Ποντίου Τορκουάτου
Π. Οὐέττιος Νάρκισσος
Λ. Λιβύρνιος Χρύσιππος
Γ. Φλαούιος Ἄλυπος
Σεκοῦνδος Ἀδύμου
Μελέτη Ἀπολλοδώρου
Ἀπολλωνίδης Θευδᾶ
Μ. Οὐίβιος Ἑρμέρως
Ἐπαφρᾶς Δαμοθάρους
Μ. Ἀντώνιος Μούστιος
Κρίσπος·
ἔτους θρ' Περιτίου, ἱερητεύ-
οντος Μ. Ἀττίου Λόγγου·
ΡΥΣ ἐποίει

1. Written on the ledge of the moulding. || 20. probably the abbreviated name of the sculptor, C.

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745. Exochi (Kozanis). Manumission record, February 223 A.D. Slab of local stone found in the sanctuary of Enodia at the site Deftero Rema (near the village Exochi Kozanis, cf. *SEG* XXXV 747/748 = *EAM* 116/117 A. B). Edd.pr. P.M.Nigdelis - G.A.Souris, *Tekmeria* 2 (1996) 69-80 (ph.), with detailed discussion of the conditions of manumission in Macedonia (dedication of a slave to the goddess, under certain obligations such as the παραμονή, the offering of services to the goddess, and the obligation of γηροβοσκεῖν), the dating formula (according to the Actian and the Macedonian provincial era), the formulaic expressions used in manumission records, and onomastics. Cf. M.B.Hatzopoulos, *BE* (1998) no. 239.

Ἔτους δνσ' σεβασ-
τοῦ (τοῦ) κὲ οτ' vac Δύ[υ]σ-
τρου δωδεκά-
τη, οὔσας τε-
λετῆς κὲ συ-
ναγωγῆς Αὐρη-
λεία Ἰουλεία ἡ
προχρηματείσα-
σα Ἀμύντου ἐχαρι-
[σ]άμην θεᾷ Ἐνοδί-

ᾳ ὀνόματει Ἑρμῆν
δοῦλον· βούλομε τὸν
τῆς ζοῆς χρόν(ον) προσ-
μεῖνέ μοι κὲ γηροβοσκῆσε
ὑπηρετοῦτα τῇ θεῷ τὲς
ἐθείμοις συναγωγές, ἶνε
δὲ αὐτὸν μετὰ τὴν ἐμὴ-
ν τελευτὴν ἀνεπίλη[[π]-
πτον

2. τοῦ (τοῦ) κὲ οτ´, H; κὲ (α)οτ´ or (ο)ϙτ´, edd.pr. || 4-5. the festival of Enodia was celebrated on the 12th of Dystros; manumissions very often took place during the festival, edd.pr.; the festival lasted several days (cf. *EAM* 116, dated to the 14th of Dystros), H. || 4. οὔσας (instead of οὔσης) is possibly a relic of the Macedonian dialect, H. || 8-9. ἡ προχρηματείσα|σα, a hitherto unattested formula in Macedonia introducing the father's name (cf. ὁ/ἡ πρίν, ὁ πρὶν χρηματίσας), edd.pr. || 15. ὑπηρετοῦ(ν)τα, edd.pr. || 18-19. the word ἀνεπίληπτος (protection against property claims of heirs) is attested for the first time in Macedonia, but is used in manumission records elsewhere (Pantikapaion, Kalymna), edd.pr.

746. Galatista (Chalkidike). Epitaph of Louteios Epaphrodeitos, 2nd/3rd cent. A.D. Marble stele with relief representation of a man, found at Prinochori (near Galatista). Mentioned by K.Sismanidis, *AD* 46 B2 (1991) [1996] 293 (ph.). M.B.Hatzopoulos, *BE* (1997) no. 400, observes that the amount of 75 denarii paid by the *augustales* for the funeral (LL. 2/3) is mentioned in another inscription found in the territory of Kassandreia (*SEG* XXIX 614); this shows that the territory of Kassandreia extended to the foot of Mt. Vavdos in Bottike.

.ΥΦ.Τ...ωρος Λουτείῳ Ἐπα|φροδείτῳ τῷ πατρί, ἔδωκαν | αὐγουστάλαι τὰ τῆς κηδείας *οε´

[1. Text read from the photograph; ligature of ΟΣ, Chaniotis] || 2-3. read by H. || 3. ligature of ΤΗΣ.

747. Gazoros. Decree concerning the lease of public lands, 158/159 A.D. *SEG* XXIV 614; XLIII 354*. F.Quass, *Tekmeria* 2 (1996) 88/89, discusses the evidence provided by this text for the efforts to cultivate unexploited land. Cf. our lemma no. 2278. Hatzopoulos, *Macedonian Institutions* I 58-63, argues that Gazoros was the center of a sympolity [cf. *SEG* XLV 763].

748. Herakleia Lynkestis (area of: Oleveni). Royal letter and dedication, 345 B.C. (or 207/206 B.C.). *SEG* XLV 764*. Hatzopoulos, *Macedonian Institutions* II 24/25 no. 5 (ph.), reprints the text. G.Le Rider, *op.cit.* (cf. our lemma no. 700) 80/81, points out that a recent numismatic find (a coin which follows Perdikkas' types, but is inscribed with Philip's name) confirms M.B.Hatzopoulos' view that Philip II ascended to the throne in the summer of 360 B.C., immediately after Perdikkas II's death. This makes H.'s date of this document (345 B.C.) more probable. For a response to P.Goukowsky's interpretation of this text [cf. *SEG* XLV 764] see M.B.Hatzopoulos, *BE* (1998) no. 242.

749. Herakleia Lynkestis. Honorary inscription for P.Caelidius Fronto, Roman Imperial Period. Dimitsas, *Ἡ Μακεδονία* no. 248; *SEG* XLV 765. Hatzopoulos, *Macedonian Institutions* I 87/88, discusses this text in connection with the organization of ἔθνη in Upper Macedonia. He suggests that this text mentions offices held and services offered by Fronto both in the city of Herakleia (ἀγορανομία, ἐπίδοσις and παράπρασις) and for the entire ἔθνος τῶν Λυγκηστῶν (embassy to Delphi and γυμνασιαρχία). In the region of Lynkos, Herakleia was the only city and the only community in possession of a βουλή; the other minor communities (Δεβ[..]αῖοι, [...]αῖοι, and Nikaia) were κῶμαι. The honors he received ὑπὸ τοῦ βουλευτηρίου διὰ δόγματος (LL. 4/5) may refer to a decree enacted on behalf of the city as well as of the whole ethnos.

750. Herakleia Lynkestis. Dedication to Zeus Hypsistos, 209/210 A.D. The lower part of a statue of Zeus Hypsistos, represented while he offers a libation; an eagle at the bottom. N.Vulič, *Archäologische Karte von Jugoslavien: Blatt Prilep-Bitolj* (Belgrade 1937) 16; S.Düll, *op.cit.* (cf. our lemma no. 743) 357/358 no. 167. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 55 no. 1: Μ. Αἴλιος ὁ καθυδρεύσα[ς] ἔτους ζντ´

καθυδρεύσα[ς], V., C.; καθιδρεύσα[ς], D.

751. Herakleia Lynkestis. Epitaph of Neikandros and his family, Roman Imperial period. M.G.Dimitsas, *BCH* 4 (1880) 101 no. 1; cf. E.Preuner, *MDAI(A)* 46 (1921) 11/12. Hatzopoulos, *Macedonian Institutions* I 92/93, comments on the ethnic Ἐορδαῖος, which does not refer to a city , but to the ethnos of the Ἐορδαῖοι: Νείκανδρος Ὠφελίωνος Ἐορδαῖος | Κραννέστης, ἐτῶν ν´, [ζ]ῶ(ν)τα ἑαυτόν, | θυγατέρα Νεικάνδραν, ἐτῶν ιθ´, γυ|ναῖκα Ἰουλίαν, ἐτῶν μ´, ὑὸν Βασσια[νόν]

752. Kalindoia. Onomastics and prosopography. *SEG* XLII 578-607. M.B.Hatzopoulos - L.Loukopoulou, *Recherches sur les marches orientales des Téménides (Anthemonte - Kalindoia). IIe Partie* (Meletemata 11; Athens 1996) compile a prosopography of this city (174-193) and a list of the names attested at Kalindoia (199-206) and analyse the rich onomastic material (283 names for 521 persons; only 278 women) attested in the inscriptions of Anthemous (cf. our lemma no. 725) and Kalindoia, which were published in the first part of this book. The names in these two cities (209-322) include many Greek names typical for Macedonia, such as Ἄδυμος (= Ἥδυμος), Ἄρπαλος (cf. the Ionian Ἀλπάλης), Ἀρχέλαος, Ἀστίων, Ἄτταλος, Βάτων, Γῦλις, Ἰκκότας (cf. Ἱππότας), Ἰόλλας, Κερτίμμας, Κίλας, Κλαρόνεικος, Κλεάνωρ, Κλεοπάτρα, Λυσανίας, Λυσίμαχος, Μεννίδας, Παράμονος, Παρμενίων, Πάσων, Περδίκκας, Περοίδας, Πτολέμμας, Φίλα, Φίλαγρος, and Φιλώτας. Although the vast majority of the persons attested in these inscriptions (in all historical periods) had Greek names one notices many non-Hellenic (indigenous and Thracian) names: Ἀμμα- (cf. Ἀμάδας, Ἀμμάδικος, Ἀμμαδίσκος, etc.), Ἀρριδαῖος, Βάζης, Βάστος, Βεῖθυς, Βένζης,

Βοδύλος, Βοῦρις, Δαβρέας, Δαγουζις, Δαληζένθης, Δάλης, Δάτειτος, Δίζας, Δινείλας, Δολης/Δουλης, Δύτυλος, Ζειπύρων, Καρδοῦς (?), Καρσούπης, Κετρηζις, Κοσείδης, Κότυς, Μάντα, Μέστεις, Μεστούπορις, Μουκάσης, Πατουμάσης, Ῥοῖμος, Ῥυμητάλκης, Σεδάλας (cf. Σαδάλας), Σειτάλκης, Σέλης, Σίπρας (cf. Σίβρας), Σμέρτις, Ταρουλας, Τάρσας, Τυρήπης, and Τράλ(ε)ις. Several indigenous names are attested for the first time: Ἀσκοσείδης, Βορτᾶς (= ϝορτᾶς?; Anthemous; cf. the possibly indigenous names Ὀρδᾶς and Ὀρδάνης), Δρούα, Δυβηζις, Ζειδέβης, Ζίγρας, Κέτρις, Κηζεβις, Κοσιδέλθης, Κουσουμάσης, Μιήζεις, and Τοΐτας. Rare Greek names (and names attested for the first time) are Ἀρτιλώ (Anthemous), Δασείλας, Εὔφαιος, Κανούν (cf. Κανών), Κολκοτᾶς, Μύας, and Σόφη. Some names, such as Εὐρύτιος, Μενέλαος, Μενεσθεύς, Πάρις, Τήλεφος, and Τρωΐλος, seem to have been inspired by heroic traditions. Two surnames probably designate occupations: Σκεπαρνᾶς derives from σκέπαρνος (carpenter's axe); if Καπενᾶς (*SEG* XLII 582 L. 38) is not a metronymic (genitive of Καπένα), it may be related to καπάνη, the Thessalian word for chariot; but if the correct reading is Κατενᾶς (H.W.Pleket: *SEG* XLII 582), it designates the fabricant of *catenae* (372). Several persons without the Roman citizenship used Hellenized Latin names: Γάλβας, Ἐρέννιος, Κόϊντος, Μάξιμος, Ῥοδιανός, Σουλπᾶς, Τερτία, and Φαυστίων. The prosopographical analysis permits the reconsruction of the stemmata of three families (218/219, 223/224, and 291), including an important family at Kalindoia, whose most prominent member was the gymnasiarchos T. Φλαούιος Ἀπολλώνιος (*SEG* XLII 581/582). H.-L. analyse in detail (323-360) the onomastical practices (use of 'Panhellenic', typically Macedonian, indigenous, and Latin names); we single out the discussion of surnames (339/340), metronymics (340/341), and the application of the tria nomina Latina (347-360). The volume contains detailed indices.

L.D.Loukopoulou in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 143-147, discusses the onomastic evidence from Kalindoia pertaining to the presence of Roman *negotiatores* in Chalkidike. She suggests that the decline of Kalindoia after the end of the 1st cent. A.D. is related to the emergence of Apollonia as a city with the status of a colony or a municipium.

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753. Kalindoia. Ephebic catalogues, between 68/69 and ca. 96/98 A.D. *SEG* XLII 580-583. M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 363-370, exploit the information provided by the ephebic catalogues of Kalindoia for a study of the organization and the officials of the gymnasion (γυμνασίαρχος, ἐφήβαρχος, ἐπιμεληταί, and πρωτοστάτης). Parallels from Odessos (*IGBulg* I[2] 47, 47 bis and 48) and Styberra (see our lemma no. 808) suggest that the ἐφήβαρχος was one of the ephebes (364-366). The ephebarchos registered the ephebes (cf. ἀποτάσσω, ἀναγράφω, ἀνατάσσω, ἀπογράφω). In the Roman Imperial period, a much larger group of persons had access to the gymnasion than in Antigonid Macedonia, including free non-citizens, artisans, Romans, illegitimate children, and possibly freedmen (369). The young men do not seem to have been divided into age classes, and this limits the value of these lists for demographical studies.

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754. Kalindoia, Honorary decree for Apollonios, 1 B.C. *SEG* XXXV 744; XLV 767*. P.Karanastasi, *AEph* 134 (1995) [1997] 214-226, studies the iconography of a marble statue found at Kalamoto (ancient Kalindoia) and supports the suggestion tentatively made by M.Hatzopoulos - L.Loukopoulou, *Recherches sur les marchés orientales des Téménides* I (Athens 1992) 80, that it should be identified with the ἄγαλμα of Augustus dedicated by Apollonios (LL. 34-39); she also suggests that the word θεός (L. 38) designates Augustus (215 note 46). The thunder represented on the right shoulder-strap associates Augustus with Zeus, together with whom he was worshipped at Kalindoia (cf. LL. 16/17, 22, and 27/28).

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755. Kalindoia. Epitaph of Artemidoros and his family, 257 A.D. *SEG* XXXV 742; XLII 603*. K.Tsantsanoglou apud M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 371/372, corrects the date in A LL. 2/3 to ΗΠΣ (ΚΠΣ, previous editors) and the reading in B LL. 3/4: κὲ τῇ | Θρέσσα̣ κὲ Διογενιᾶνι (κὲ τῇ | ΘΡΕΣΣΑΗΕ κὲ Διογενιᾶνι, previous editors); Θρέσσα = Θρέισσα is the Ionic form of Θρᾷσσα. Since there is no mention of a daughter in the inscription, the three women represented in relief were Artemidoros' wives. The name of the first wife was written in the rasura of B L. 3.

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756. Kalindoia. Epitaph of a family, 285 A.D. *SEG* XXXV 741; XLII 604. K.Tsantsanoglou apud M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 372, points out that part of the date had been omitted in H.-L.'s edition [cf. already *SEG* XLII 604] and suggests reading Πολυκα̣ρπιᾶνι τῇ νυῷ αὐτῆς (L. 3; instead of Πολυκαρπίαν τὴν σωαυτῆς). The word νυός (daughter-in-law) is epigraphically unattested.

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757. Kastoria (Orestis). Honorary inscription for P.Aelius Polyeuktos, 2nd cent. A.D. *EAM* 189; *SEG* XXVII 286. Hatzopoulos, *Macedonian Institutions* I 83/84 and 92, argues that the σύνεδροι who dedicated Polyeuktos' statue were the members of the synhedrion of the provincial Koinon and not of the ethnos of the Orestai.

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758. Koilas. Letter of Philip V to Archippos and hypomnema of the Euiestai, 181 or 180 B.C. *EAM* 87; *ISE* II 110; *SEG* XIII 403. Hatzopoulos, *Macedonian Institutions* II 41/42 no. 17 (ph.), presents a critical edition (cf. I 95-101 and 410-421; English translation; commentary). H. suggests that the site where the stele was erected was not Γρῆια (L. 5), but the place where the petitioners lived; their designation as Εὐιέσται (L. 14) is either an ethnic deriving from the place name Εὐία or the name of an association dedicated to the cult of Dionysos (cf. the form Εὐιάδες: *SEG* XXXI 633). The petitioners were citizens, non-professional soldiers recruited and serving locally. Korragos was probably a leaseholder of royal land (LL. 4/5) [contra F.Papazoglou, *Laoi et paroikoi. Recherches sur la structure de la société hellénistique* (Belgrade 1997) 239 note 466: 'un fermier sur le domaine royale'; but see M.B.Hatzopoulos, *BE* (1998) no. 238].

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759. Kozani. Honorary inscription for Ammaleinos?, mid-2nd cent. A.D. *EAM* 34. Hatzopoulos, *Macedonian Institutions* I 89/90, suggests restoring LL. 3/4 as follows: ['Α]μμαλει[νὸν 'Απολ|λ]οδώρου ([τῶ]μ Μαλεια[τῶν Γάϊον], F.Papazoglou; M. Μάλει[ον 'Απολ|λ]οδώρου, *EAM*). It is not clear if the βουλή and the δῆμος mentioned in this text are those of an unknown city at Kozani or of the ἔθνος of the Elemiotai.

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760. Kyrros (Bottiaia). Dedication to Zeus Hypsistos, late 2nd/early 3rd cent. A.D. Fragment of a Doric capital (probably base of a dedication). Ed.pr. P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 40/41 (ph.): [Δ]ιὶ 'Υψίστῳ | [Δ]όλιχος

[The name Δόλιχος is attested (contra ed.pr.); see *LGPN* II and IIIa, s.v.; cf. *SEG* XXXVIII 49a. Chaniotis].

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761. Lebet (near Polichni). Inscribed amphora, early 5th cent. B.C. K.Tzanavari - A. Lioutas, *ΑΕΜΘ* 7 (1993) [1996] 270 and 276 (ph.), report the discovery of a wine amphora in a house excavated in the mount of Lebet (near the village Polichni, in the northwest part of the plain of Thessalonike). The letter Δ, inscribed on its neck, indicates the capacity of the vase, probably δ(έκα) choai.

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762. Lete. Two inscribed stelai, ca. 350 B.C. *SEG* XLIV 537. E.Manakidou in *'Επιγραφὲς τῆς Μακεδονίας* 85-98, associates the two inscriptions with funerary contests because of the use of the expression ἐπὶ + a name in the dative, which is commonly attested in the phrase ἆθλα ἐπὶ + a name in the dative. She suggests that the stelae stood near the tombs of the dead persons they commemorated, marking the starting line for the horse-races and foot-races. Such commemorations of funeral games and the bestowal of heroic honors are reminiscent of epic poetry [contra M.B.Hatzopoulos, who interprets these inscriptions as evidence for initiatory rituals: *SEG* XLIV 537]. For further discussion see *SEG* XLIII 395; cf. H.W.Pleket, *Gnomon* 71 (1999) 236 and M.B.Hatzopoulos, *BE* (1997) nos. 377 and 389.

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763. Lete. List of the hetairoi of Lysandros and Lyson, before 168 B.C. *SEG* XXIX 608; XLIV 534*. Republished by Hatzopulos, *Macedonian Institutions* II 93/94 no. 79 (ph.); cf. id., *BE* (1998) no. 254. H. rejects the restoration ['Αγαθ]ῆ τύχ[η] in L. 1 (E.Kapetanopoulos: *SEG* XLIV 534; Ι[.]Ι[...]Υ[...Λ[---], H.), but suggests the same restorations as K. for L. 7 ('Αρ̣ραβαῖος) and L. 18 (['Α]δαῖος).

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764. Lete. Dedication to the Egyptian deities, ca. 200-170 B.C. Fragment found built into the wall of a church at Laina; now lost. P.N.Papageorgiou, *Athena* 18 (1906) 35-38. Hatzopoulos, *Macedonian Institutions* II 94/95 no. 80 (ph.), presents a new critical edition; H. suggests that this may be the dedication of a δέκανος and his 15 men (I 457/458).

['Ηρακ]λείδη[ς]
[Μ]ενάνδρο[υ]
[—]ΔΥΔΕΚΑΝΕ[..]
[....]ικος Φιλώτα
[...]ς Σωσιφίλο[υ]
['Α]ντιφῶν 'Αμύντ[α]
[Μ]ύρων 'Ηρακλείδ[ου]
[Σ]ώστρατος Μενάνδρ[ου]
["Α]ρατος Μενάνδρου
Φιλώτας Λυσιμάχ[ου]
Σίμαλος Δημαιν[έτου]
Νικόμαχος Νικάνορ[ος]
Φίλιππος 'Αντιμένου[ς]
Φιλουμενὸς Διαίτ[ου]
Σωμένης Λυσιμά[χου]
Καραΐκης Φιλίππο[υ]
Διοσσκουρίδης 'Αριστοκλ[έους]
Σιμίας 'Ιππότου
Σαράπιδι, 'Ίσιδ[ι]

2. [Μ]ένανδ[ρος], ed.pr. || 3. perhaps a form of δεκανία or δέκανος. H. || 6. [Νή]φων, ed.pr. || 19. [Σ]αραπίδης 'Ιλ[...], ed.pr.

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765. Leukadia (Mieza). Deed of sale, 3rd cent. A.D. *SEG* XXIV 524. Hatzopoulos, *Macedonian Institutions* II 105-108 no. 92 (ph.), presents a critical edition with a few minor restorations. M.S.Youni, *art.cit.* (cf. our lemma no. 697) 29/30, reprints the text (cf. *SEG* XXIV 524) and discusses its structure, which differs from the structure of analogous documents found in Chalkidike; Y. compares it with *IG* XII 5 872 (Tenos).

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766. Leukopetra. Manumission record, Roman Imperial period. *SEG* XXV 708. Hatzopoulos, *Macedonian Institutions* I 94, observes that the ethnic 'Εορδαία (L. 2) derives from the homonymous region of the 'Εορδαῖοι and not from a city Eordaia, which never existed. Cf. our lemma no. 751.

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767. Leukopetra. Manumission records, 2nd cent. A.D. Hatzopoulos, *Macedonian Institutions* II 92/93, quotes passages of two unpublished manumission records in his discussion of the organization of Upper Macedonia in cities and ethne. A manumission record (92; cf. P.Petsas, *Praktika 8th Congres* 1, 304) refers to a manumitted slave: γένει Μακεδονικόν, ὃν ἠγόρασα ἐν Πελεγονικῇ. The expression ἐν Πελεγονικῇ shows that Pelagonia was a district and not a city. Another manumission record (93) refers to one of the κῶμαι of the Eordaioi: [---]ΒΑΡΕΑ κώμη 'Εορδαίων.

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768. Mavropigi (Eordaia). Honorary inscription for Kleonike and Ammia, 2nd/1st cent. B.C. *EAM* 120. M.B.Hatzopoulos, *BE* (1997) no. 364, restores: Κλεονίκηι καὶ 'Αμμίαι ἡ πόλις (ΠΟΛΤΣ[ca. 4], *EAM*).

769. Mende (area of: Poseidi). Inscribed vases, late 8th-5th cent. B.C. *SEG* XLIII 429. Two of the inscribed vases found in the sanctuary of Poseidon at Poseidi (cf. *SEG* XLV 776) are now mentioned by I.Vokotopoulou, *AD* 46 B2 (1991) [1996] 288: a base of an Attic skyphos with the Ionic alphabet plus the letter *sampi* (ph.; early 5th cent. B.C.) and a kylix dedicated by Ζηνόθεμις (ph.; ca. 525-500 B.C.). Ead., *ΑΕΜΘ* 7 (1993) [1996] 401-406, reports the discovery of more inscribed pottery: **A:** Handle of a late Geometric amphora inscribed after firing bears the earliest inscription hitherto found on Chalkidike (401/402; ph.; late 8th cent. B.C.): ἐμοὶ or ἐμός **B:** Base of a skyphos (404; ca. 450-400 B.C.): ἱερή (sc. κύλιξ) **C:** Base of a skyphos (406; 5th cent. B.C.): Φρυγίλō **D:** Foot of a kylix, inscribed in the Chalkidic alphabet (406; ph.; late 6th cent. B.C.): Ἐπιχάρēς ἀνέθ[ēκε]

770-773. Olynthos. Loans with surety, before 348 B.C. M.S.Youni, *Tekmeria* 2 (1996) 135-151, reprints the text of four inscriptions recording loan contracts with surety and discusses several aspects of the Greek law of mortgage. These texts and several parallels from other regions confirm E.M.Harris' view (see *SEG* XXXVIII 167) that the terms πρᾶσις ἐπὶ λύσει, ἐνέχυρον and ὑποθήκη do not designate different types of real security. Y. suggests that the mortgagee did not acquire the right of propery of the mortgaged item as long as the debtor had the right to repurchase it within a deadline, but he did have the right to sell it. Y. briefly takes up the following inscriptions as parallel evidence: *Agora* XIX P 5 LL. 15-25 and 30-34 = *SEG* XII 100 (145/146); *IG* II^2 2701 (146 note 34); *IG* II^2 43 (147/148); *IG* XII 5 872 LL. 120/121 (144); *IG* XII 7 55 = our lemma no. 1180. Cf. ead., *art.cit.* (our lemma no. 697) 26/27. Cf. our lemmata nos. 712 and 806.

770: 140-142. **Loan with surety, 355/354** B.C.? D.M.Robinson, *TAPA* 69 (1938) 51/52 no. 5; *SEG* XXXVII 568; XXXVIII 670-673 (date). Y. observes that the expression ἐς ἔτεα | πέντε καὶ μῆνας τέσ|[σε]ρας (LL. 10-12) can either designate a deadline or the duration of the contract. The transaction expressed with the verb καθίεμαι (LL. 5-7: καθίεται παρ[ὰ] | Ζωπύρō τō Ἱππάρχō | τὴν οἰκίην) is probably not a loan (πρᾶσις ἐπὶ λύσει, as suggested by M.B.Hatzopoulos), but a transaction of another type (usufruct, lease, or a form of surety).

771: 135/137 no. 1. **Loan with surety, 352/351** B.C. *SEG* XXXVIII 637. Y. argues that the phrase τὰ π[ά]ντ[α οὖ]τ[ο]ι ἔχο[υ]|σι (LL. 7/8) introduces the three persons with whom the contract was deposited (contra M.B.Hatzopoulos: the whole property served as surety).

772: 139/140 no. 3. **Loan with surety, 350/349** B.C. D.M.Robinson, *TAPA* 62 (1931) 42/43 no. 2; *SEG* XXXVII 568; XXXVIII 670-673 (date). Y. interprets this contract as a πρᾶσις ἐπὶ λύσει (cf. L. 8/9: ἐπὶ ἀπόλυσιν: already suggested by D.Hennig and M.B.Hatzopoulos: *SEG* XXXVII 568). Cf. ead., *art.cit.* (cf. our lemma no. 697) 33-35.

773: 137-139 no. 2. **Loan with surety, before 348** B.C. *SEG* XXXVIII 640. Y. discusses the meaning of the terms used to describe the parts of the property excluded from the mortgage (L. 6: ἐπτάκλινον; LL. 9/10: πιθεών); these rooms could be excluded because the entrance to them was probably different from the entrance to the rest of the house. The two brothers who received the loan must have been responsible for the entire amount.

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774. Pella. Dedication of king Philip V to Zeus Meilichios, ca. 221-179 B.C. Slab of white marble in the Museum of Pella. Mentioned by C.Makaronas, *Scientific American* December 1966, 104 (ph.); P.Petsas, *Balkan Studies* 4 (1963) 161 note 15; cf. *BE* (1964) no. 247; D.Papakonstantinou-Diamantourou, *Πέλλα* I. *Ἱστορικὴ ἐπισκόπησις καὶ μαρτυρίαι* (Athens 1971) 44. Ed.pr. Hatzopoulos, *Macedonian Institutions* II 48/49 no. 28 (ph.).

Βασιλεὺς Φ[ίλιππος] | βασιλέως Δ̣[ημητρίου] | Διὶ Μιλι̣[χίωι]

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775. Pella. Dedication to Darron, ca. 200-150 B.C. *SEG* XLIV 546. Now presented also by M.Akamati, *AD* 46 B2 (1991) [1996] 296.

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776. Pella. Defixio, ca. 400-350 B.C. *SEG* XLIII 434. E.Voutiras, *REG* 109 (1996) 678-682, makes some additional remarks on a defixio from Pella, which has been discussed by L.Dubois on the basis of V.'s preliminary publication. The defixio was found in a grave at Pella, which can be dated to ca. 380-350. V. rejects D's interpretation of the sequence of letters ΔΑΓΙΝΑΓΑΡΙΜΕ (δα(π)ινὰ γὰρ ἰμέ = ταπεινὴ γὰρ εἰμί), and prefers to leave this question open. The words τὸ τέλος καὶ τὸν γάμον καταγράφω indicate that the subject of the curse was not simply a frivolous affair, but the prospective marriage of the cursed persons, Διονυσοφῶν and Θεοτίμα. Id., *Διονυσοφῶντος γάμοι. Marital Life and Magic in Fourth Century Pella* (Amsterdam 1998), presents the final critical edition (8-16; ph.; English translation) and comprehensive commentary of the text, which deals with its archaeological context and date (1-7), the personal names Διονυσοφῶν, Θετίμα, Μάκρων and Φίλα (17-19), the dialect (20-34), the spell and the prayer (35-67), the social context (68-89; especially marriage, prostitution, and polygamy), and the magical practices (90-111); V. also discusses the notion of τέλος and γάμος (112-122): the first word refers to the marriage rites, whereas the second denotes the physical union of man and woman.

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777. Pella. Inscribed gold laurel leaves, ca. 300 B.C. *SEG* XLII 619 A/B; cf. *SEG* XLV 782. See now M.Lilibaki-Akamati, *AD* 44-46 Mel. (1989-91) [1996] 80 no. 22 (ph.) and 84 no. 12 (ph.).

778. Pella. Inscribed plate of Dorima?, late 4th cent. B.C. Fragment of a clay plate, found in a grave in the east cemetery of Pella; a name or word was engraved after firing. Ed.pr. M.Lilimbaki-Akamati, *AD* 44-46 Mel. (1989-91) [1996] 84 no. 7 (ph.): Δώριμα

Cf. the name Δώρημα, ed.pr. [one would expect a personal name to be in the genitive; possibly δώρημα ('present', cf. *LSJ*, s.v.), Chaniotis].

779-782. Pella. Amphora stamps, ca. 330 B.C. Stamped amphora handles found in the east cemetery of Pella. Ed.pr. M.Lilimbaki-Akamati, *AD* 44-46 Mel. (1989-1991) [1996] 139-142.

779: 139 no. 29 (ph.). **Thasian amphora stamp, ca. 330 B.C.:** Θασίων tripod Ναύσων

780: 139 no. 30 (ph.). **Thasian amphora stamp, late 4th cent. B.C.:** ΙΑ or ꟼ

781: 139 no. 31 (ph.). **Amphora stamp, undated:** Φ

782: 142 no. 56 (ph.). **Thasian amphora stamp, late 4th cent. B.C.:** ΛΟΠ

783. Pella. Inscribed pottery, ca. 200-150 B.C. Fragment of a large clay relief amphora with representation of the killing of the suitor Demoptolemos by Odysseus; an inscription above the figures quotes a verse of the Odyssey (22.266); found in a pottery workshop to the north of the Agora. Ed.pr. I.M.Akamatis, *Tekmeria* 2 (1996) 1-6 (ph.; dr.): Δημοπτό[λεμον] μὲν Ὀδυσσε[ύς]

784. Pella. Inscribed pottery, 2nd cent. B.C. Two inscribed bases of unguentaria found in the Thesmophorion at Pella. Ed.pr. M.Lilimbaki-Akamati, *Τὸ Θεσμοφόριο τῆς Πέλλας* (Athens 1996) 83 nos. 278 and 280 (ph.): A: /↑ B: ΚΠΙΙΙ

785. Pella (territory of: Agrosykia). Inscribed lamp dedicated to (Zeus?) Hypsistos, 2nd cent. A.D. Lamp with representation of an eagle seated on a bucranium; on the base an engraved inscription. Ed.pr. P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 43 no. 3 (ph.): Ὑψ|ίστου

786. Phagres. Game?, early 5th cent. B.C. M.Nikolaidou-Patera, *ΑΕΜΘ* 7 (1993) [1996] 501, reports the discovery of a group of inscribed fragments of tiles, which were probably parts of a game. Vertical and horizontal lines divide their interior side into squares. A letter is inscribed in each square (Α, Β, Γ, Δ, Ε, Ι, Λ); one or two lines are scratched under each letter. Three fragments belong to the same tile (of the Lakonian type).

787. Philippi. Letter sent by envoys of the city reporting a decision of Alexander the Great concerning the territory of Philippi, ca. 330 B.C.? *SEG* XXXIV 664; XLV 790*. Hatzopoulos, *Macedonian Institutions* II 25-28 no. 6 (ph.), presents a new critical edition of the text, based on C.Edson's unpublished notes. Id., *ZPE* 116 (1997) 41-52, argues that the decision of Alexander was taken after the destruction of Persepolis in 330 B.C., when the king still intended to send Leonnatos and Philotas back to Macedonia; the assassination of Dareios and the revolt of Bessos made Alexander change his plans and continue his campaign; H. discusses the royal revenues and the delimitation of the territory of Philippi. See also N.G.L.Hammond, *AncW* 28 (1997) 41-45; M.B.Hatzopoulos, *BE* (1998) no. 280.

A: ['Ως ἐπέστειλαν οἱ πρεσβευταὶ ἐκ Πε]ρσίδ[ος]
[οἱ ὑπὲρ Φιλίππων καὶ τ]ῆς [γῆς π]ρεσβεύσαν-
[τες ὡς βασιλέα Ἀλέ]ξα[νδ]ρον καὶ Ἀλέξανδρος
[περὶ αὐτῶν ἔκρινε]ν· τὴν ἀργὸν ἐργάζεσθαι Φιλίπ-
[πους ἣ αὐτοῦ ἐστ]ιν χώρα, καὶ προστελοῦσ[ι φό]-
[ρον εἶναι αὐτοῖς τ]ὴν ἀργόν· ὁρίσαι δὲ τὴν [ἀρ]-
[γὸν χώραν αὐτοῖ]ς Φιλώταν καὶ Λεονν[ᾶτον· ὅσοι]
[δὲ Θραικῶν ἐπεισβε]βήκασιν τῆς χώ[ρας τῆς ἀρ]-
[χαίας ἣν τοῖς Φιλίπ]ποις ἔδωκεν Φί[λιππος, Φιλώ]-
[ταν καὶ Λεοννᾶτον] ἐπισκέψα[σθαι εἰ πρότε]-
[ρον ἐπεισβεβήκ]ασιν τοῦ [διαγράμματος τοῦ Φιλίπ]-
[που ἢ ὕστερον ἐ]πεισβεβήκ[ασιν· εἰ δὲ ὕστερον ἐκ]-
[χωρεῖν αὐτούς·] ἐξελεῖν δ[ὲ Φιλώταν καὶ Λεοννᾶ]-
[τον ἐκ τῆς ἀργοῦ] πλέθρα δισχ[ίλια --- ca. 12-15 ---]
[-- ca. 8 -- τῆς] Δάτου χώρα[ς --- ca. 16-19 ---]
vacat

B: [--- ca. 15 --- πρ]οσλαβε[ῖν] ἀπὸ [ταύτης]
μ[ετρήσαντας δύο στ]αδίους τὴν μὲν ἄ[λλην]
ν[έμεσθαι Φιλίππου]ς, ὅσα δὲ τοῖς Θραιξὶν [πα]-
[ρὰ τοῦ Φιλίππου δέδο]ται καρπίζεσθαι τοὺς Θρ[ᾶι]-
[κας καθάπερ καὶ Ἀλέξαν]δρος περί αὐτῶν δια-
[τέθηκεν· Φιλίππου]ς δὲ ἔχειν τὴν χώραν τὴν
[--- ca. 14 --- ὡ]ς οἱ λόφοι ἑκατέρωθεν ἔχου-
[σιν -- ca. 7 -- ὅσ]η [δ' ἔστι πε]ρὶ Σειραϊκὴν γῆν καὶ
Δαίνηρον νέμεσ[θαι Φι]λίππους καθάπερ ἔδω-
κε Φίλιππος, τὴν δὲ [ὕλ]ην τὴν ἐν Δυ[σώρ]ωι μη-
θένα πωλεῖν τέω[ς] ἡ πρεσβεία ἡ πα[ρὰ τοῦ Ἀλε]-

12 ξάνδρου ἐπανέλθηι, τὰ δὲ ἕλη εἶ[ναι τῶν]
Φιλίππων ἕως γεφύρας vacat

We present H.'s text indicating the most important differences from the previous editions of C.Vatin and L.Missitzis. || A 1. [τάδε περὶ τῆς χώρας ἐπέστειλαν] followed by the names of three envoys. V. || 2-3. [ὡς ἐπ]ρέσβευσαν | [πρὸς βασιλέα Ἀλέξανδρον]. V.: [--- καὶ Φιλιππ]ήσ[ιοι π]ρεσβεύσαν|[τες πρὸς βασιλέα Ἀλέ]ξαν[δ]ρον. M. || 4. [ἐνέλευσεν]. V.; [τάδε διατέταχε]ν. M. || 5-6. [μισ|θὸν... μερίσαι τ]ὴν ἀργόν. V. || 6-7. [χώραν | τοῖς Φιλίπποι]ς. V.; [χώραν | Φιλίππου ζῶντος]. E.Badian. || 7-12. restored by V., but [διατάγματος] in L. 11: [διαγράμματος]. H. || 12-15. restored by H. || B 1. ἀπὸ [ταύτης]. H. || 2. [δύο]. H. || 2-3. restored by V. || 3-4. [ὑπὸ | Φιλίππου]. M. || 5. [καθάπερ Ἀλέξαν]δρος περὶ αὐτῶν δια|| τέταχεν Φιλίππου]ς. V., M. || 7. [ὡ]ς. V: [ἣ]ς. M. || 8. [ὅσ]η [δ' ἔστι]. H.: the rest restored by M. || 10. M., H.; γῆν τὴν ἐν Δυ[....]ι. V.; ἐν Δι[ονύσ]ωι. Hamm.: rejected by Hatz. (1998) || 12. ε[ἶναι τῶν]. V.; ε[ἶναι πάντα]. M.

788. Philippi. Epitaph of Fl.Gorgonios and Glykeris, late 4th cent. A.D. *SEG* XLV 795. Cf. D.Feissel, *BE* (1998) no. 631, points out that the identification of Ἀνδρόνικος (the father of Γλυκερίς) with the homonymous governor of Bithynia (365/366 A.D.) is improbable.

789. Philippi. Epitaph of Andreas, 4th/5th cent. A.D. *SEG* XXXIV 669; XXXVI 629; XLV 796. D.Feissel, *BE* (1998) no. 631, points out that this text [presented in *SEG* XLV 796 as an ineditum] was known from preliminary reports.

790-799. Poteideia (Kassandreia). Epitaphs, 5th-3rd cent. B.C. Ten funerary stelae found in and around Nea Potidaia. Ed.pr. K.Sismanidis, *AAA* 23-28 (1990-95) [1998] 263-276 nos. 1-10 (ph.), who attributes these epitaphs to members of the Athenian cleruchy (late 5th-late 4th cent. B.C.), except for nos. 5 and 10, which are of later date; for the date cf. M.B.Hatzopoulos, *BE* (1998) no. 267.

790: 264 no. 1. **Epitaph of Hippokrates of Marathon, late 5th cent.** B.C. Stele of limestone: Ἱπποκράτης | Μαραθώνιος

791: 265/266 no. 2. **Epitaph of Philoteia from Epeiros, late 5th cent.** B.C. Pedimental stele of limestone: Φιλώτεια | Ἠπειρῶτις

1. The female form of Φιλώτας. H. || 2. one of the earliest attestations of this ethnic, if the date is correct. H.

792: 266/267 no. 3. **Epitaph of Telys, late 5th cent.** B.C. Fragment of a pedimental stele of limestone: Τῆλυς Ἐπι[---]

793: 267/268 no. 4. **Epitaph of Menon, late 5th cent.** B.C. **(or later).** Stele of limestone: Μέ|νων | Τι[---]

794: 269 no. 6. **Epitaph of Herak(l)eides, late 5th cent.** B.C. The upper part of a marble pedimental stele: Ἡρακείδης | Θεαγένους

795: 272 no. 9. **Epitaph, late 5th cent.** B.C. Fragment of a marble stele: [---]ΑΜΟΝ [---] | [---]ΟΝΥΣ[---]

2. A dedication to Διόνυσος cannot be excluded. ed.pr.: [probably. [Δι]ονυσ[ίου] or [Δι]ονυσ[οδώρου]. Chaniotis].

796: 268/269 no. 5 = *SEG* XXXIX 628. **Epitaph of Nikomachos, 4th/3rd cent.** B.C. Marble pedimental stele: Νικόμαχος | Τεισαμενοῦ | Μηκιστεύς

For the date see *SEG* XXXIX 628 (4th/3rd cent. B.C.): later than the first Athenian cleruchy. H. || 3. probably a local demotic name, rather than an ethnic related to Makistos in Triphyllia. H.

797: 270/271 no. 8. **Epitaph of Dionysodoros, ca. 350** B.C. Marble pedimental stele, broken at the bottom: Διονυσόδωρος | Βουταπεδιεύς

2. A name deriving from a local place name and not related to the Attic deme of the Βουτάδαι (contra ed.pr.). H.

798: 269/270 no. 7. **Epitaph of Theoxenos of Nisyros, ca. 300-250** B.C. The upper part of a marble stele with moulding: Θεόξενος | [Λ]υσάνδρου | [Ν]ισύριος

[Both names are attested for the first time for Nisyros. Chaniotis].

799: 273/274 no. 10. **Epitaph, ca. 300-250** B.C. Marble block of a funerary monument: [---]ς Ἀγνοθέου | [---] Ἡρακλείδου | [---] δὲ γυναῖκα

800. Pydna. Dedication to Zeus Hypsistos with the names of the members of a cult association, 250 A.D. Marble stele found at the village Alonia. J.M.R.Cormack in *Mélanges helléniques offerts à Georges Daux* (Paris 1974) 51-55; M.Tačeva-Hitova, *art.cit.* (cf. our lemma no. 736) 73 no. 14. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 44/45 no. 1.

A: Ἀγαθῇ Τύχῃ·
ἔτους βπς´ Σεβ(αστοῦ)
τοῦ καὶ ηqτ´ Δαισί-
4 ου ιη´, ἐν Πύδνῃ·
οἱ συνελθόντες
θρησκευταὶ ἐπὶ θεοῦ
Διὸς Ὑψίστου ἔθεν-
8 το τήνδε τὴν στήλην,

λογιστεύοντος Οὐρ-
βανιανοῦ Βιλίστου,
ἄρχοντος Αὐρ. Νιγερ[ί]-
ωνος ὑπὸ ἀρχισυνά-
γωγον Αὐρ. Κηπίωνα τὸν
πρὶν Πιερίωνος καὶ προστάτου
Αὐρ. Σεβήρου καὶ γραμματέως
Αὐρηλίου Θεοφίλου τοῦ πρὶν
Πιερίωνος καὶ οἱ λοιποὶ θρησκευ-
ταὶ οἱ ὑπογεγραμμένοι· εὐτυχῶ[ς]·
Αὐρήλιος Ἐρωτιανός
Αὐρήλιος Βόηθος
Τ. Ὀκτάβιος Ζώσιμος
Ἀτάνιος Τατιανός
Αὐρήλιος Τρόφιμος
Κλαύ. Φιλουμενός
Αὐρηλία Σαβεῖνα
Αὐρήλιος Ἀρτεμείδωρος
Αὐρηλία Παρθενόπη
Αὐρήλιος Ἐλπίνεικος
Τ. Φλάβιος Ἰουλιανός
Τ. Αἴλιος Ἰουλιανό(ς)
Κορνήλιος Ὠφελίων
Φιλοκύρις οἰκονόμος
Ἐλευσείνις οἰκέτης
Κλαύδιος Ἀμβρόσις
Αὐρήλιος Ἐπάγαθος
Αὐρήλιος Ἀλέξανδρος
Αὐρήλιος Κόπρυλλος
Κορνιφ. Καλλίμορφος
Ἀντώνιο(ς) Παράμονος
Αὐρήλιος Πολύξενος
Αὐρηλία Ἀθηνώ
Αὐρήλιο(ς) Ἡρακλείδης
Αἴλιος Φίλων
Αὐρήλιος Μάξιμος
Αὐρήλιος Θεόδουλος
Αἴλιος Καλοφρόνιος
Αὐρήλιος Λεοντίσκ[ος]

B: Δει' | ἐπι|με|λη5||τοῦ Θεο|φί|λου | κὲ | Αὐ10||ρη|λί|ου | Κη|πί15||ων|ος | το|ῦ πρ|ὶν Πι20||ερ|ίω|νο|ς

A 2-3. Σεβ. | τοῦ καί, Cor.; Σεβ[ασ]|τοῦ καί, Chr. || B. written on the right hand narrow side.

801-802. Pydna. Inscribed bronze hydriae, 5th cent. B.C. Two bronze hydriae found in the south cemetery, inscribed on their rims. Ed.pr. E.Kefalidou, *op.cit.* (cf. our lemma no. 2264 in fine) 117 nos. 22 II and 24; cf. M.Besios in M.Besios - M.Pappas, *Πύδνα* (Thessalonike 1995) figs. 63 and 65 (ph.). The vases had been given as prizes at the Athenian festival Anakeia (no. 801) and at the regatta of the Poseidonia at Sounion (no. 802).

801: no. 22 II: ἐχς Ἀνακίου ἆθλον

802: no. 24: Ἀθ[ε]ναῖοι ἆθλα ἐκ Ποσειδονίō

803. Skopje (area of: Brasda). Inscribed lead cast, late 5th/early 4th cent. B.C. I.Miculčič – V.Sokolovska, *Macedoniae Acta Archaeologica* 11 (1987–1989) 79–92, mention among the finds of a monumental vault of the late 5th/early 4th cent B.C. a small lead cast inscribed with a name (88; ph.); *non vidimus*; cf. M.Šašel–Kos, *Actes Xe Congrès* 404.

Κλεομάχο[υ]

804. Spartolos (Nea Silata, Chalkidike). Deed of sale, ca. 352/351 B.C. Unworked stone block found at the site of Loudza near Nea Silatos (formerly Karviá). Ed.pr. I.A.Papangelos in *Ἐπιγραφὲς τῆς Μακεδονίας* 164-172 (ph.; dr.; text in majuscules). P. suggests that Σπάρτωλος, one of the cities of the Βοττιαῖοι, should be located in the find spot of this inscription. M.B.Hatzopoulos, *BE* (1997) no. 402, observes that this document shows that Spartolos was a member of the Chalkidic Koinon and comments on the onomastics.

Θεός, Τύχη· οὐνὴ εἰθία (Ἀ)ριστοβόλ-
ου τοῦ Καλλικράτεος, με[ὶς]
Ἀρτεμεισιών· Τάρβης Σεδέ[λεω π]-
αρὰ Πόριδος τοῦ Ταυριάδεο-
ς σχοίνους τρεῖς ἐχομένας Πο[λε]-
μοκράτεος τοῦ Τράλιδος, τιμὴ ΒΧ·
μάρτυρες καὶ γείτονες· Πείσων Β[ά]-
σεος, Γουρας Πείσωνος, Πολεμο[κρά]-
της Τράλιδος

1. Aristoboulos is known as the eponymous priest of the Chalkidic Koinon in ca. 353/352 B.C., ed.pr. [ca. 352/351 B.C.: see *SEG* XXXVIII 637, Chaniotis] || 3. Τάρβυς = Τάρϝυς, ed.pr. || 5. this is the first attestation of σχοῖνοι as a unit of measurement in Macedonia, ed.pr. || 6. the price (BX) was 110 drachmai, ed.pr. || 7. under the letters ΠΕ one recognizes the letters BA (the beginning of the following name), written by mistake and then corrected by the mason, ed.pr.

805. Stageira. Inscribed roof tiles and pottery. K.Sismanidis, *ΑΕΜΘ* 7 (1993) [1996] 435 and 443 (ph.), reports the discovery of 20 stamped handles of amphoras, 10 stamped fragments of roof tiles of the Lakonian type, and a few sherds of inscribed pottery (no texts) in a stoa. [On the photograph one recognizes a stamp with the letters KA. Chaniotis].

806. Stolos-Kellion (area of: Amygdalia). Deed of sale, 351/350 B.C.? *SEG* XXXVIII 672. M.Youni, *art.cit.* (cf. our lemma no. 770-773) 143/144, discusses this text as evidence for the repurchase of mortgaged property. Cf. ead., *art.cit.* (cf. our lemma no. 697) 39/40.

807. Styberra (Cepigovo). Decree of the Derriopes, 2nd cent, A.D. Dimitsas, *Ἡ Μακεδονία* no. 258. P.N.Papageorgiou, *Athena* 20 (1908) 3/4 (dr.); N.Vulič, *Spomenik* 71 (1931) 185/186 no. 500 (ph.); cf. F.Papazoglou, *Zbornik Filozofkog Fakulteta* 3 (1955) 18/19. Hatzopoulos, *Macedonian Institutions* I 84-87, prints LL. 1-4 and discusses this document in connection with the organization of ἔθνη in Upper Macedonia. The similarity with a decree of the Pentapolis (*SEG* XLV 791: the elections of presidents by lot and the use of the term δόγμα) suggest that Styberra was the main community of the ἔθνος of the Derriopes; only Styberra was important enough to have its own βουλή, which served as the council of the entire ethnos; the

other members of the ethnos (Alkomena, Bryanion, Athacus, and Pluinna) had the status of κῶμαι. We print LL. 1-6 with the readings of Papageorgiou and Vulič.

> Παρὰ Φιλίππου τοῦ Ποσιδίππου, Ὀρέστου
> τοῦ Ὀρέστου, Π(α)ραμόνου τοῦ Λυκίνου τῶν ἀποκλη-
> ρωθέντων προέδρων δόγμ(α)τος ἀν(α)γραφή· τῇ ια´
> τοῦ Δαισίου μηνὸς τοῦ γμσ´ ἔτους τῶν
> περὶ Βάρβαρον Φιλίππου ἐν Δερριόπῳ πολι-
> ταρχῶν συναγαγόντων τὸ βουλευτήριον

2. In Παραμόνου ligature of ΠΑΡ, the N within the O: Πράνθου τοῦ Λικ(ί)νου. D.; Π(α)ραμόνου τοῦ Μ(ι)κίνου. P: Παράμθου τοῦ Λικίνου. V.; Λυκίνου. H. || 3. ligatures of NT, ΝΠΡ, ΓΡ, TH; ἀναγραφῇ. D., V.; ἀναγραφή. P. || 5. Βάρολρον. D.: Βαρβαρον. P., V. || 6. ligature of TH.

808. Styberra. Ephebic catalogues, 74/75 A.D. *SEG* XXXVIII 679/680. M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 365 note 1, recognize in the ἐφήβαρχος Δίκαιος Πετικίου ὁ καὶ Ῥοῦφος (*SEG* XXXVIII 680 LL. 14-17) the ephebe Δίκαιος Πετικίου (*SEG* XXXVIII 679 L. 28); Εὔλαιος Πετικίου (*SEG* XXXVIII 679 LL. 40/41) was probably his brother; cf. A.Tataki, *art.cit.* (cf. our lemma no. 703) 106 note 10. For the nomen Peticius as a personal name cf. O.Salomies, *art.cit.* (cf. our lemma no. 703) 113. Cf. our lemma no. 753.

809. Therme (Karabournaki). Graffito on pottery, late 6th/early 5th cent. B.C. Base of a skyphos with a graffito, found in a grave at Karabournaki (area of Therme/Thessalonika). I.Vokotopoulou, *Θεσσαλονίκη: ἀπὸ τὰ προϊστορικὰ μέχρι τὰ χριστιανικὰ χρόνια. Ὀδηγὸς τῆς ἔκθεσης* (Athens 1986) 83 (ph.). A.Panayotou, *art.cit.* (cf. our lemma no. 706) 145/146 note 16 and 153 (dr.), dates it to the late 6th or the first quarter of the 5th cent. B.C. and observes that this graffito, written in the Corinthian alphabet, is an important testimonium for the diffusion of the Corinthian alphabet in Macedonia and for the influence of Poteidaia : Πύρος

810. Therme, Dedication to the Kyrbantes, ca. 350-325 B.C. *SEG* XXXVIII 688. E.Voutiras, *Kernos* 9 (1996) 243-256, republishes this text and discusses the name Ἀδίστα and the private and domestic character of the cult of the Korybantes in the Classical period. Cf. our lemma no. 1463: Ἀδίστα Κύρβασι

811. Thessalonika. Urban development. M.Vitti, *Ἡ πολεοδομικὴ ἐξέλιξη τῆς Θεσσαλονίκης ἀπὸ τὴν ἵδρυσή της ἕως τὸν Γαλέριο* (Athens 1996), studies the urban development of Thessalonika from the foundation of the city to the reign of Galerius (late 4th

cent. B.C.-4th cent. A.D.; German summary). Emphasis is given to the city plan, the main districts of the city, its religious center, the Galerian block, the fortifications, the harbors, and the cemeteries. Inscriptions are used with regard to the gymnasion (54 and 59; cf. *IG* X 2 1 4 and 50), the Serapeion (174/175; cf. *IG* X 2 1 50, 57, 83, 97, 102, 108/109, 111, 116, and 118), the Golden Gate (171; cf. *IG* X 2 1 125), the Odeion (187; cf. *BE* 1967, no. 353), the insulae (56 and 78; cf. *IG* X 2 1 56, 78, and 291), the phylai (57; cf. *IG* X 2 1 183-185 and 278), the συμπραγματευόμενοι Ῥωμαῖοι (58/59; cf. *IG* X 2 1 31/32), the religious associations (θίασοι; 63 and 90; cf. *IG* X 2 1 260, 309, 503, and 506), the cults of the Egyptian deities (88/89 and 174/175; cf. *IG* X 2 1 3 and 75-111), of Ζεὺς Ἐλευθέριος (90; cf. *IG* X 2 1 32), Ῥωμαῖοι Εὐεργέται (90; cf. *IG* X 2 1 4, 31/32, 128, 133, and 226), Φοῦλβος (91; cf. *IG* X 2 1 153-170 and 236), and the Κάβειροι (91; cf. *IG* X 2 1 199 B). V. rediscovered three inscriptions reported as lost by C.Edson: *IG* X 2 1 319 is built into the fortification wall (165; ph.); *IG* X 2 1 567 and 568 are built into a tower (169; ph.). See also our lemma no. 817.

812. Thessalonika. Honorary inscription for M.Papius Maximus, ca. 27 B.C.-14 A.D. Marble base, originally supporting a bronze statue; found in the Agora. Ed.pr. G.Velenis, *Tekmeria* 2 (1996) 8-14 (ph.; dr.; in Greek; English summary). Cf. *An.Ép.* (1996) [1999] 474 no. 1367.

> [Ἡ πόλις καὶ οἱ συμπρ]αγματευόμε-
> [νοι Ῥωμαῖ]οι Μᾶρκον Πάπιον Μάρ-
> [κου υἱ]ὸν Μάξιμον, ἐπὶ ἱερέως
> [κ]αὶ ἀγωνοθέτου Καίσαρος Θεοῦ
> υἱοῦ Σεβαστοῦ Νικολάου τοῦ Δη-
> μητρίου τοῦ καὶ Κλιτομάχου

1-4. Restored on the basis of *IG* X 2 31-33. ed.pr. || 1-2. for the συμπραγματευόμενοι Ῥωμαῖοι cf. *IG* X 2 32/33: this is the earliest attestation of the Roman *negotiatores* in Thessalonika. ed.pr. || 2-3. M.Papius Maximus was probably an Italian immigrant, perhaps related to M.Papius Mutilus, consul suffectus in A.D. 9; two other Papii are known in Thessalonika (*IG* X 2 58 and 452). ed.pr.

813. Thessalonika. Honorary inscription for T.Aelios Gemeinios Makedon, early 3rd cent. A.D. *IG* X 2 1 181. P.Nigdelis, *art.cit.* (cf. our lemma no. 815) 133/134 note 22, confirms the reading ῥάψαντα | διὰ βίου τοῖς αὐτοκράτορσιν in LL. 5/6 (γράψαντα, S.Follet). This expression may imply some kind of literary activity. Cf. *An.Ép.* (1996) [1999] 474/475 no. 1369.

814. Thessalonika. Honorary inscription for Gemeinia Olympias, early 3rd cent. A.D. *IG* X 2 1 187. P.Nigdelis, *art.cit.* (cf. our lemma no. 815) 131, disagrees with the generally accepted view that the title of the Ἑλλαδάρχης held by T.Αἴλιος Γεμείνιος Μακεδών is synonymous with that of the ἄρχων τῶν Πανελλήνων and suggests that Gemeinios Makedon was the ἄρχων of the Delphic Amphictyony.

815. Thessalonika. Honorary inscription for Gemeinia Olympias, early 3rd cent. A.D. (after 208 A.D.). Statue base (?, reused as a threshold) transported in 1975 from the Rotonda to the Museum of Thessaloniki. Ed.pr. P.Nigdelis in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 129-141 (ph.), with detailed prosopographical commentary, discussion of the career of T.Αἴλιος Γεμείνιος Ὄλυμπος Μακεδών (LL. 4/5), and reconstruction of the stemma of his family and the family of Claudius Menon. Cf. *An.Ép.* (1996) [1999] 474 no. 1368. See also our lemma no. 813.

Γεμεινίαν Ὀλυ[μ]-
πιάδα τὴν ἀξι-
ολογωτάτην
[Γ]εμεινίου Μακε-
δόνος τοῦ ἄρ-
ξαντος τῶν Πα-
[ν]ελλήνων θυγατέ-
[ρ]α · Κλαύδιος Μέ-
[ν]ων · ὁ ἱεροφάντης
τὴν μητέρα τῶν ἑαυ-
τοῦ ἀνεψιῶν

Ligature of ΜΕ (L. 1), ΗΝ (L. 3), ΜΕ (L. 4), ΟΣ (L. 5), ΩΝ (L. 6), ΝΩΝ, ΤΕ (L. 7), ΟΣ (L. 8), ΤΗ (L. 9), ΗΝ, ΜΗ, ΤΕ, ΤΩΝ (L. 10). || 1-2. Gemeinia Olympias is also known from *IG* X 2 1 181 (= *SEG* II 410), 187 and 628, ed.pr. || 4-8. T. Αἴλιος Γεμείνιος Ὄλυμπος Μακεδών (cf. *IG* X 2 1 181 and 187) served as ἄρχων τῶν Πανελλήνων during the 18th celebration of the Πανελλήνια (now dated to 205-208 A.D.), ed.pr.; ed.pr. suggests that his name was Ὄλυμπος, Μακεδών being a second cognomen which expresses Macedonian local patriotism || 8-9. Κλαύδιος Μένων of Beroia is known as Μακεδονιάρχης, ἀρχιερεύς and ἱεροφάντης in several inscriptions (A.B.Tataki, *Ancient Beroea. Prosopography and Society* (Athens 1988) no. 723: *IG* X 2 1 142, 143, 173, 183-185, and 209); it is doubtful whether he was related to Fl.Claudius Memnon (*IG* X 2 1 168) and F.Claudia Silvane (*IG* X 2 1 177), ed.pr. || 9. the ἱεροφάντης served in the cult of the Kabeiroi ■ Thessalonika; he possibly became a provincial official after 231 A.D. (see our lemma no. 732); an unpublished *invitatio ad munera gladiatorum* (249 A.D.) confirms the assumption that the civic and the provincial ἱεροφάντης of the cult of the Kabeiroi were one and the same person; besides Menon, two other Μακεδονιάρχαι are known to have held the office of the ἱεροφάντης (*EAM* 38 and J.Roger, *RA* 24, 1945, 40), ed.pr. || 11. ἀνεψιῶν, here, cousins, ed.pr.

816. Thessalonika. Fragment (invitation to munera?), 245 A.D. *SEG* XXXIX 638. P.M.Nigdelis, *Tekmeria* 2 (1996) 55-59 (ph.; in Greek; German summary), restores this text as a dating formula; the datives (LL. 2/3) correspond to the Latin *consulibus* and the year (LL. 3/4) is given according to the Actian and the Macedonian era (cf. our lemma no. 2271). N. identifies Μαίσιος Τιτιανός with C.Maesius Titianus, consul in 245 A.D. In the light of two parallels from Macedonia (*I.Beroia* 68/69; 229 A.D. and 240 A.D. respectively) N. suggests that this text was an invitation to venationes and gladiatorial combats (*invitatio ad munera*) addressed by the Μακεδονιάρχης (59-66). The stone (now lost) was probably a tabula containing a copy of the original document exhibited at Beroia. Cf. *An.Ép.* (1996) [1999] 475 no. 1370:

[-------- date and Roman month ----------- Αὐτοκράτορι]
[Μ. Ἰουλίῳ Φιλίππῳ Εὐσεβῆ, Εὐτυχεῖ, Σεβαστῷ]
[καὶ Μαισίῳ Τιτιανῷ [ὑπάτοις· ἔτους εοσ´ Σεβ(αστοῦ)]
[τοῦ καὶ βγ[τ´, -------- Macedonian month, date ---------]

817. Thessalonika. Building inscription, late 4th cent. B.C. *IG* X 2 1 43. M.Vitti, *op.cit.* (cf. our lemma no. 811) 126/127, supports the identification of Ὀρσμίδας with the military commander of Thessalonika (ca. 390 A.D.; cf. O.Tafrali, *Topographie de Thessalonique*, Paris 1913, 32-40) and dates the fortification to this period.

818-819. Thessalonika. Epitaphs, 4th/6th cent. A.D. Two funerary stelae found in an early Christian cemetery. Ed.pr. D.Makropoulou - A.Tzitzibassi, *ΑΕΜΘ* 7 (1993) [1996] 361.

818: **Epitaph of Kaikillia, 4th/6th cent.** A.D.: [Κ]αικιλλία | [-]οσκισ|ṭου ἐτῶν | [δ]εκαεπτ[ά]

819: **Epitaph, 4th/6th cent.** A.D.: [--- ca. 7 ---]v Ἀλε[..]|δịῳ [τῷ] γλυ|[κυ]τάṭῳ τέḳνῳ | [μν]είας χάṛιν 5|| [ζή]ṣαντι ἔṭη | λβ´

820. Thessalonika. Amphora stamps, late 4th and early 3rd cent. B.C. K.Soueref, *ΑΕΜΘ* 7 (1993) [1996] 294, reports the discovery of two stamped amphora handles in the Toumba of Thessaloniki: **A:** Unknown provenance (late 4th cent. B.C.): A **B:** Handle of a Thasian amphora (ca. 300-250 B.C.): Θασί[ων] | amphora | Εὐαγ(όρα)

821-826. Thessalonika. Artists' signatures on terracotta statuettes, 2nd-3rd cent. A.D. S.Korti-Konti, *Ἡ κοροπλαστικὴ τῆς Θεσσαλονίκης* (Thessaloniki 1994), presents a corpus of the terracotta statuettes found at Thessalonika (now in the Archaeological Museum of Thessaloniki). Six statuettes are inscribed with the name of the owner of the workshop; two of them were unpublished (our lemmata nos. 825 and 826); K.-K. discusses the evidence provided by the inscriptions for the workshops (67-72). Nos. 821-825 were found in the east cemetery; the provenance of no. 826 is not known.

821: 104/105 no. 49 (ph.; dr.). **Signature of Valerius, 2nd cent.** A.D. Statuette of Aphrodite. *PAAH* (1951) 172 (ph.); cf. *BCH* 76 (1952) 227: Οὐαλαιρίου

822: 114 no. 90 (ph.; dr.). **Signature of Monomachos, 3rd cent.** A.D. Statuette of Aphrodite. P.Petsas, *ADelt* 23 B (1968) 332 (ph.); id., *Makedonika* 9 (1969) 151 (ph.): Μονο|μάχου

823: 116 no. 95 (ph.; dr.). **Signature of Alexandros, 2nd cent.** A.D. Statuette of a comic actor. P.Petsas, *Makedonika* 7 (1966/67) 298 (ph.): Ἀλεξάν|δρου

824: 116/117 no. 96 (ph.; dr.). **Signature of Alexandros, 2nd cent.** A.D. Statuette of a comic actor. P.Petsas, *Makedonika* 7 (1966/67) 298 (ph.); cf. S.Pfisterer-Haas,

Darstellungen alter Frauen in der griechischen Kunst (Frankfurt 1989) 137: Ἀλε[ξά]ṇδρου

825: 118/119 no. 107 (ph.; dr.). **Signature of Apollous, early 3rd cent. A.D.** Statuette of Aphrodite with a goose: Ἀπολλο[ῦ]νος

The same signature appears on a statuette of Aphrodite Knidia found in Thessalonika (now lost): C.Avezou - C.Picard, *Mélanges d'Archéologie et d'Histoire* 32 (1912) 284/285; the name is probably Ἀπολλοῦς = Ἀπολλῶς. K.-K.

826: 146 no. 199 (ph.; dr.). **Signature of Valens, 3rd cent. A.D.** Statuette of Aphrodite of Knidos: Οὐάλ[η]τος

827. Trebenište. Inscription on a strigil, mid-5th cent. B.C. *SEG* XXXVIII 719. A.Panayotou, *art.cit.* (cf. our lemma no. 706) 149 note 35 and 158 (dr.), dates the inscription, on palaeographical grounds, to the mid-5th (not the early 5th) cent. B.C. The patronymic adjective Ἀντιμαχεία is typical of the Aeolic dialects; because of the verb form ἐμί (not ἐμμί) P. suggests that the object was inscribed in Boiotia and reached Trebenište possibly as war booty.

828. Vergina. Dedication to Apollo Lykios, 3rd cent. B.C. Relief representing Apollo Kitharodos, a dedicant, and a wolf; found at Vergina. Mentioned by K.Romaios, *Ὁ μακεδονικὸς τάφος τῆς Βεργίνας* (Athens 1951) 12/13 (ph.). Ed.pr. C.Saatsoglou-Paliadeli, *art.cit.* (cf. our lemma no. 698) 229: Φίλιππος Ἀπολλωνίου | Ἀπόλλωνι Λυκίωι

829. Vergina. Dedication to Herakles Patroios, ca. 179-168 B.C. Fragments of a console found in the east wing of the palace. Mentioned by G.Bakalakis - M.Andronikos, *AD* 25 B (1970) 394; cf. M.Andronikos, *Vergina. The Royal Tombs and the Ancient City* (Athens 1984) 38 and 42; V.Heermann, *Studien zur makedonischen Palastarchitektur* (Berlin 1986) 253. Ed.pr. Hatzopoulos, *Macedonian Institutions* II 50 no. 30 (ph.), who first noticed the rasura of LL. 1/2. C.Kunze, *art.cit.* (cf. our lemma no. 2335) 120-122 (only L. 3), suggests that the monument was found in a cult room dedicated to Herakles, worshipped as founder of the Argead dynasty; K. follows the date suggested by D.Pandermalis and I.Touratsoglou (3rd cent. B.C.).

[[Φίλ]ι[ππος καὶ Ἀλέξανδρο]ς | [τὸν π]α̣[τέρα β]α̣σ[ι]λέα Περσέα]] | Ἡρακλεῖ Πατρώιωι

830. Vergina. Grave epigram for the architect Kallim[---], late 5th/early 4th cent. B.C. Block belonging to a funerary monument, found in second use in a grave at Vergina. Ed.pr. C.Saatsoglou-Paliadeli in *Ἐπιγραφὲς τῆς Μακεδονίας* 100-122 (ph.; dr.), who tentatively identifies the person to whom the epigram was dedicated with Kallimachos, a

prominent sculptor of the late 5th cent. B.C.

Ἐνθάδε [Κα]λλιμ[υ — υ υ — υ υ —υ υ x] stoichedon
ναῶν εὐστύλων [— υ υ — υ υ —]
εὐδοκίμο[υ] πατ[ρὸς --------------]
τέχνη vacat

1. The beginning of a dactylic hexameter; possibly [Κα]λλίμ[αχος], ed.pr. || 2. the beginning of a dactylic pentameter or hexameter; for the use of rare epithet εὔστυλος the poet was probably inspired by Eurip., *Iphig. Taur.* 128/129 (εὐστύλων | ναῶν), ed.pr. || 4. the word τέχνη refers to the occupation of the deceased person, ed.pr.

831. Vergina. Inscribed silver phiale, ca. 500 B.C. Silver omphalos phiale found in the grave of a woman; inscribed with a female name [in the genitive rather than in the nominative, Chaniotis]. Mentioned by M.Andronikos - A.Kottaridou, *PAAH* 1988 [1991] 104; discussed briefly by A.Panayotou, *art.cit.* (cf. our lemma no. 706) 149 note 36: Πεπερίας

832. Vergina. Inscribed pottery, Hellenistic period. E.-B.Tsigarida - N.Chadad, *AEMΘ* 7 (1993) [1996] 71 and 76 (ph.), report the discovery of pottery in a Hellenistic house. It includes an inscribed base of a vase. [On the ph. we read [---]AN. Chaniotis].

833. Macedonia. Unknown provenance. Dedication to Zeus Hypsistos, 154/155 A.D. Fragment of a marble dedicatory relief, with a representation of an eagle seated on a bucranium; confiscated in a train, probably from Macedonia. P.Petsas, *AD* 23 B (1968) 325 (ph.); cf. *BE* (1970) no. 352; H.Schwabl, *RE Suppl.* XV (1978) 1119. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 705) 59/60 no. 1.

Διὶ Ὑψίστῳ | Διαζείπα | Δυτούλου· | ἔτους βτʹ. | Πανήμου

THRACE

834. Thrace. Corpus: Byzantine inscriptions of Eastern Thrace (8th-11th cent.). C.Asdracha, *AD* 44-46 Mel. (1989-1991) [1996] 239-334 nos. 48-101, presents a corpus of the Byzantine inscriptions found in Eastern Thrace and Imbros (8th-11th cent. A.D.; French translstion; dr.; ph.) [for the inscriptions of the 12th-15th cent. cf. ead., *AD* 43 Mel. (1988) [1995] 219-291 nos. 1-47]. The corpus contains only a few inedita (82: a dedication to St. Nikolaos; Hadrianoupolis; 10th/11th cent.; see also our lemmata nos 849 bis, 856 and 857); only a few texts had hitherto been available in corpora: *CIG* 8683=65; 8702=84; 8902=74; V.Beševliev,

Die protobulgarischen Inschriften (Berlin 1963) no. 23=62; 24=61; 25=59; 26=58; 27=57; 30=55; 31=56; T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892) p. 86 a=72; p. 86 s=94; no. 62 a4=84; no. 62 10=92; no. 62 b26=74; no. 62 b28=75; no. 74 z6=71; no. 86 w=87; no. 86 v=51; no. 86 z1=69; no. 86 z2=80; no. 86 z3=70; no. 86 z4=67; no. 86 z5=93; no. 86 z6=95; no. 87 k=91; no. 96=97; no. 96 a=98; E.Kalinka, *Antike Denkmäler in Bulgarien* (Vienna 1906) no. 122=57 and 60; no. 123=54. Many texts concern the dedication or restoration of churches and monasteries (nos. **48/49**, **72**, **82**, and **91**), a bridge (**50**), towers (**75**, **81**, **83**, and **84**), a gate (**90**), and cities (**65** and **67**; cf. an epigram for a building restored under the reign of Basil II: **89**). In several boundary stones of cities (nos. **54-63**; 8th-10th cent. A.D.) the word κάστρον is followed by the name of a city ('Αρκαδιούπολις, Βιζύη, Βούρδιζον, Βούκελλον, Γαριάλα, Θεοδοσιούπολις, Θεοδωρούπολις, Σκουτάριον, and 'Ρεδεστός); cf. the boundary stones **73** and **101**. We single out two Biblical citations (**52** and **99**), a Christian acclamation (**53**), several invocations of the βοήθει type (**66**, **69**, **74**, **79**, **85-87**, **96/97**, and **100**), a text concerning the adoration of the relics of St. Glykeria (**71**), and numerous epitaphs (**51**, **64**, **68**, **70**, **76-78**, **80**, **88**, **93**, and **94**), some of which have literary aspirations (**51**, **68**, **70**, and **78**). Cf. the remarks of D.Feissel, *BE* (1998) nos. 633/634. See also our lemmata nos. 842, 849 bis, 856/857, 861, and 863.

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835. Thrace. Geography. M.Tacheva in *Studia in honorem Alexandri Fol* (Thracia 11; Sofia 1995) 427-434, reconstructs the administrative development and attempts to determine the northern border of the province of Thracia, from Nikopolis ad Istrum to Odessa (ca. 45-200 A.D.) in the light of the epigraphic evidence. T. suggests that Marcianopolis was founded by Hadrian (not Trajan); civic territory was attached to Marcianopolis under Antoninus Pius (ca. 157 A.D.). Under Antoninus Pius the eastern part of the northern border of Thracia runs from near Navakovo to Nikolaevka, Devnya, and Nevsha. The important route from Abritus to Pliska and Hadrianopolis belonged to Moesia Inferior. Important administrative changes took place under Hadrian and were continued under Antoninus Pius.

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836. Thrace. Political history. K.Jordanov in J.Bouzek et alii (edd.), *op.cit.* (cf. our lemma no. 872) 223-240, sketches the history of the Odrysian kingdom (359-339 B.C.), referring to several inscriptions: *IG* II^2 126 = *Staatsverträge* 303 (357 B.C.); *IG* II^2 127 = *Staatsverträge* 309; *IG* II^2 212. [See now also Z.H.Archibald, *The Odrysian Kingdom of Thrace from the Archaic Age to Lysimachos* (Oxford 1997)].

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837. Thrace. Onomastics. M.Slavova, *Orpheus* 5 (1995) 39-43, gives a list of 71 Thracian female names attested in Bulgaria, corrects the form or the gender of several names catalogued by D.Detschew, *Die thrakischen Sprachreste* (Vienna 1976) and Z.Velkova, *Linguistique balkanique* 17 (1974) 55-76. Αυλαυτραις, Βρισούλα(ς) and Ταταζια are male names (41). S. attaches to her catalogue lists of names of uncertain gender or origin and a list of new attestations of female names (Δραυκενθιη, Κυριαμενη, Bitilla, Muciana, Zieisis, Zue, Ωιτα). [Muciana is, however, a Roman name. Chaniotis].

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838. Thrace. Religion: The cult of Herakles. K.Rabadjiev in *Studia Fol* (cf. our lemma no. 835) 419-426, studies four votive reliefs from the territory of Hadrianopolis showing Herakles and Kerberos (three are inscribed: *IGBulg* III 1806, 1829, and 1833; 3rd cent. A.D.). He suggests that they represent a Thracian interpretation of Herakles' myth: The dedicators bear Thracian names; the epithet κύριος used for Herakles (*IGBulg* III 1829 and 1833) is commonly used in Roman Thrace; Herakles' labor represents triumph over death; the dog which accompanies the hero also appears in the iconography of the Thracian rider god and in funerary reliefs. R. suspects that these monuments stood on roadsides guaranteeing security to the travelers and alluding to Herakles' function as a protector in the journey through death.

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839. Thrace. Religion: Pilgrimage. V.Naydenova in *op.cit.* (cf. our lemma no. 529) 1059-1064, studies the evidence for pilgrimage in sanctuaries of Thrace: the sanctuary of the Great Mother at Kabyle (*SEG* XLII 641 and 647-652), the sanctuary of Apollo and Diana at Montana (Moesia Inferior), the Asklepieion at the sources of Zlatna Panega (cf. *IGBulg* II 511, 513-518, 521, 524, 528, 530, 536, 544, and 553), the sanctuary of 'Ασκληπιὸς Ζυμδρηνός at Batkun (*IGBulg* III 1133, 1139, 1143, 1150, 1152, 1168, 1183, 1191, and 1220), the sanctuary of 'Ασκληπιὸς Κελαϊδηνός at Pernik (V.Gerassimova-Tomova in *Monumenta Thraciae Antiqua* II, Sofia 1980, nos. 42, 64, 133/134, 159, and 168), and the sanctuary of Jupiter Dolichenus at Augusta Traiana (V.Najdenova in *ANRW* II 18 2, 1989, p. 1394 no. 23).

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840. Abdera. Epitaph of Hippeas, undated. Fragment of a stele made of porous stone, decorated with an anthemion; found at Lignokados near Abdera. Mentioned by D.Triantaphyllos, *AD* 46 B (1991) [1996] 343 (text in majuscules): 'Ιππέω τõ Κ]αλλιάνακτος

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841. Abdera. Dedication to the Heros Mesopolites Epenor (Abderos?), ca. 325-300 B.C. Marble block found during excavations in the city of Abdera [mentioned in *SEG* XLIV 577]. Ed.pr. C.Veligianni, *AHB* 10 (1996) 54-65 (ph.; dr.).

'Ερμῶναξ Διονυσᾶδος Εὐρυσθενίδης | Ἥρωι Μεσοπολίτη(ι) 'Επήνορι

1. The names 'Ερμῶναξ and Διονυσᾶς were already attested in Abdera; the Εὐρυσθενίδαι may have been a subdivision of a phyle; they probably derived their origin from a mythical person (Εὐρυσθένης). ed.pr. || 2. a cult of Ἄρτεμις Μεσοπολίτις is attested in Orchomenos in Arkadia; the adjective probably implies that the hero was worshipped in a sanctuary in the middle of the city; this implies that he was the city founder; 'Επήνωρ should be understood as an appelativum ('the brave one'), and not as a personal name; the hero must be identified with Ἄβδηρος, the eponymous founder of Abdera, ed.pr.

842. Ainos. Building inscription of a monastery, after 755/756 A.D. Marble architrave block in the Byzantine church of Pantobasilissa in the fortress of Ainos. G.Lambakis, *Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας* 8 (1908) 20/21 no. 267; cf. A.T.Samothrakis, *Thrakika* 19 (1944) 33 no. 17. Republished by C.Asdracha, *art.cit.* (cf. our lemma no. 834) 239-242 no. 48 (ph.; French translation).

† Θ(εο)ῦ χάριτι ἰνδ(ικτιῶνος) ιβʹ βασιλ(εύοντος) Ἀναστασίου συνέστη ἡ [μονὴ ταύτη παρὰ]
τοῦ ὁσίου π(ατ)ρὸς κ(αὶ) ἐπισκ(όπου) γεναμένου τῆς Μαρων(είας) Φιλ[ίππου? ------]
ἐκ τούτου τοῦ μοναστ(ηρίου) Ἰωάννην τὸν αὐτοῦ μαθ[ητὴν ---------------------------]
4 Ἰννοκεντίου, ἀνέκτισεν ἐκ θεμελίων τὴν μονὴν λ[--------------------------------------]

The abbreviation sign (ʹ) is used in LL. 1-3 || 1-2. restored by A.: ἡ [μονὴ] | τοῦ ὁσίου. L., S.: the monastery was founded during the reign of Anastasius II (713-714 A.D.); the inscription was engraved after the rebuilding of the monastery (cf. L. 4), possibly after the Bulgarian invasion of 755/756 A.D., A. || 2. τῆς Μαρων Φι..., L., S. ἐπίσκοπος is used here in the sense of ἀρχιερεύς, A. || 4. Ἰννοκέντιον, S.

843. Augusta Traiana. Honorary inscription for Philippus Arabs and Marcia Otacilia Severa, 247 A.D. Column of limestone, found near the village of Musachevo (district of Galabovo). Ed.pr. H.Buyukliev, *Mariča - Istok. Archeologičeski Provčvania* 3 (Radnevo 1995) 171-173 (in Bulgarian; English summary). B. collects the inscriptions from Thrace which can be dated to the reign of Philippus Arabs (12 texts); most of them were dedicated in the year 247 A.D., probably on the occasion of Rome's millenium.

Ἀγαθῆι Τύχηι·
ὑπὲρ νείκης κ[αὶ] ἐωνίου διαμο[νῆς]
τοῦ θειοτάτου αὐτοκράτορος Κ[αίσαρος]
4 Μ(άρκου) Ἰουλίου Φιλίππου Εὐτυχοῦς Εὐσ[ε]-
βοῦς Σεβ(αστοῦ) καὶ τῆς θεοφιλεστάτης Αὐ[γού]-
στης Μ(αρκίας) Ὠτακιλλίας Σευήρας, ἡγεμ[ονεύ]-
οντος τῆς Θρακῶν ἐπαρχείας Σέξ[του]
8 Φουρνίου Πουβλιανοῦ πρεσβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστρα-
τήγου, ἡ λα[μ]προτάτη Τ[ρ]αϊανέων πόλ[ις]·
εὐτυχῶς

Ligature of ΝΕ, ΗΣ, ΩΝ (L. 2), ΘΕ (L. 3), ΤΗΣ (L. 5), ΤΗΣ, ΩΤ, ΗΡ, ΗΓ (L. 6), ΝΤ, ΤΗΣ, ΩΝΕ (L. 7), ΠΡ, ΝΤ (L. 8), ΤΗΓ, ΠΡ, ΤΗ, ΝΕ, ΩΝΠ (L. 9), ΩΣ (L. 10).

844. Beroe. Building inscription, 575/576 A.D. V.Beševliev, *op.cit.* (cf. our lemma no. 884) 198. D.Feissel, *Ktema* 18 (1993) [1996] 185, restores initio e.g. [βασιλείας

τοῦ δεσπότου ἡμῶν Φλαβίου Ἰουστίνου τοῦ] αἰωνίο[υ] Α[ὑγούσ]του καὶ Αὐτοκράτορος ἔτους ἑνδεκάτου etc. ([Φλ(αβίου) Ἰουστίνου], Beš.).

845. Byzantion. Statue bases, ca. 330 A.D. Two inscribed statue bases excavated near the hippodrome of Constantinople in 1928, originally part of the collection of statues which decorated the baths of Zeuxippos. S.Casson - D.Talbot Rice - D.F.Hudson, *Second Report upon the Excavations Carried out in and near the Hippodrome of Constantinople in 1928* (London 1929) 18-21; S.Casson, *GBA* 30 (1930) 235. S.G.Bassett, *AJA* 100 (1996) 497/498 (ph.), discusses these bases, which supported the statues of Hecuba and Aischines mentioned by Christodoros of Koptos (*AP* 2.13-18 and 175-188): A: Ἑκάβη B: Αἰσχήνης

845 bis. Byzantion. Antiochus praepositus, ca. 402-439 A.D. G.Greatrex - J.Bardill, *DOP* 50 (1996) 193-197, mention an inscribed column base found in the church of St. Euphemia and inscribed with Ἀντιόχου πρεπο(σίτου). Antiochus served as *praepositus sacri cubiculi* at the court of Theodosius II. The church is known to have been located in the palace of Antiochus. A large number of tile stamps found in the same place refer to a first, fourteenth and fifteenth indiction, i.e., potentially the years 399/400-432/433 A.D. They suggest dating the construction of the palace and A.'s praepositure to the period ca. 429-439 A.D. and relating the cross and the abbreviation Κ(ύρι)ε on a large number of brickstamps to the victory of the Theotokos-theology over Nestorian heresy (Mary is Christotokos) in 431 A.D.

On 196 note 141 (ph.), they mention two stamps with ἰν(δικτιῶνος) ειʹ, Κ(ύρι)ε ΒΑΔΟΙ and ἰν(δικτιῶνος) ειʹ, Κ(ύρι)ε ΒΑΠΑϠ respectively. The meaning of ΒΑ is uncertain; ΔΟ and ΠΑ possibly represent the beginning of the manufacturer's name, whereas the final letters may be accessory letters, indicating a workshop or kiln.

846. Byzantion (area of?). Epitaph of Ammion, ca. 200 A.D. M.Cremer, *Hellenistisch-römische Grabstelen* ---, 2. *Bithynien* (cf. *SEG* XLII 1109) 145 P 20. Republished by A.Łajtar, *EA* 26 (1996) 103/104, who reads the text as follows: Ἄμμιον Διογένη, χαῖρε

Ἄμμιον Διογένη · χαῖρε, C.; Ł. interprets Διογένη as the genitive of Διογένης; Ł. argues that this form is typical of Byzantion and, therefore, the stele is likely to have originated in (the territory of) Byzantion; if the stone comes from Karamürsel (= Preietos), as C. suggests, Preietos must have belonged to the territory of Byzantion ca. 200 A.D., and not to that of Nikomedeia; contra C.Brixhe, *BE* (1997) no. 590, who argues that the genitive Διογένη is quite common in the entire Greek world and provides no grounds for assigning the text to Byzantion.

847. Byzantion. Epitaph of Rhode, Christian period. White marble plaque originally used as paving slab or revetment plaque and re-used as a funerary stone; on the plaque a large incised cross; inscription between the arms of the cross; now in the National Museum in Warsaw, but originally part of the epigraphical Collection of the Lyceum Hosianum in

Γήρης·ἱερεὺς Δημ. Α
Διογένης Ζειγέθου Β
Αφυκτολις Εὐφήμου Α
'Ασκληπιάδης γελ. Ι
'Ηρακλείδης Κο. Γ
Δορζεισ̣ης Δυραιο Γ
Εὐβον[ι]δ̣ι̣ω ΙΙΙΤΑΣ Β
Σ̣εληνὸς 'Αργ. Α
Νεότης Γορτας Γ

Μαρκιανὸς χαλκ.
Θεόδωρος πορ. Δ
'Ρομανὸς γνα. Β
Σεβαζιανὸς γνα. Β
Ζήσιμος ἀρχ. Δ
Ζυβαρα ἀσπειδ. Α

[Possibly the list of the members of a cult association who made a dedication; the numbers at the end of each line may indicate amounts of money; some of the abbreviated words seem to be abbreviations of professions (see LL. 26 and 28-29), Chaniotis] || 6. ἀρδ. ἱερεύς, S.; [ἀρχιερεύς, Chaniotis] || [11. or Στρυμονίς, Chaniotis] || 22. or Δαρζέν̣θης, S. || 8. ἀρχ(ιερεύς) or ἄρχ(ων), S. || [9. βου(λευτής?), Chaniotis] || 20-25. The last names are written in two columns || [20. in fine, χαλκ(εύς?), Chaniotis] || 23. III ΤΑΣΒ, S. [rather IIIΤΑΣ Β, Chaniotis] || [22-23. in fine [γνα(φεύς?), Chaniotis] || 24. ἀρχ(ιερεύς) or ἄρχ(ων), S.

865. Pautalia. Honorary inscription for Domitius Alexandros, 3rd/4th cent. A.D. Marble altar; in the collection of Juli Furkovic; now in the Museum of Kustendil. Ed.pr. W.Sadowsky, *art.cit.* (cf. our lemma no. 864) 30-32 (in Bulgarian; English summary).

'Αγαθῆι Τύχηι·
Δομίτιον 'Αλέξανδρον,
Δομιτίου 'Αβασκάντου
πρεσβεύσαντος παρὰ αὐτο-
κράτορα υἱόν, ἱερασάμε-
νον σὺν τῶι πατρί, ἡ ἱερὰ
γερουσία·
εὐτυχεῖτε ❦

2. Domitius Alexandros may be identified with Alexander, Augustus in Egypt in 308-310 A.D., ed.pr. [no reference to *PLRE* I, Alexander 17; the formulation of the text excludes this identification, Chaniotis] || 3. for another person with the same name (or the same person) cf. our lemma no. 867.

866. Pautalia. Dedication to phyle Rhodopeis, ca. 130-180 A.D. Statue base; now in the Museum of Kustendil. Ed.pr. W.Sadowsky, *art.cit.* (cf. our lemma no. 864) 37-39 (ph.; in Bulgarian; English summary).

'Αγαθῆι Τύχηι·
Γ. 'Ιούλιος Μᾶρ-
κος ἐπιμελη{Τ}-
τὴς φυλῇ 'Ρο-
δοπηίδι δῶρον
ἐκ τῶν ἰδίων

3-4. ἐπιμελη|τής, ed.pr.; [the T on L. 3, in fine, is visible on the ph., Chaniotis].

867. Pautalia. Dedication of an altar by L.Domitius Abaskantos, late 3rd cent. A.D. Altar of granite; in the collection of the architect Juli Furkovic; now in the Museum of Kustendil. Ed.pr. W.Sadowsky, *art.cit.* (cf. our lemma no. 864) 32-35 (in Bulgarian; English summary); discussion of the term γερουσία.

'Αγαθῆι Τύχηι,
Τύχῃ γερουσίας·
Λ. Δομίτιος 'Αβάσ-
καντος, ἄρχων καὶ
γυμνασίαρχος τὸν
βωμὸν ἐκ τῶν ἰδίων

3-4. The relation of this Abaskantos with the homonymous person in our lemma no. 865 is not clear, ed.pr.

868. Pautalia. Fragment (curse?), 3rd cent. A.D. J.Ivanov, *Severna Macedonia* (Sofia 1906) 399; cf. *IGBulg* IV 2107. The stone was rediscovered in the collection of the architect Juli Furkovic; now in the Museum of Kustendil. Republished by W.Sadowsky, *art.cit.* (cf. our lemma no. 864) 35-37 (ph.; dr.; in Bulgarian; English summary), who interprets this text as a curse.

[..]ΙΣ τοῖς ΠΙΟΣ+ϹΛΕΣΤΑ
[ε]ὐτυχοῦς δὲ καὶ ΚΑΤΑΠΤ[---]
[.]ΡΑ πᾶσιν ἀεὶ τέως ὑπ[---]
ὧντινων ἡ 'Ερινύων
ΚΑΚΩΣΙΑ ἐπὶ τῆς [---]
Κ̣ΑΤ̣Ε̣Ρ̣Υ̣ΑΓΑΜΥ[---]
Ι̣ΕΙΝ Π̣
Χ̣.Υ̣Τ[---]

3. [ἀ]ρά, S.; ligature of ΩΣ || 4. ligature of ΝΩΝ; [rather ἥ 'Ερινύων, Chaniotis] || 5. κακωσία, ed.pr.; ligature of ΩΣ || 6. or Κ̣ΑΚΕΤΑϹΜΥ, ed.pr.

869. Perinthos (area of: Tzurulon). Dedication of Ti.Iulius Toullos, 1st cent. A.D. *IGR* I 801. J.P.Stronk, *The Ten Thousand in Thrace* (Amsterdam 1995) 244, discusses the relation between the Thracian tribes of the Μελινοφάγοι (Xenoph., *Anab.* 7.5.12) and the Ἄσται (Strab. 7.6.1; 7.6.12; 7 fr. 47 (48)). In the light of this dedication, made by a στρατηγὸς 'Αστικῆς περὶ Πέρινθον, S. suggests that a large part of the territory east of the line Perinthos-Salmydessos belonged to the Astai, who may be identified with the Θυνοί or a subtribe of the Thynoi. Republished by M.H.Sayar, *Perinthos-Herakleia (Marmara Ereglisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998) 412-414 no. 294, with presentation of the literary sources on the 'Αστική and the Ἄσται and discussion of the office of στρατηγὸς 'Αστικῆς (cf. *IGR* I 677).

870. Perinthos. Dedication to Homonoia by an association of Philapameis, 2nd/3rd cent. A.D. *SEG* XXVI 826. G.Thériault, *op.cit.* (cf. our lemma no. 2292) 97/97, suggests that this dedication to 'Ομόνοια may be related to a commercial conflict between Perinthos and Apameia; cf. *IGR* I 797 for a conflict between Perinthos and Kyzikos.

Republished by M.H.Sayar, *op.cit.* (cf. our lemma no. 869) 235 no. 55 (ph.).

871. Philippopolis (area of). Inscribed gold ring, 500-450 B.C. B.D.B.Filov - I.Velkov - V.Mikov, *Die Grabhügelnekropole in Duvanlij in Südbulgarien* (Sofia 1934) 105 no. 1 (ph.). L.Dubois, *IGDOP* (cf. our lemma no. 943) pp. 13/14, discusses it briefly in the context of the republication of *SEG* XXX 800 = *IGDOP* 4 (κελεόε̄ Ἀργόταν παρε̄]ναι = 'he orders that Argotas be present'): Σκυθοδόκο(υ). D. adheres to J.Boardman's interpretation of the name ('friend of the Scythians'; 'he who receives the Scythians'; cf. J.Boardman, *Greek Gems and Finger Rings. Early Bronze Age to Late Classical*, London 1970, no. 672).

872. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *SEG* XLIII 486; XLV 874. V.Velkov - L.Domaradzka in J.Bouzek - M.Domaradzki - Z.H.Archibald (edd.), *Pistiros I. Excavations and Studies* (Prague 1996) 205-216 (ph.; dr.), reprint the text with English translation and commentary [cf. already *SEG* XLIII 486]. I.von Bredow, *Orbis Terrarum* 3 (1997) 109-120, reprints the text (109/110; German translation), with discussion of the date (111-113: probably under king Amatokos II; ca. 358/357 B.C.), the origin of the ἐμπορῖται (113-117: from Thasos, Maroneia, Apollonia Pontike, Hellenized Thracians), the roads which lead from Maroneia to Pistiros (117-119), and the legal status of the ἐμπόριον established on the territory of the Odryssian kings (119/120). B. argues (111 note 4) that the phrase κρίνεσθαι αὐτοὺς ἐπὶ τ[οῖς] συγγενέσι (LL. 6/7) means that trials took place according to the laws of the place of origin (contra V.Velkov - L.Domaradzka: 'among his own relatives') [cf. A.Avram, *Il Mar Nero* 3 (1997/98) [1999] 39 and 42/43: 'ceux-ci soient jugés devant des congénères']. In LL. 24/25 she rejects the restoration τὰ ἐμπόρια Βελανα Πρασε|[νῶ]ν, since a tribe of the Πρασενοί is not attested, an article is missing, and one should expect the form Πρεσηνοί and not Πρασενοί (118); she restores τὰ ἐμπόρια Βελανα πράσε|[ω]ν [but the meaning is not clear, Chaniotis]. The Ἀπολλωνιῆται (L. 32) should be identified with the citizens of Apollonia Pontike (114/115). Βελανα was an emporion along the trade routes leading to Pistoros, possibly at the border of Amatokos' kingdom (119). [The phrase τέλεα κατὰ τὰ ὁδοὺς | μὴ πρήσσειν ὅσα εἰς Μαρώνεια[ν] | εἰσ]άγεται (LL. 20-22) does not mean 'on the streets which lead from Pistiros to Maroneia', but 'with regard to products imported to Maroneia from Pistiros'); cf. A.Avram, *art.cit.*, 40/41 and 45, Chaniotis].

873. Pistiros. Inscribed roof tiles, 3rd cent. B.C. J.Musil in J.Bouzek et alii (edd.), *op.cit.* (cf. our lemma no. 872) 53-55, reports the discovery of 19 stamped roof tiles of the Laconian type at Pistiros. They all bear the imprint of an identical stamp with the letter A, possibly an abbreviation of the name of the producer. Similar stamps are known from Assara and Chaskovski.

874. Pistiros. Graffiti on pottery and clay objects, 5th-3rd cent. B.C. L.Domaradzka in J.Bouzek at alii (edd.), *op.cit.* (cf. our lemma no. 872) 89-94 (ph.; dr.), reports the discovery of 86 graffiti at Pistiros and presents some of them. 25 graffiti are on pottery imported from Greece, 20 on domestic pottery, 14 on transport amphorae, 15 on pithoi, 8 on tiles , and 2 on clay objects. They date from the 5th to the 3rd cent. B.C.

A large group consists of owners' names (often abbreviated); both Greek and Thracian names are attested: **i:** Σεύθης ΠΙΙ [MII, D., but Π on the drawing, Chaniotis] **ii:** Σεύ(θης) **iii:** Με[---] **iv:** Σποκη [the Thracian name Σπόκης is attested, D.] **v:** Δηλ[---] Φιλιππίδης [the last letter is written reverse] **vi:** [---]ΕΟΡ[---] **vii:** Ἀξι[---] **viii:** Με. **ix:** Μνε. **x:** Μο. **xi:** Νυμ[---] **xii:** Κα[---] **xiii:** Πριλ[---] **xiv:** Πρι. Κ Κ **xv:** Μη. **xvi:** ΙΕ [but the photograph shows ΞΛ, Chaniotis] **xvii:** Σα. **xviii:** ΙΔ **xix:** ΙΚ[---] **xx:** Κ[---]

A second group of graffiti seem to be dedicatory inscriptions addressed to Apollo, Dionysos or Zeus, Herakles, and Meter, or abbreviated theophoric names: **xxi:** Ἀπ. **xxii:** Ἀπ. ΡΙ **xxiii:** ΑΠΛΟ **xxiv:** Δι. **xxxv:** Δι. **xxvi:** Ἡρ. [ligature] **xxvii:** Ἡρ. Μα. [ligature]

A third group consists of names written carefully on ostraka: **xxviii:** [---]ΑΔ/[---]|[---]ΤΗ[---] **xxix:** [---]ατος | [---]ρτης

A fourth group comprises numerical notations, corresponding to the Athenian acrophonic system, usually scratched after firing: **xxx:** ΔΔ **xxxi:** ΔΔΙΙΠΙΗ [possibly a reference to the capacity of the vase (22) and to the price (6 drachms and 3 obols)] **xxxii:** Δ **xxxiii:** ΙΔ **xxxiv:** ΔΔ **xxxv:** Η **xxxvi:** ΔΙ Τ **xxxvii:** ΔΙ **xxxviii:** ΔΔ **xxxix:** ΠΙΙ **xl:** ΠΙΙ **xli:** ΔΔΠ **xlii:** Ψ [a number?]

875. Sašova Mogila. Rhodian amphora stamps, 3rd/2nd cent. B.C. Rhodian amphora with two stamps, found at Sašova Mogila between Sipka and Jasenovo. Ed.pr. G.Kitov, *Archeologia (Sofia)* 38 2/3 (1996) 17/18 (ph.): **A:** Ἐπὶ Ἀρχοκράτευς Ιilly **B:** Ἀντίγονος, [Κ]α[ρνεί]ου

876. Sestos. Honorific decree for Menas, ca. 133-120 B.C. *OGIS* 339; *I.Sestos* 1; *SEG* XXIX 685; XXXVIII 2000*. G.Le Rider, *op.cit.* (cf. our lemma no. 700) 87/88, criticizes the view of T.R.Martin, *Coinage and Sovereignty in Classical Greece* (Princeton 1985) 238-241, that bronze coinage was introduced only in order to increase the city's revenues (LL. 45/46: τὸ δὲ λυσιτελὲς τὸ περιγεινόμενον ἐκ τῆς τοιαύτης προσόδου | λαμβάνειν τὸν δῆμον); the μέν-δέ construction shows that the first reason, i.e., the demonstration of Sestos' independence (LL. 44/45: χάριν τοῦ νομειτεύεσθαι *μέν* τὸν τῆς πό|λεως χαρακτῆρα), was equally important.

877. Seuthopolis. The oath of Berenike and her sons, ca. 300-280 B.C. *IGBulg* III 1731 (part of the text); *SEG* XLII 661 (ed.pr.). W.M.Calder III in R.W.Wallace - E.M.Harris (edd.), *Transitions to Empire. Essays in Greco-Roman History, 360-146 B.C., in Honor of E. Badian* (Norman-London 1996) 167-178, presents a full edition of the inscription (English translation) [with no knowledge of the critical edition by K.-L.Elvers (*SEG* XLII 661), whose text

and commentary should be consulted. Chaniotis]. C. suggests that 'Επιμένης was the ruler of a city attacked by Εβρυζελμις, Τηρις, Σατοκος, and Σαδαλας, the sons of Σεύθης and Βερενίκη.

878. Skaptopara. Petition for help addressed to Gordian III, 238 A.D. *IGBulg* IV 2236 (*IGR* I 674; *Syll.*³ 888; *CIL* III Suppl. 12336); *SEG* XLIV 610*. E.I.Panov - D.J. Dimitrov, *Chiron* 26 (1996) 183-186, present a German translation of a letter of D.J.Bisserov (in the archive of the historian S.Verkovič), which contains a more accurate description of the stone and of the conditions under which it was found by a farmer in 1861 (not 1868) near the village Gramada; P.-D. provide information about the further fate of the stone, which is now lost.

879. Slavčova Mogila. Inscribed amphora, undated. Amphora, inscribed on the neck, found in a tumulus at Slavčova Mogila near Rozovo (7 km south of Kazanlăk). Ed.pr. G.Kitov, *Archeologia (Sofia)* 38 1 (1996) 6 (ph.): Πορο|στος

880. Vacat.

MOESIA

881. Moesia. Cults. A.Avram in M.H.Hansen (ed.), *Introduction to an inventory of poleis. Symposium, August 23-26, 1995* (Copenhagen 1996) 288-316, examines the cults of Histria, Kallatis, Odessos, Apollonia and Mesambria. The cults of Histria, Odessos and Apollonia betray a Milesian origin ('Απόλλων 'Ιητρός, ῎Αρτεμις, Λητώ, Ζεὺς Πολιεύς, 'Αφροδίτη; Samothrakian gods); those of Kallatis and Mesambria a Megarian origin (Διόνυσος Πατρῷος and Δασύλλιος, 'Αφροδίτη, Πειθώ, Δημήτηρ Μαλλοφόρος). Non vidimus. Cf. A.Chaniotis, *Kernos* 12 (1999) 225 no. 13.

882. Moesia. Legati Augusti pro praetore of Moesia Inferior, 193-217/218 A.D. D.Boteva, *ZPE* 110 (1996) 239-247, studies the legates on the basis of numismatic and epigraphical sources (mainly from *IGBulg* I² 268, II 620-623, 627, 629-631). The study offers new proof of triennial tenure of the office in Lower Moesia and Thrace. B. presents a new chronology of the legates of Lower Moesia (table on 247). She discusses *IGBulg* II 629 from Nikopolis ad Istrum, in which the governor F.Ulpianus is called πρεσβ. [Σεβ.] Σεββ. ἀντιστρα. (L.5). B. argues that two distinct periods are combined here: πρεσβ. Σεβ. ἀντιστρα., when Ulpianus was legate of Caracalla, and πρεσβ. Σεββ. ἀντιστρα., when Ulpianus was legate of Severus and Caracalla (the intermediate period when Geta was co-emperor is passed over in silence due to his *damnatio memoriae*). The legateship of F.Ulpianus included 212 A.D. and possibly part of 213.

883. Moesia. The Rider God. Z.Gočeva in *op.cit.* (cf. our lemma no. 1403) 229-241, compares the iconography of dedications to the Thracian Rider God with that of funerary monuments with representations of riders; the latter adopted elements of the former. Non vidimus. A.Chaniotis, *Kernos* 12 (1999) 249/250 no. 98.

884. Aladan (district of Varna). Dedication of a fortress, 556/557 A.D. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) 148. D.Feissel, *Ktema* 18 (1993) [1996] 183, points out that the text is to be dated to 556/557 A.D. ([β]ασιλεύοντος αὐτοῦ ἔτους λ', ἰ[νδ(ικτιῶνος) .']). The indiction is either [δ'] or [ε'] and not [ς'] (so B.)

885. Dobroudja (northern). Amphora stamps, ca. 350-ca. 150 B.C. Ed.pr. V. Lungu, *Pontica* 27 (1994) [1996] 133-155 (ph.; map), publishes 64 amphora stamps apparently all of known types and found casually or during excavations in northern Dobroudja: 26 are from Thasos (141-144 nos. 1-26), 17 from Sinope (144/145 nos. 27-43), 14 from Rhodes (145-147

nos. 44-57), 5 from Herakleia Pontike (147 nos. 58-62) and 2 from Chersonesos (147 nos. 63/64).

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886. Dobroudja (unknown provenance). Lead seal, 5th/6th cent. A.D. Small circular lead seal now in the Institute of Archaeology in Bucharest. Ed.pr. I.Barnea, *SCIV* 47 (1996) 215/216 no. 2 (ph.): Σμύρνα. Ed.pr. refers to various seals (with Σμύρνα) found in Sucidava (V.Culică, *Pontica* 8, 1975, 244 nos. 49-56).

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887. Dobroudja (unknown provenance). Two lead seals, 6th/7th cent. A.D. Two small circular lead seals now both in the Institute of Archaeology in Bucharest; monogrammatic inscriptions. Ed.pr. I.Barnea, *SCIV* 47 (1996) 216-218 nos. 4 and 5 (ph.): 1) 216 no. 4: Πάβλου (= Παύλου; 6th cent. A.D.); 2) 218 no. 5: Λεοντίου (6th/7th cent. A.D.).

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888. Histria. Prosopography and catalogues. See M.Musielak, '*Histria, Tomis und Callatis: Möglichkeiten der prosopographischen Forschung: Kataloge*' in L.Mrożewicz - K.Ilski (edd.), *Prosopographica* (Poznan 1993) 97-108. Non vidimus.

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889. Histria. Graffito on a krater, ca. 550-525 B.C. Lid of a local lekane found in archaic levels on the extra-mural plateau of Histria. Graffito in Ionic script and dialect. Ed.pr. A.Johnston, *Il Mar Nero* 2 (1995/ 1996) 99-101 (ph.).

In the outer circle; retrograde inscription: Ἰητροδώρο Ε[-2-3-]OTICTON

Lunate sigma (also possibly in the inscription in the inner circle) comes as a surprise in an archaic text, ed.pr., who conjectures ἐ[μὶ β]οτιστον, φοτιστον or ποτιστον but 'there are solid objections to each, apart from (the) lack of attestation' [J.G.Vinogradov (per ep.) suggests reading Ἰητροδώρο ε[ὀπ]ότιστον (sc. ποτήριον); he refers to εὔποτον ποτήριον on Nestor's cup from Pithekoussai (cf. our lemma no. 1327)].

In the inner circle: αρτẹ[.]επετυριτημμονο[.]η[..]ε

The two lines are probably written by different hands ‖ the fifth letter may be a M; after MONO perhaps a lunate sigma, after the H two curved lines; possibly ἐπ{ὲ} Τυρίτημ μόνος Ἀρτẹμ{έ}σịẹ ('only you at [the] Tyritan, Artemisios')', ed.pr., who modestly adds 'I throw this foot in the air for colleagues to catch' [J.G.Vinogradov (per ep.) wonders whether we should perhaps read ἄρτ' ἐλλέ πε, Τυρίτημ μόνος ἧσσε (= ἥξει)].

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890. Histria. Thasian amphora stamps, 4th/3rd cent. B.C. A.Avram, *Histria. Les résultats des fouilles* VIII. *Les timbres amphoriques* 1: *Thasos* (Bucharest-Paris 1996), presents

a Corpus of the 964 Thasian amphora stamps found during the excavations in the city and the territory of Histria (pls. I-XLIV, ph.). They represent 592 different seals (nos. 1-7 are anepigraphic). A. discusses in detail their chronology (22-32) and the workshops (33-38) and presents a very useful study of the chronological distribution of the Thasian amphoras in the Black Sea area (Tomis, Kallatis, Odessos, Elizavetovskoe, Kabyle) from ca. 450 to ca. 240 B.C., accompanied by lists of the Thasian eponyms (39-84). The volume includes detailed epigraphical Indices [See now also N.Conovici, *Histria. Les résultats des fouilles*, publiés par Petre Alexandrescu, VIII. *Les timbres amphoriques* 2: *Sinope (tuiles timbrées comprises)* (Bucharest-Paris 1998), Pleket].

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891. Kallatis. Prosopography and catalogues. Cf. our lemma no. 888.

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892. Kallatis. Cult of Homonoia. G.Thériault, *op.cit.* (cf. our lemma no. 2292) 51-54, discusses the possible origin of the cult of Ὁμόνοια attested in *SEG* XVIII 287 (ca. 12-19 A.D.; cf. *SEG* XLV 895). He argues that the oracular response *SEG* XXIV 1031 (2nd cent. B.C.) implies a conflict in Kallatis, but that this does not prove the introduction of the cult in that period. [The existence of a conflict is not certain. J.G.Vinogradov has suggested restoring τῶν ἐπὶ βουλ[ευτηρίωι] in L. 7, instead of τῶν ἐπιβουλ[ευόντων]: see *SEG* XLV 912*].

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893. Kallatis. Honorary inscription for Publius Flavius [--], 1st/2nd cent. A.D. A.Rădulescu, *Pontica* 1 (1968) 331/332 no. 5 (*An.Ép.*, 1972, no. 544). A.Avram, *SCIV* 47 (1996) 9 no. 3, suggests restoring the text as follows:

[Ἀγαθῆ τύχῃ]·
βο[υλὴ δῆμος]
Καλλ[ατιανῶν Πού]-
4 πλιο[ν Φλάουιον]
- - - - - - - - - - -

Restored after *IGR* I 655: Ἀγαθῆ Τύχῃ· | βουλή, δῆμος | Καλλατιανῶν | Πούπλιον Φλάουι|[ιον ---; ed.pr. restored in LL. 3-5 Πό]|πλιο[ν Αἴλιον Ἀδρι|ανὸν Σεβαστὸν] | - - - (honorary inscription for Hadrian). In A.'s view the honorand is a member of the local elite.

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894. Kallatis. Honorary inscription for Lucius Minicius Natalis Quadronius Verus, 144 A.D. *IGR* I 653. A.Avram, *SCIV* 47 (1996) 5-8 no. 1, suggests restoring in LL. 2/3 ὑπατι]|κὸν μον[ητᾶλιν] instead of τριανδρι]|κὸν μον[ητᾶλιν, in L. 6 τῷ αὐ[τῷ καίρῳ instead of τῷ αὐ[τῷ χρόνῳ, in L. 9 [ἔπαρχον ἀλειμέντων] instead of [ἔπαρχον τροφῶν] and in LL. 10/11 [ἐπιμελητὴν ἔργων δημοσίων καὶ | τῶν ἱερῶν ναῶν instead of [ἐπιμελητὴν ἔργων καὶ τόπων | δημοσίων.

895. Kallatis. Honorary inscription for M.Aurelius and Lucius Verus, 161-169 A.D. T.Sauciuc-Săveanu, *Dacia* 9/10 (1941-1944) 298 no. 4. Restored by A.Avram, *SCIV* 47 (1996) 8/9 no. 2.

[Ἀγαθῆι τύχηι]·
[βουλὴ δῆμος]
[Καλλατιανῶν]
[Αὐτοκράτορα Καίσαρα]
[Μ. Αὐρήλιον Ἀντωνεῖνον]
[Σεβαστόν, ἀρχιερέα μέγιστον],
[δημαρχικῆς ἐξουσίας τὸ .],
[ὕπατον τὸ ., καὶ Αὐτοκράτορα]
[Καίσαρα Λ. Αὐρήλιον Οὐῆρον]
[Σεβαστόν, δημ]αρ[χικῆς ἐξου]-
[σίας τὸ ., ὕ]πατ[ο]ν [τὸ ., θεοῦ]
[Εὐσεβοῦς Ἀντ]ωνείν[ου υἱούς],
[θεοῦ Ἀδρια]νοῦ υἱ[ωνούς],
[θεοῦ Τραιαν]οῦ Πα[ρθικοῦ]
[ἐκγόνους, θεοῦ Νέρουα ἀπο]-
[γόνους - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

896. Kallatis. List of members/officials of an association, Severan period. After examination of the stone now in the Lapidarium of the Archaeological Institute in Bucharest, A.Avram, *SCIV* 47 (1996) 16 no. 7 ‖ and *StudClas* 28-30 (1992-1994) [1997] 121-123, suggests restoring the text as follows:

[οἱ περὶ τὸν δεῖνα τοῦ --]ου κοινοσώστην·
[ὁ δεῖνα τοῦ δεῖνος ---], Βειτράσις Πάριδος ἔκ(δικος)
[ὁ δεῖνα τοῦ δεῖνος ---] καὶ γραμματεὺς β΄,
[ὁ δεῖνα τοῦ δεῖνος ---] καὶ γυμνασίαρχ(ος),
[ὁ δεῖνα τοῦ δεῖνος -- καὶ γ]ραμ-
[ματεὺς κτλ. - - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - - -

1. --]ου Κόϊν[τ]ος Ὤστην --, *IGR*; the stone clearly shows ΟΥΚΟΙΝΟCΩCΤΗΝ, A., who refers to the epithet δημοσώστης (*IGR* III 67 (Prusias ad Hypium); *SEG* XVI 428 (Kallatis); *I.Tomis* 19 (b) L. 5, where [δημο]σώστης has been restored but [κοινο]σώστης cannot be excluded now; cf. *BE*, 1959 no. 259; 1963, nos. 165 and 263) and suggests reading in *I.Tomis* 23 L. 7 γραμμα]τεὺς καὶ κοινοσώσ[της] (*I.Tomis*: κοινὸς ΩΣ); the epithet denotes the 'saviour of the Pontic Κοινόν' ‖ 2. in fine ἐκ, *IGR* ‖ 4. in fine γυμνασίαρχο[ς], *IGR* ‖ A. interprets the text as a list of members/officials of an association; the person in L. 1 may have been the ποντάρχης.

897. Kallatis. Honorary inscription for an anonymous local official, 2nd cent. A.D. G.Tocilescu, *AEMÖ* 6 (1882) 4 no. 4. Republished by A.Avram, *SCIV* 47 (1996) 10/11 no. 4, as follows.

[Ἀγαθῇ τύχῃ]·
[βουλὴ δῆμος]
[Καλλατιανῶν]
[- - - - - - - -]
[. . . . . ἐκδικήσαν]-
τα πισ[τῶς, ἀγωνο]-
θετήσ[αντα καὶ ἄρ]-
ξαντα [ἐπιφανῶς]
σειτω[νήσαντα ἐ]-
πιμελ[ῶς . . . . . .]
[. . .]των νε[. . . . . .]

6. πισ[τῶς -- ἀγωνο], ed.pr. ‖ 6-7. ἀγωνο]θετήσ[αντα λαμπρῶς -- ἄρ]-, ed.pr. ‖ 9-10. σειτω[νήσαντα -- ἐ]πιμελ[ητήν --, ed.pr. ‖ brief comment on the ἔκδικος by A., who suggests that the honorand may have been a pontarch.

898. Kallatis. Honorary inscription for a governor of Moesia, ca. 275-300 A.D. T.Sauciuc-Săveanu, *Dacia* 7/8 (1937-1940) 247/248 no. 8. A.Avram, *SCIV* 47 (1996) 16-19 no. 8, offers the following restoration.

[Τὸν διασημότατον καὶ πάτρωνα Κ]αλλάτιδο[ς]
[καὶ τῶν πρὸ ἑαυτοῦ ἀντιστρατή]γων ἔξοχα
[- - - - - - - - - - - - - - - -] Σκυλακίου υἱὸν
[- - - - - - - - - - - - - - δια]σημοτάτου
[- - - - - - - - - - - - - - - -] ἐνδόξως λο-
[- - - - - βουλὴ δῆμος Καλλατιανῶν τει]μῆ[ς]
[χάριν]

1. For the restoration cf. *I.Tomis* 101 and 110, A. ‖ 2. ἔξοχα lead the ed.pr. to suggest that we have a 'fragment de monument en vers'; for the idea expressed by his restoration, A. refers to *I.Tomis* 71 and 72 (ὑπερβαλόμενον τοὺς πρὸ ἑαυτοῦ) and to *IGBulg* 1568/1569, where ἐξοχώτατος is on record ‖ 4. A. suggests e.g. [ἀδελφὸν τοῦ δια]σημοτάτου; δια]σημοτάτου was already suggested in *BE* (1939) no. 236; for ἀδελφός A. refers to *IGBulg* 1569; διασημότατος = *perfectissimus*: the rank title of *equites*; the honorand may have been an equestrian governor of Moesia, A. ‖ 6. μνή]μη, ed.pr. (hesitatingly).

899. Kallatis. Dedication for Commodus, reign of Commodus. D.M.Pippidi, *StudClas* 12 (1970) 127-133 (*An.Ép.*, 1969/1970, no. 579). A.Avram, *SCIV* 47 (1996) 12-14 no. 6, suggests restoring the text as follows:

[Ὑπὲρ τῆς τοῦ αὐτοκράτορος Μ.] Αὐρηλίου Κομό-
[δου τύχης τε καὶ αἰωνίου διαμο]νῆς καὶ τοῦ σύν-
[παντος αὐτοῦ οἴκου ἐκ τῆς τοῦ κρ]ατίστου ὑπατικοῦ

4 [Γαίου Παντουλείου Γ. υἱοῦ Γραπτι]ακοῦ διαθ[ήκης]
[βουλὴ δῆμος Καλλατιανῶν - - - - - - - - - - - - - - -]

['Υπὲρ τῆς τοῦ κυρίου αὐτοκράτορος Μάρκου] Αὐρηλίου Κομό|[δου Σεβαστοῦ τύχης τε καὶ αἰωνίου διαμο]νῆς καὶ τοῦ σύν|[παντος αὐτοῦ οἴκου καὶ ὑπὲρ τοῦ κρ]ατίστου ὑπατικοῦ | [Γαίου Παντουλείου Γραπτι]ακοῦ διαθ[έσεως καὶ βουλᾶς] || [καὶ δάμου Καλλατιανῶν ---------], ed.pr. || A. refers to *IGR* III 1352 for a parallel (ὑπὲρ --- σωτηρίας, ἐγ διαθήκης); his restoration implies that the governor died during his stay in Moesia || A. considers ■ restoration on the basis of longer lines (see p. 14 for an attempt) but rejects it ultimately.

900. Kallatis. Dedication for Septimius Severus, Caracalla, Geta and Iulia Domna, 199 A.D. (or after). *IGR* I 650. After examination of the stone, A.Avram, *SCIV* 47 (1996) 14-16 no. 7 A, restores the text as follows. The reader is asked to compare *IGR* for the changes.

['Υ]πὲρ τῶν κυρίων αὐτοκρα[τόρων Λ. Σεπτιμίου Σεουήρου Περτίνακος καὶ Μ. Αὐρηλίου 'Αν]-
τωνε(ί)νου Σεβαστῶν 'Αραβι[κῶν 'Αδιαβηνικῶν Παρθικῶν καὶ Π. Σεπτιμίου Γέτα Καίσαρος],
υἱοῦ τοῦ αὐτοκράτορος Σε[πτιμίου Σεουήρου Περτίνακος Σεβαστοῦ, τύχης τε καὶ]
4 [νε]ίκης καὶ αἰωνίου διαμ[ονῆς καὶ 'Ιουλίας Δόμνης Σεβαστῆς μητρὸς κάστρων]
καὶ τοῦ σύνπαντο[ς] α[ὐ]τ[ῶν οἴκου καὶ ἱερᾶς συνκλήτου καὶ δήμου 'Ρωμαίων]·
'Ονόματ[α -]
- -

2. ΤΩΝΕΝΟΥ, lapis || 4. initio ΙΚΗΣ, lapis || 6. ὀνόματος, *IGR*; ΟΝΟΜΑΤ, lapis.

901. Markianopolis. Funerary epigram for the gladiator Markianos, 2nd/early 3rd cent. A.D. White limestone pedimental stele with three akroteria decorated with palmettes; in the pediment a circular shield with umbo; in a recessed field representation of a gladiator moving towards the right, holding a sword in his right and a large shield in his left hand; on his head a helmet; in the upper left corner another helmet; in the lower right corner a dog; right of the gladiator a large palm-branch; found in the western necropolis of the city; reused as lid of a Late Roman tomb. Edd.pr. A.Angelov - S.Conrad - W.Luppe, *Nikephoros* 9 (1996) 135-144 (ph.; translation); cf. also id., *Archeologica Bulgarica* 2 (1998) 77-79 no. 1 (ph.), for a brief resumé.

῞Ημην ἐγὼ τὸ πρὶν Μαρκιανὸς
εἴτε σεκούτωρ Πολυνείκης· πυ-
κτεύω δὲ δύο, καὶ μετὰ ταῦτα / μυρ-
4 μίλλων παρέβην, ΠΥΓΝΗ δε ἔχω πάλι με[ί]-

αν· / εἶτ' ὑπὸ τῆς ἰδίας εἱμαρμένης ἐνοχλή-
θην / καὶ μετὰ ταῦτα καλὴν πυγμὴν ποίσας
πάλιν ὧδε / ἐν τῇ θειοτάτῃ Μαρκιανοπόλει
8 βασιλείῃ, / νῦν δὲ τελευτήσας ὧδε ὁ τάλας κε[ῖ]-
μαι vacat

From L. 3 (μυρμίλλων) hexameters and in fine ■ pentameter, indicated with an oblique hasta, edd.pr., who add that the meter is not perfect || 1-2. the original name of the deceased was Markianos; as gladiator (secutor) he was called Polyneikes; the secutor fought with the retiarius, edd.pr. || 3-4. after two fights as secutor P. performed as *murmillo*, edd.pr., who refer for all technical details to Robert, *Gladiateurs* || 4. ΠΥΓΝΗ: to be read as πυγ(μὴν), edd.pr., who translate: '*und habe (hatte) wiederum einen Kampf* - sc. als Secutor' [but it is more likely that πάλι μείαν (= μίαν) πυγ(μὴν) refers to his performance as *murmillo*, Pleket] || 5-6. εἶτ' -- ἐνοχλήθην: probably a reference to a defeat and a heavy injury, edd.pr. || 6-8. in a subsequent fight in Markianopolis he was again heavily injured (πάλιν ὧδε) and subsequently died (LL. 8/9), edd.pr., who refer to other gladiator inscriptions from Markianopolis (*IGBulg* 816/817), to terracotta lamps showing gladiatorial fights and to the local amphitheater (with a seat-inscription 'Αλέξαν[δρος λ]αμπρό[τατος]; 143; ph.).

902. Markianopolis. Funerary epigram for Alexandros, ca. 300 A.D. Limestone stele with pediment and large akroteria, decorated with roughly sculpted half-palmettes. Irregular script; ligatures. Found in the western necropolis; now in the Museum of Devnja. Edd.pr. A.Angelov - S.Conrad - W.Luppe, *ZPE* 112 (1996) 102-104 (ph.), with commentary; corrigendum in *ZPE* 113 (1996) 248; iidem, *Archaeologica Bulgarica* (1998) 79/80 (ph.).

Μή με τὸν ἐν φθιμένοι-
ς σπεύδων παρίδῃς, παροδ-
εῖτα, ἀλλὰ μάθε ταχέως
4 τίς ἡ πατρὶς ἤτ' ὅτις ε̣[ἰ]-
μί· πατρὶς μὲν Οἶσκος,
τοὔνομα δὲ 'Αλέξα-
νδρος· ἀλλ' ἐτρύφη-
8 σα καλῶς

1-2. ἐ[ν]φθιμένον | σπεύδων, edd.pr. *ZPE* 112; S.Follet, *BE* (1997) no. 14, suggested reading ἐν φθιμένοις; the reading recorded above was given by edd.pr. in *ZPE* 113 and in *Arch.Bulg.* || 4-5. ε̣[ἰ]μί or ἰμί, edd.pr. || 5. Οἶσκος: the city of Oescus in Moesia Inferior (reading of E. Matthews).

903. Nikopolis ad Istrum. Dedication to Mithras, ca. 200 A.D. Limestone altar moulded above and below; a relief represents the bull-slaying Mithras. Ed.pr. V.Naydenova in J.Mangas - J.Alvar (edd.), *Homenaje a José Mª Blázquez*, III: *Historia de Roma* (Madrid 1996) 219-222 (ph.). Non vidimus: see *An.Ép.* (1996) [1999] 471 no. 1361.

[Θ]εῷ Μίθρᾳ Α(ὐρήλιος) | Μᾶρκος ἀνέστησα

In *CIMRM* II 2265 we have another dedication to Mithras by the same person, ed.pr.

904. Noviodunum. Epitaph of Alexandros, 2nd cent. A.D. *SEG* XXVIII 611. See our lemma no. 2310.

905. Noviodunum. Lead seal, 6th cent. A.D. Small circular lead seal now in the 'Delta Dunării' Museum in Tulcea. Ed.pr. I.Barnea, *SCIV* 47 (1996) 216 no. 3 (ph.): Χερσ(ῶ-νος) [Ed.pr. writes about the 'nom de la ville de Cherson': is Cherson(esos) meant?].

906. Noviodunum. Lead seal, 6th/7th cent. A.D. Small circular lead seal now in the National Museum of Archaeology in Constantza; monogrammatic inscription. Ed.pr. I.Barnea, *SCIV* 47 (1996) 218 no. 6 (ph.): Θετταλοῦ

907. Odessos. Religion. Z.Gočeva, *Kernos* 9 (1996) 121-127, presents a survey of religious life in Odessos. As in the entire region of the western Pontic coast, the principal and earliest cult is that of 'Απόλλων, patron deity of the Milesian colonists who founded the city at the place of an ancient Thracian settlement in the early 5th cent. B.C. Epigraphic and numismatic evidence dates from the early Hellenistic period: architrave with inscription ΑΠΟΛΛ[--], possibly but not necessarily belonging to the Apollo temple; a number of decrees found in the same area (*IGBulg* I^2 34bis-45bis) records that they should be placed in that temple, which apparently served as a lapidary archive; 46bis is a list of eponymous 'priests of the god' (the last one from 44/43 B.C.), i.e., of Apollo rather than of the Samothrakian Great Gods, for whom there is some evidence, too (*IGBulg* I^2 42; cf. *IGBulg* I^2 p. 92 for the presence of worshippers from Odessos on Samothrake). In the Roman period the principal god was the Thracian Θεὸς Μέγας Δαρζαλας, eponymous deity in some 2nd cent. A.D. ephebic decrees (*IGBulg* I^2 47, 47bis and 48; cf. *SEG* XXXI 685); his temple was served by a νεωκόρος (*IGBulg* I^2 230bis; not referring to the imperial cult, a possibility suggested in *IGBulg*). The earliest attestations of the Thracian Rider, dating to the late Hellenistic period, are found near Odessos, in a large sanctuary at Galata where he is styled Ἥρως Καραβασμος (*IGBulg* I^2 283-294). There was also a sanctuary of Ἥρως Μανιμαζος and an association of his worshippers in the city itself (*IGBulg* I^2 77/78; 78ter). Odessos was the metropolis of the Pontic pentapolis, which was probably founded in the late Hellenistic period. Headed by a ποντάρχης (cf. *SEG* XLV 887*), it survived into the Roman period preserving a certain autonomy in the field of religion, which was subordinated to an ἀρχιερεύς. Both officials resided in Odessos, as did the εὐποσιάρχης who was probably responsible for the organization of sacred symposia.

908. Odessos. Ephebic catalogues, 215, 221, and 238 A.D. *IGBulg* I^2 47, 47 bis and 48; cf. *IGBulg* V 5022 and 5025. M.B.Hatzopoulos - L.Loukopoulou, *op.cit.* (cf. our lemma no. 752) 364/365, argue that the ἐφήβαρχος was one of the ephebes rather than a civic official. Cf. our lemma no. 753.

909. Tomis. Prosopography and catalogues. Cf. our lemma no. 888.

910-911. Tomis. Two dedications. Edd.pr. M.Bărbulescu - A.Rădulescu, *Pontica* 27 (1994) [1996] 157-171 (ph.; dr.; translations in Roumanian; French summary of the Roumanian article), publish four Latin and two Greek inscriptions; now in the Museum of National History and Archaeology in Constantza; cf. *An.Ép.* (1995) [1998] 407 nos. 1343/1344.

910: 166-168 no. 5. **Dedication to Thea Syria, 2nd or perhaps 3rd cent. A.D.** Cylindrical marble statue base moulded above and below; inscription on the shaft; found in 1965 in the 'Roman Mosaic Building'.

Σώσιπ̣πος ǀ Καλλικράτους ǀ Σιδώνιος ǀ Θεᾷ Συρίᾳ ǁ εὐχαριστήριον

3. For another Sidonian at Tomis see *I.Tomis* 290 ('Αμκλιᾶτα Γενναίδος ǀ Σειδωνία; LL. 1/2; 2nd/early 3rd cent. A.D.), edd.pr. ǁ 4. Θεὰ Συρία: first attestation in Tomis; cf. also *IGBulg* I^2 8 bis (Bizone) and *IGBulg* III 918 (ἱερεὺς Συρίας Θεᾶς in Philippopolis), edd.pr.

911: 168-170 no. 6. **Dedication on behalf of the emperor and the village of Apollonios, late 2nd/early 3rd cent. A.D.** Limestone plaque found in 1992 during the demolition of a house.

['Αγαθῆι Τύχηι]· ǀ ὑπὲρ [τοῦ Αὐ]ǀτοκράτορ[ος] ǀ νείκης
καὶ ὑπὲǀρ σωτηρίας κώǀμης 'Απολλωνίǀου [---]Α̣Ν̣ΟΙ

5-7. κώμη 'Απολλωνίου is previously unattested; probably a village belonging to the territory of Tomis, whence the stone was brought to Constantza, edd.pr., who refer to *I.Tomis* 134 and 136 (vicus Clementianensis) and to *I.Histriae* 343-347 (vicus Secundini).

DACIA

912. Dacia. Gnostic gems. N.Gudea, *Acta Musei Napocensis* 33, 1 (1996) 179-187 (dr.), offers a number of corrections in texts published by R.Casal Garcia, *Collecion de gliptica del Museo Arqueologico Nacional (serie de entalles romanos)* vols. I and II (Madrid; no year):

1) 185 no. 486: ὑγία (sinistrorsum, 4th/5th cent. A.D.; VIVA (3rd cent. A.D.), Garcia);
2) 186 no. 495: CAB ǀAW AΔǀWNAǀI = Σαβαω(θ) 'Αδωναι (3rd cent. A.D.; no text in Garcia);
3) 186/187 no. 496: πέπǀτε (3rd cent. A.D.; no text in Garcia);
4) 187 no. 498: ΑΛΒΑ ǀ ΜΑΧΑΜ ǀ ΑΡΕ (3rd cent. A.D.; Gudea refers to other gems with ΑΒΛΑ ǀ ΑΝΑΛΒΑ ǀ ΑΚΡΑ ǀ ΜΑΧΑ ǀ ΜΑΡΙ);

5) 188 no. 500: PACAZ (sinistrorsum; 3rd cent. A.D.);
6) 188 no. 502: SSS and 'Ανοῦβις | Ναβις | BIENNV X (3rd cent. A.D.);
7) 188 no. 503: Μ(νευ) ᾿Α(πι) ῞Οσιρις.

Gudea (180/181 no. II) also republishes a gem, published by N.Gudea - I.Ghiurco, *Din istoria crestinismului la Români. Marturii arheologice* (Oreada 1988) 162: A | B | AN | ABANA || ATAXA | PEY

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913. Barboşi-Galaţi. Inscribed ceramic fragments and tiles. S.Sanie, *SCIV* 47 (1996) 121-153, publishes the following dipinti and graffiti on ceramic vessels and tiles.

I. **Dipinti:** 121-133 nos. 1-21: amphora fragments: ἐπὶ ἀστυ(νόμου) Διονυσίου | Νερι (or Οινε) Διοφίλω (no. 1); 'Ροῦ(φος) and Λύ(κων or -κιος; no. 2); Βα(σιλεύς; no. 3); Αὐρ(ήλιος or -ίου) with a ϛ and a delta (no. 4); γρ(αμματεύς; no. 5); Ζω(τικός; no. 6); Δ (= ΔΗ in ligature > Δη(μήτηρ); no. 7); 'Ηρακ ('Ηρακλῆς or a proper name; no. 8); ΗΡΑ (no. 9); ΜΟ (Μο(υνιχιών) or μό(διος); no. 10); nos. 11-17 and 20/21 have isolated letters (figures?); ΕΡΙ (῎Ερι(ς) or a name like e.g. Ερι(ζας); no. 18).

II. **Graffiti on amphoras:** 133-138 nos. 1-16: most have isolated letters (figures?); no. 7 has ΠΙΙΕ: πί{ι}ε(?); others have abbreviated Latin names.

III. **Stamped amphoras:** 138-142 nos. 1-3: Διο (= Διό(ς); no. 1); ΕΥ (no. 2; perhaps Εὐ(φράνορος)); Μηνο|κρίτου (no. 3).

IV. **Stamped tiles:** 142-149: Latin texts recording Roman military units (Legio V Macedonica; Classis Flavia Moysica; cohors II Mattiacorum; ala I Pannoniorum; numerus exploratorum); other tiles have Roman proper names.

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914. Romula Malva. Inscription on a Roman brick, ca. 177-180 A.D.? *SEG* XXX 864. C.C.Petulescu, *Arhivele Olteniei* 11 (1996) 37-42, argues that this text is the copy of the beginning of a letter of Arrius Antoninus, governor ca. 175-177 A.D., to Helvius Pertinax, governor ca. 177-180 A.D. The former, perhaps a patron of Romula which probably acquired the status of municipium under Marcus Aurelius (cf. *CIL* III 753 = 7429; *ILS* 1465), may have called upon his successor to approach the city with the same benevolence as he did himself. The text on the tile seems to be a copy made as a writing exercise. Cf. *An.Ép.* (1996) [1999] no. 1327. In *An.Ép.* (1973) no. 466 (cf. also 1978 no. 687), it was suggested that the inscription is a forgery: cf. in the same sense G.Mihailov in *SEG* XXX 864 app.cr.

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915. Sarmizegetusa. Stamped tile. Ed.pr. I.Piso, *Ephemeris Napocensis* 6 (1996) 165 no. 16 (dr.), publishes a stamped tile; inscription in a rectangular field. Non vidimus: see *An.Ép.* (1996) [1999] 446 no. 1290: 'Αφ(--) Φουσ(κ--)

'Αφ(ίνιος or -ράνιος vel sim.) Φοῦσ(κος vel sim.), ed.pr [A.Avram (per ep.) points out that there is no free space between Αφ and Φους, and suggests reading 'Αφφους].

NORTH SHORE OF THE BLACK SEA

915bis. North shore of the Black Sea. Corpus of amphora stamps from Knidos. The backbone of N.Jefremow, *Die Amphorenstempel des hellenistischen Knidos* (München 1995), is a Corpus of 1252 stamped amphora handles found in various cities of the north shore of the Black Sea. It is presented on 168-233 under the title *IOSPE* III. *Corpus ansarum cnidiarum*, since it is an expanded and updated version of the Knidian section (featuring 762 stamps on 162 pp.) of a finished but still unpublished manuscript of 2500 pp. by B.N.Grakov, now in the Archive of the Archaeological Institute of the Russian Academy of Sciences in Moscow (= *IOSPE* III, containing *all* amphora stamps found in the north shore area known to G.). J.'s Knidian Corpus has a typological arrangement and distinguishes the following stamps: 1) ship's bows (170-174 nos. 1-180); 2) names of magistrates (174-213 nos. 181-814); 3) names of the duoviri (213/214 nos. 815-827; see below); 4) names of manufacturers (214-221 nos. 828-966); 5) abbreviated names (221/222 nos. 967-1033); 6) ligatures and monograms (222-225 nos. 1034-1137; dr.); 7) ethnic only (225/226 nos. 1138-1140); 8) anepigraphic (226 nos. 1141-1144); 9) uncertain readings but certainly Knidian (226-228 nos. 1145-1169); 10) fragmentary stamps (228-232 nos. 1170-1224); 11) dubia (232/233 nos. 1225-1252; dr. of some monograms). Section (12) consists of non-Knidian stamps erroneously published as Knidian (234-239 nos. 1253-1313).

In the preceding chapters, J. presents a general introduction (1-23; discussion of the function of amphora stamps on 9-18) and conclusions (95-97), and in between discusses: 1) the characteristics of Knidian stamps (23-32): forms; emblems; type of inscriptions: mainly (combinations of) three elements, viz. eponymous magistrates (with or without ἐπί), manufacturers and ethnic (Κνίδιον or less frequently Κνιδίων, occasionally Κνιδία, Κνίδιν, Κνιδεῖν); onomastics; dialect and orthography; 2) the history of Knidos in the Hellenistic period (32-48); 3) the eponymous magistracies on record on the stamps (48-60): δαμιουργός or φρούραρχος; in the late 2nd cent. B.C. some stamps bear two names, occasionally accompanied by the designation ἄνδρες (sc. δυὸ ἄνδρες, duoviri, cf. above sub 3; like that of φρούραρχος - civil or military office? -, this Knidian magistracy is known only by amphora stamps); 4) chronology (61-81): eight groups; 5) Knidian commerce in the Hellenistic period (81-97): the focus is on the north shore area and on wine; on 84 a table of Delian inscriptions recording the prices of the purchase of Knidian and Koan wine amphoras and of the sale of the emptied return amphoras on occasion of the Posidonia: *I.Délos* 401, 406, 440, 442, 445, 452 and 464.

Twenty-two appendices (112-167) mainly consist of surveys of the single chronological groups: tabular concordances listing the various combinations of manufacturers, eponymoi and stamp types, and lists of names with references to attestations elsewhere. On 112 a map of ceramic workshops on the Knidian peninsula [cf. also *SEG* XXXVIII 1065/1066, XXXIX 1108 and XLI 943]; on 115 and 118 drawings of selected stamps.

916. Berezan. Fragment, 2nd/3rd cent. A.D. Marble fragment. Ed.pr. V.V.Nazarov, *Archeologija* (Kiev) (1996) 1, 138-140 (ph.). Cf. also id. in K.Stähler (ed.), *Zur Graeco-Skythischen Kunst. Archäologisches Kolloquium Münster 1995* (Münster 1997) 18 (ph.).

[Ἀγαθῆι Τύ]χηι | [ἐπὶ ἀρχόντω]ν τῶ̣ν | [περὶ ---] ΚΛΕ

Perhaps the beginning of a dedication to Achilles Pontarches, ed.pr.

917. Bosporan kingdom. Historical names in the cities of the kingdom. J.Touloumakos, *'Historische Personennamen und Geschichtsbewusstsein in den griechischen Städten des Bosporanischen Reiches'* in *op.cit.* (cf. our lemma no. 1586) 251-271, examines to what extent the choice of personal names on record in inscriptions and coins reflects a certain memory of 1) relations with the Greek mother cities and Greek history in general, 2) the Spartokids, 3) Mithradates Eupator (and Oriental rulers in general), 4) the penetration of the Romans and 5) the relations with the indigenous population. The following names are discussed in some detail.

Ad 1: Φαναγόρας, Μύρμηξ, Ἕρμων, Ἀρισταγόρας (or -ης), Ἀναξαγόρας, Ἀναξιμένης, Ἑκαταῖος, Ἱστιαῖος, Μιλήσιος, Ἡρόδοτος, Κόδρος, Θεμιστοκλῆς, Ἀριστείδης, Νικίας, Κόνων, Αἰσχίνης, Ἆγις, Ἀγεσίλαος, Θίβρων, Ῥοξάνη, Περδίκκας, Σέλευκος, Φιλώτας;

Ad 2: Λεύκων, Μητρόδωρος (brother of Leukon I), Εὔμηλος (son of Pairisades I), Γοργίππα (Γόργιππος was the son of Satyros I), Παιρισάδης (unusual);

Ad 3: no Μιθραδάτης (though the Bosporan rulers after Mithradates Eupator continued to use his name), Ἀχαιμένης, Ἀριαράθης, Ἀριαράμνης, Φαρνάκης, Φαρνακίων, Διόφαντος;

Ad 4: Γάϊος, Δροῦσος;

Ad 5: Ἀρδάγδακος, Φούρτας.

918. Bosporan kingdom. Inscriptions concerning Jews and Theos Hypsistos. I.Levinskaya, *The Book of Acts in its Diaspora Setting* (Grand Rapids-Carlisle 1996) 227-246 (Appendix 3; in collaboration with S.R.Tochtasev), presents the texts, with translation and commentary and excellent photos, of fourteen Greek inscriptions mentioning Jews (and their synagogues) and worshippers of Θεὸς Ὕψιστος whom she suggests identifying with Judaising God-fearers (cf. our lemmata nos. 2366/2367): 'The texts of the majority differ from those in the pre-existing publications as a result of fresh collation with the stones' (229). We do not indicate the differences and restrict ourselves to a list of the texts concerned: *CIRB* 64 (*IGR* I 873; ph.), 70 (*IGR* I 881; *CIJ* 683; ph.), 71 (*CIJ* 683 (a); ph.), 72 (*CIJ* 683 (a); ph.), 73 (*CIJ* 684), 985 (*IGR* I 906; *CIJ* 691; ph.); *SEG* XLIII 510 (cf. our lemma no. 960); *CIRB* 1123 (*CIJ* 690; ph.), 1124 (*CIJ* 690 (b); ph.), 1127 (dr.), 1260 (ph.), 1280 (ph.)/1281 (ph.) and 1283 (ph.).

I.Levinskaya - S.R.Tochtasev in *op.cit.* (cf. our lemma no. 2365) 55-73, provide a list of Jewish names attested in inscriptions from the Bosporan Kingdom: Ἀζαρίων, Ἰσαάκιος, Ἰοῦδα, Σαφάτας, Σαμβατίων (Σαμβίων, Σα(β)βίων), Σαμοήλ, Σείμων and Ὠνίας. The

Jewish origin of the following names can be disputed: Βοθύλιος (*CIRB* 1076), Βόχορος (*CIRB* 1130), Γάδας (*CIRB* 372), Γάδεις (*CIRB* 1124), Γομαρία (*CIRB* 292), Ἐμμείς (*CIRB* 122), Ἴας (*CIRB* 1140, 1179/1180) and Μαρία (*CIRB* 759).

919. Bosporan Kingdom. Inscribed relief bowls, Hellenistic period. S.A.Kovalenko in G.R.Tsetskhladze (ed.), *New Studies on the Black Sea Littoral* (Colloquia Pontica I; Oxford 1996) 51-57 (ph.), mentions the names of two potters or workshop-owners: a) Δημητρίου; b) Δαμοκλεῖος (found in Chaika near Kerkinitis; a Dorian genitive, pointing to a Dorian manufacturer (so Vinogradov per ep.)); on another bowl the letters ΑΔ (or ΔΑ).

920. Bosporan kingdom. Relations with Rome. F.Millar, *SCI* 15 (1996) 167-173, briefly sketches the relations between this kingdom and Rome, with special emphasis on 'the symbolic functioning of a system of dual sovereignty, of the local king and the distant, all-powerful Emperor' (168). Analysis of the letters of king Aspourgos (cf. our lemma no. 940) and of *CIRB* 40 (Pantikapaion; 3rd decade of the 1st cent. A.D.; honorary inscription for Aspourgos) and 36 [not 48 as erroneously written in note 47] (Pantikapaion; 270-280 A.D.; honorary inscription for king Tib.Iulius Teiranes (φιλόκαισαρ, φιλορώμαιος) and queen Ailia, mentioning a list of royal officials), both representing the kings as 'monarchs and conquerors on the one hand, and as loyal subjects of Rome on the other' (170). Brief reference to the title ἀρχιερεὺς τῶν Σεβαστῶν διὰ βίου regularly borne by the Bosporan kings [cf. *SEG* XLV 981] and to honors paid to them by cities in Asia Minor (Sinope and Amastris: *CIRB* 46 and 54, from Pantikapaion); brief comment on *CIRB* 64 (Pantikapaion; 306 A.D.; dedication to the Θεὸς Ὕψιστος ἐπήκοος by Αὐρ(ήλιος) Οὐαλέριος Σόγους, who was ὁ ἐπὶ τῆς Θεοδοσίας, σεβαστόγνωστος and honored by the emperors), 1051 (Hermonassa; 307 A.D.; ἄρχοντες of the Ἀγριππεῖς = Phanagoria and the Καισαρεῖς = Pantikapaion, honor M. Αὐρήλιος Ἀνδρόνικος ὁ πρὶν ἐπὶ τῆς βασιλείας and his son, who was λοχαγός) and 1237 (Tanais; 193 A.D.; victories by Sauromates II over the Scyths; dedication by one Ζήνων, sent by the king εἰς τὸ ἐμπόριον [if this is the emporion of Tanais itself, see Strabo 11.2.3 and M.Marcu, *SCIV* 49, 1 (1998) 39-60, especially 48 and 56; cf. *SEG* XLV 1020-1022]; reference to sea traffic to and from Pontos-Bithynia [see above *CIRB* 46 and 54, and in general for the relations between Asia Minor and Bosporos *SEG* XXX 968 and 1440; XXXIV 757 and 766]).

H.Heinen, *'Rome et le Bosphore: notes épigraphiques'* in *CCG* 7 (1996) 81-101 (map on 83), discusses (a) the loyalty towards Rome on the part of the Bosporan rulers, reflected in the erection of statues of Roman emperors and in the adoption of epithets like φιλορώμαιος and φιλόκαισαρ (*CIRB* 38, 978, 1046 = *IOSPE* IV 201 and 420 and II 354; translations); (b) Greek and indigenous elements in the self-representation of rulers and their high officials: discussion of *CIRB* 53 (*IOSPE* II 41; translation), where king Tiberius Iulius Rheskouporis (φιλόκαισαρ, φιλορώμαιος and ἀρχιερεὺς τῶν Σεβαστῶν) is honored by his χειλιάρχης Ulpius Antisthenes; for the latter H. refers to *CIRB* 58 where an Aurelius Rhodon is ὁ ἐπὶ τῆς βασιλείας, χειλιάρχης, ἱππεὺς Ῥωμαίων and σεβαστόγνωστος; discussion of *CIRB* 1119 A and analysis of the iconography of the statue of the honorand, with special emphasis on the torques with

a bull's head around the neck of the honorand; (c) the presence of Judaisers among the Bosporan population: *CIRB* 70 (translation; προσευχή denotes the synagogue: cf. our lemma no. 2368) and 64 (translation; cf. above): Αὐρ. Οὐαλέριος Σόγους fought many years against the Sarmates, survived many θλίψεις, was honored by Diocletian and Maximian and after his return to Pantikapaion financed the construction of the synagogue (προσευχή).

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921. Chersonesos. Barbarian names. V.Stolba, *'Barbaren in der Prosopographie von Chersonesos (4.-2. Jh.v.Chr.)'* in *Hellenismus* (cf. our lemma no. 1759) 439-464, examines the following names, often (incorrectly) interpreted as non-Greek and thus held to reflect the penetration of the non-Greek population in the city: Αδων, Ακκας (Asia Minor), Ἀτώτας (Paphlagonian), Βαβας/Βάβων and Νανας/Νάνων ('Lallnamen'), Βατακών (Greek; cf. Βάτων), Βά(τ)τας, Βίθυς (Thracian), Βισθᾶς (Greek; cf. Βίσθων), Γόσων (Greek; cf. Κόσων), Γόσα (Greek), Γως ( ) (problematic), Δας (Asia Minor), Δάλις (Greek; not Thracian; cf. Δαλίων, Δαλίας, Δαλιοκλῆς, Δαλιόδωρος), Ἡροκᾶς (Greek, not Iranian), Θάγων (problematic), Ινδ( ) (Asia Minor), Κίνωλις (Paphlagonian), Κλεμυ(τ)τάδας (Greek), Κοττίχα (Thracian [but see Robert, *Noms indigènes* 283: Greek name, Vinogradov]), Κοτυτίων (Thracian), Μαιδάτης (Iranian), Μαρκώ (Greek), Μενδικώ (Thracian), Μόλοπρος (Greek [Vinogradov prefers the reading Μόλογρος]), Ποππίας (Greek), Σασο (genitive; Asia Minor), Σατᾶς (Greek [Vinogradov points out that the true reading is Σαταλ̣[ας] = Σαδαλας: Thracian name]), Σωσάνα (Jewish: Susanna), Τεττία (Asia Minor; not Latin (Tettia)), Τίβειος (Paphlagonian). S. discards the name Αδοης (*IOSPE* I² 403; *SEG* XL 615 B L. 12): after the name Πασιχάρης there is no patronymic but the ciphers ΑΛ^ΟΟ.

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922. Chersonesos. The career of Bathyllos, late 4th cent. B.C. A.M.Gilevič - A.N.Shcheglov, *Hyperboreus* 2, 2 (1996) 100-124 (Russian, with English summary), review the evidence for the Chersonitan Βάθυλλος, who was active ca. 300 B.C.: 1) amphora stamps with Βαθύλλου ἀστυνόμου; under B. a reform in the capacity of the amphoras was implemented: from 30 to 18 and 5 litres; 2) coins: Bathyllos appears among the six monetary magistrates, whose names appear on copper coins ca. 300 B.C. (Βάθυλλ(ος) or Βαθύλλο(υ)); 3) ostraka: during excavations in the theatre two ostraka were found: a) Βάθυλλος | Νικαγόρα; b) [Β]ά̣[θυλλος] | Νικ[αγόρα] (*SEG* XXVI 805; unfortunately misplaced under Thrace in *SEG* !) [Vinogradov points out that the ostraka should be dated to the end of the 5th cent. B.C.; they do not exceed the 5th cent. B.C.].

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923. Chersonesos. Fragmentary decree, 2nd cent. B.C. Gray marble fragment broken on all sides except the left; found in 1989. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 44 no. 2 (ph.).

- - - - - - - - - - - - - - [τοῦ]
[δ]άμου ψάφι[σμα - - - - - -]
σίωι τοῖς Ἑρμαίοις [- - - - - -]

4 ΣΕΤΑ[.]ΕΑΡΑΤΑΙ[- - - - - - -]
[.]ΟΝΚΑΙΚΑΘΥΠΕΡ[- - - -]
θεῶι Ἑρμ[εῖ - - - - - - - - - -]
Σ[.]ΑΤ[- - - - - - - - - - - -]
8 ΣΑ[- - - - - - - - - - - - - -]
ΠΑΡΑ[.]ΕΣΙ[..]Ε[.]ΟΙΕΡΜ[--]
ΠΑΡΑΠΕΜΠΕ[.]ΟΥΣΕ[- - -]
- - - - - - - - - - - - - - - - -

The script is similar to that of *IOSPE* I² 348/349 and 352/353, ed.pr. ‖ 2. [τοῦ δ]άμου, ed.pr. ‖ 5. [..]ΟΝ, ed.pr. ‖ 10. παραπέμπε[ι τ]οὺς Ε[--], ed.pr.

I.A.Makarov publishes the following version in *VDI* (2000) fasc. 1:

- -
[- - - ἀκολούθως τοῖς τε νόμοις καὶ τοῖς τοῦ]
[δ]άμου ψαφίσμασιν [- - - ἐν τῶι γυμνα]-
σίωι τοῖς Ἑρμαίο[ις ἀγῶνας τίθεσθαι - - - ποιῆσαί]
4 τ̣ε ταῦτα κατὰ τὰ[ν μαντείαν τοῦ θεοῦ· - - - Δία Κτήσ]-
ιον καὶ Καθυπερ[δέξιον ἱλάσασθαι - - - τῷ]
θεῶι Ἑρμ̣[ᾶι θυσίαν συντελεῖν - - -]
[. .]ΑΤ [- - - - - - - - - - - - - - - -]
8 ΣΑ [- - - - - - - - - - - - - - - - - -]
παρ' ἀμὲς[. . .] Ξ.ΟΙΕΦΙ[- - - τοὺς ἐφήβους]
παραπέμπ[οντα]ς [τὰ ἱερά - - -]
- -

Fragment of a decree or lex sacra, which regulates cults connected with the gymnasion and the ephebeia, M. ‖ 5. Καθυπερδέξιος: see *SEG* XV 427, M. ‖ M. suggests dating the text just before the beginning of the Pontic protectorate over Chersonesos ca. 110 B.C.

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924. Chersonesos. List of names, 2nd cent. B.C. White marble fragment broken on all sides; found in 1983. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 44/45 no. 3 (ph.).

[Ὁ δεῖνα Ἑ]στιείο[υ - - - - -]
[- - -]ς Ἡρακλείου [- - - - -]
[- - -]ς Θεοφάνειο[ς - - - - -]
vacat
4 [- - - - -]ς Σωπόλ[ιος - - - -]
[- - - - - - -]γει[- - - - - - -]
- - - - - - - - - - - - - - - -]

Alpha with broken cross-bar; small hanging omicron and omega; pi with unequal legs; apices ‖ 3. Θεοφάνειο̣[ς --, ed.pr., who refers to *IOSPE* I² 510 (Δαματρία Θεοφάνειος) ‖ 5. γει̣ or γεν̣, ed.pr.

925. Chersonesos. Honorary inscription for Diophantos from Sinope, ca. 106/105 B.C. *IOSPE* I² 352 (*Syll.*³ 709; *SEG* XLII 695*). For a German version of A.K.Gavrilov's study, summarized in *SEG* XLII 695, see now *Hyperboreus* 2, 1 (1996) 151-159; on 159-168, G. compares the passages in the decree concerning the Scythian king Palakos (LL. 7 and 21) with Strabo's report (7.4.3).

H.Heinen, *HBA* 18 (1991) [1996] 153/154, briefly reflects on Mithridates VI Eupator as great victor over the Scythians (LL. 8-10); in his later struggle against Rome he uses those same Scythians as his allies.

926. Chersonesos. Fragmentary decree, late 1st cent. B.C. *SEG* XXXII 786. E.I.Solomonik, *VDI* (1996) 4, 53, points out that in L. 3 in fine there is no rho but part of an alpha: κ̣άλλιστα̣; in L. 4 she reads before ΟΣ part of a kappa, which precludes the restoration [διοικήσ]ε̣ος or [παν]τ̣ός.

927. Chersonesos. List of names, 1st cent. A.D. Gray marble fragment; left edge preserved; found in 1988; horizontal guidelines between each line of the inscription. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 49/50 no. 9 (ph.).

\- - - - - - - - - - - - - - -
[.] Ἀρίστων [- - - - - - - -]
Ἡροΐδας Δα[- - - - - - - -]
Γαζούριος Ν[- - - - - - - -]
Ἀντίλοχος Ε[- - - - - - - -]
Παρθένος vacat
[Πα]ρθένος [- - - - - - - -]
[Ἀπο]λλώνιο[ς - - - - - -]
[- - - - - - - -]κή̣ου [- -]
\- - - - - - - - - - - - - - -

Ed.pr. conjectures that we have a list of eponyms; the deity (Παρθένος in LL. 5/6) was twice eponymous ‖ 1. Ἀρίστων, ed.pr. [but there seems to be space for at least one letter initio, Pleket; Vinogradov (per ep.) suggests [Τ.Φ(λαούιος)]].

928. Chersonesos. Fragment of a decree, 154 A.D. White marble fragment broken on all sides; found in 1989. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 47/48 no. 5 (ph.).

\- -
[- - - - - - - - - - - - - - - αὐ]τοῦ μ̣ε̣[τοχάν τε πάντων τῶν ἐν]
[τᾶι πόλει ὧν καὶ Χερσονασείτ]αις μ̣έτεσ[τι· τὸ δὲ ψάφισμα τοῦτο]
[ἀναγραφᾶμεν λευκολίθωι σ]τάλαι κα[ὶ θέμεν ἐν τῶι ἐπισαμο]-
[τάτωι τᾶς ἀκροπόλιος τόπωι· τ]αῦτα ἔδοξε βο[υλᾶι, δάμωι, βασι]-
[λευούσας Παρθένου ἔτεος ρ]οθʹ, ἱερέως δὲ Ἀρ̣[- - - - - -]
[- - - - - - - - - - - - γραμμα]τεύοντος Βοΐσ[κου - - - -]
[Ἐσφραγίσαντο αʹ (στίχωι)· Θεὰ βα]σίλισσα Παρθ̣[ένος - -]
[- -]ΝΙΕΒ̣Ο[- - - - - - - -]
\- -

Restored after *IOSPE* I² 357-361 ‖ 5. year ροθʹ = 179 = 154 A.D. (era of Chersonesos), ed.pr.

929. Chersonesos. End of an honorary decree, 2nd cent. A.D. E.I.Solomonik, *Novie epigraficěskie pamjatniki Chersonesa* II (1973) no. 112 = *IOSPE* I² 361, 363, 391 + a fragment published by A.K.Tachtai, *Kratkie Soobčenija Instituta Istorii materialnoi kulturi* (Akad. Nauk Sojuza SSR) 15 (1947) 58-62 (= LL. 11-23 of Solomonik's no. 112). E.I.Solomonik, *VDI* (1996) 4, 52/53, points out that the fragment published by Tachtai has been rediscovered and does not belong to the same stone as *IOSPE* I² 361, 363 and 391. She points out that in L. 4 of T.'s fragment (= L. 14 of Solomonik's no. 112) one should read [Ἀπολλώ]νιος υἱὸς Οὐλπίου (Ἀπολλώνιος] υἱὸς {υἱὸς} Οὐλπίου, S. no. 112; [--]. υἱὸς υἱὸς Οὐλπίου, T.); in the last line (L. 13 of the fragment = L. 23 of no. 112), S. reads the letters ΝΟΥ (υἱὸς Φλαουίου [Ν]ά[σωνος], S. no. 112; υἱὸς Φλαουίου [Π]α[ρθενοκλέους?], T.).

J.G.Vinogradov, *VDI* (1993) 4, 63 note 7 (ph.), referred to by Solomonik on 53 note 42, had already reached the same conclusion about the alleged relation between T.'s fragment and Solomonik's no. 112. In L. 4 of T.'s fragment (L. 14 of no. 112), he suggested reading [Ἀγεπό]λ̣ιος υἱὸς and in L. 5 (L. 15 of no. 112) [Τ. Φ]λ̣ Ἀρίστων ([--]ν Ἀρίστων, T.; [Βοϊσκο]⟨υ⟩, Ἀρίστων, S. no. 112). As to L. 7 (L. 17 of no. 112), V. points out that an erroneous ΑΡ has been corrected in · Γ ·, i.e., the indication of στίχος γʹ of the bouleutai, who sealed off the decree (ἐσφραγίσαντο) (Γ. Γαζούριος etc., T.; {Γ} Γαζούριος etc., S. no. 112); in L. 8 (L. 18 of no. 112), he rejects S.'s [υἱοῦ] Ἰουλίου; in LL. 8/9 (LL. 19/20 of no. 112), Μᾶρκος Οὔλπιος | [υἱὸς] Φλαουίου Ἀπολλωνίου lacks a cognomen and in L. 9 (L. 20 of no. 112) Ἡρακλε[ίδης {Ἡρακ]λείδης} is unacceptable and simply the result of an unacceptable join.

930. Chersonesos. Fragment of a decree, 2nd cent. A.D. (ca. 150 A.D.). Limestone block broken on all sides; found in 1984. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 45-47 no. 4 (ph.).

\- -
[καὶ σταθῆμεν ἐν τῶι ἐπισαμοτάτωι τᾶς]
[πόλιος] τ̣ό̣πωι· [ταῦτ' ἔδοξε βουλᾶι, δάμωι],

[βασιλ]ευούσας Παρθένου [ἔτεος ..΄ , ἱερέως δὲ]
[- - -]ου Ζήθου, μηνὸς Λατοίου [.. ΄, γραμματεύ]-
[οντος δὲ] Φ. Πυθοδ⟨ώ⟩ρου· v ἐσφ[ραγίσαντο]
[α΄ (στίχωι)· Θεὰ βασίλισσα Παρ]θέ[νος κτλ]

Square sigma; phi with long vertical stroke; Y ; very small omicron and theta; strong apices ‖ restored after *IOSPE* I² 357-361, ed.pr. [but in all these texts the formula runs like καὶ θέμεν ἐν τῶι ἐπισαμοτάτωι τᾶς ἀκροπόλιος τόπωι, Pleket] ‖ 5. ΠΥΘοΔοΡΟΥ, lapis [no δέ in *IOSPE* I² 357-361, Pleket].

931. Chersonesos. Fragmentary inscription, 2nd cent. A.D. Limestone fragment, lower edge preserved; found in 1991. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 50/51 no. 10 (on the basis of a squeeze).

- - - - - - - - - - - - - - - - - - - -
[- -] Λεω[νίδης (or -κράτης) - -]
[- -]ειδιανὸ[ς - - - - - - - - - -]
[- -] Μᾶρκος Ε[- - - - - ὁ δεῖνα]
[e.g. - - Θεοβο]ύλου ἄρχων [- - - -]
[κα]ὶ ὁ γραμματεὺ[ς τῆς βουλῆς - -]
[- - - ν]όμου ⟨υ⟩ἱοῦ Πυθο[δώρου (or -δότου)]

End of a decree, ed.pr. ‖ 2. [Βασιλ]ειδιανὸ[ς --], ed.pr., who refers for the name to *IOSPE* I² 404 L. 50 (from Chersonesos; end of the 2nd cent. A.D.).

932. Chersonesos. End of a list of names, 2nd cent. A.D. White marble fragment broken on all sides; found in 1986. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 48 no. 6 (ph.).

[- - - - - - -]της Δημοκράτ[εος - - -]
[ὁ δεῖνα Μ]ητροδώρου, Πυθ[όδωρος (or -όδοτος) - -]
Φλάβιος Ζῆθος vacat

The script is similar to that of *IOSPE* I² 359 (129/130 A.D.), ed.pr. ‖ 1. initio: [--]⁻ HC, ed.pr. ‖ [3. initio: vacat or another name?, Pleket].

933. Chersonesos. Fragment, 2nd cent. A.D. Marble fragment broken on all sides; found in 1986. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 48/49 no. 7 (ph.).

- - - - - - - - - - - - - -
[- - - -]ΕΙΙ[- - - - -]
[Παρθε]νοκλ[ῆς - - -]
[- - - -] τεσ[- - - - -]

[- - Σ]ώτε[ιμος? - - -]
[vacat] Παρθ[ένωι?]

A dedication to Παρθένος?, ed.pr. ‖ 4. other possibilities are Πρ]ωτε[ύς, Σ]ωτέ[ας or Σ]ωτέ[λης; alternatively a divine epithet could be restored: Σ]ωτε[ίρα, ed.pr.

934. Chersonesos. Epitaph of Herodotos, ca. 150-100 B.C. Marble block, serving as a support of a stele; found in 1991. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 43/44 no. 1 (ph.): Ἡρόδοτος | Σωπόλιος, | χαῖρε

Smaller omicron; Ω ; pi with unequal legs; alpha with straight crossbar; E ; small apices; the script is similar to that of the decree in honor of Diophantos (*IOSPE* I² 352; *Syll.*³ 709; cf. our lemma no. 925), ed.pr.

935. Chersonesos. Epitaph of a couple, 1st cent. A.D. *IOSPE* I² 528. S.Saprykin, *REA* 98 (1996) 361/362, argues that γυνὴ Ταυρικὴ does not mean 'Tauric woman' in the sense of 'belonging to the tribe of the Tauri'. Ταυρικός refers to the entire Chersonesos, which was alternatively called Χερρόνησος ἡ Ταυρικὴ or Χερρόνησος ἡ Σκυθικὴ (cf. Strabo 7.4.1), both transferring the names of the two resident tribes to the whole Crimean peninsula. The tribe, however, is indicated by the ethnic Ταῦροι (adjective: Ταύρειος). The inscription is in koine instead of the usual Doric, which suggests that the stone was erected by non-Chersonesians: either the couple died abroad and the stone was transferred to the native area of the deceased or the man was not from Chersonesos. Two interpretations are possible: 1) γυνὴ goes with the preceding lost part of the text (there is a dot after the word): 'such-and-such, wife of ---, a native of Taurica'; 2) Ταυρικὴ is the woman's proper name derived from the toponym (unattested so far, but cf. two Rhodians called Ταυρικός on record in *I.Rhod.Per.* 151 = Bresson, *Recueil* (cf. *SEG* XLI 946) 118).

936. Chersonesos. Epitaph of Thallos, 2nd cent. A.D. Marble stele with pediment; in a recessed field, a relief representing a standing man clad in a short cloak holding a hoe in his hands, and a standing female clad in a long garment; below the relief, representation of a ploughing man; the plough is pulled by two oxen; inscription between the pediment and the relief. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 51/52 no. 10 (ph.).

Θάλλος Κλ(αυδίου) Νείλου, | ἐτῶν οε΄, χαῖρε

'Thallos, son (or slave) of Claudius Neilos', ed.pr. [Vinogradov (per ep.) points out that the provenance is uncertain and that we have a 'pierre errante'].

937. Chersonesos. Fragment, Roman period. Fragment of white Prokonnesian marble broken on all sides; found in 1986. Ed.pr. E.I.Solomonik, *VDI* (1996) 4, 49 no. 8 (ph.).

vacat
[Λευ]κίου ❦
[Κορ]νηλίου
vacat

Below the inscription remains of a pediment?, ed.pr., who conjectures that this is an epitaph.

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938. Chersonesos. Amphora stamps, 315-275 B.C. Cf. *SEG* XLIII 1320. S.Saprykin, *REA* 98 (1996) 357-370 (ph.; dr.) [cf. id., *VDI* (1996) 1, 124-135], focuses on four types of amphora stamps reading Σκυθικόν, Ταυρικόν, Ἀθαναίου | Ταυρικόν and Ἀθαναίου | εἰς ἐμπόριον. He refutes earlier interpretations mostly suggested by Russian scholars (Σκυθικόν and Ταυρικόν: names of workshops or derivations of the personal names or ethnics of the manufacturers; reference to Skythian and Tauric dominance in Chersonesos (contra: see our lemma no. 935): barbarian control of the wine trade on the basis of an agreement with the Greeks; Ἀθαναίου: manufacturer or city magistrate; the workshop belonged to the temple of Athena; εἰς ἐμπόριον: specific place for trade: a market, perhaps Chersonesos itself; general expression: 'for sale').

On the basis of new readings and interpretations of relevant passages in geographical writers, S. argues that Σκυθικόν and Ταυρικόν are alternative names of Καλὸς λιμήν and Συμβόλου or Συμβόλων λιμήν (= modern Balaklawa) respectively, indicating their location in regions of the Crimean peninsula inhabited by the Scythians (northern part) and the Tauri (southern part). Kalos limen was in the hands of the Scythians in various periods, but both ports belonged to the territory of Chersonesos at the time our amphoras were produced. The stamps refer to Chersonesian export to the Scythians via Kalos Limen and to the Tauri via Symbolon limen. Athenaios is known as a Chersonesian astynomos. Consequently the stamps should be understood as follows: (εἰς) Σκυθικὸν/Ταυρικὸν (ἐμπόριον or λιμένα); Ἀθαναίου (ἀστυνομοῦντος) εἰς Ταυρικὸν (ἐμπόριον or λιμένα); Ἀθαναίου (ἀστυνομοῦντος) εἰς ἐμπόριον (Ταυρικόν).

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939. Gorgippia. Inscriptions concerning Jews and Theos Hypsistos. *CIRB* 1123/1124 and 1127. Cf. our lemma no. 918.

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940. Gorgippia. Two letters (or rescripts) of king Aspourgos to Pantaleon and Theangelos, 16 A.D. *SEG* XLI 614; *An.Ép.* (1994) [1997] 456/457 no. 1538 (with all relevant bibliography). F.Millar, *SCI* 15 (1996) 168-170, prints the texts of both letters, with translation and brief comment (cf. our lemma no. 920). In *ZPE* 124 (1999) 133-142, H.Heinen presents an excellent photo of letter I and of the first line of letter II and draws attention to a forgotten *addendum* to the *editio princeps* (*SA* 1965, 2, 197-209) by the first editor T.V.Blavatskaja in *SA* (1965) 3, 28-37, with remarks by G.Klaffenbach and G.Daux. Subsequently he evaluates these remarks, studies the photo carefully and on 141/142 presents his version of the text (with translation). Below we give the text of *An.Ép.* but incorporate H.'s corrections [See also S.J.Saprykin, *Pontijskoe Carstvo* (Das Pontische Reich) (Moscow 1996), for comment on these documents].

Dedication: [Οἱ Γοργιππεῖς τὸν ναὸν (or τὸν βωμὸν) ἱ]δρύσαντο Διὶ Σωτῆρι
Letter I: [Βασιλεὺς Ἀσ]π̣οῦργος φιλορώμαιος | [Παντ]αλέοντι καὶ Θεανγέλωι | χαίρειν· | Εὐεργετικῶς διακείμενος πρὸς τὴν τῶν Γοργιππέων πόλιν ‖ καὶ βουλόμενος τὰ δίκαια αὐτοῖς παρέχεσθαι, ἐπειδὴ ἔδο[ξ]α̣ν ἐν πολ|[λοῖς] μ̣ὲν πράγμασιν εὐνοηκέναι μοι, μάλιστα δὲ ἐν τῆι πρὸς τὸν σεβαστὸν | αὐτοκράτορα ἀναβάσει συντετηρηκότες ἑαυτοὺς ἐν πλείστηι ἀτα[ρα]ξίαι | κατὰ τὰς ὑπ' ἐμοῦ δεδομένας ἐντολὰς, δοκιμάζω ε̣ἰς τὸ λοιπὸν τὰς κ[λ]ηρονομία[ς] | μένειν αὐτοῖς βεβαίως κατὰ τὸν Εὐπάτορος ἀνχισ̣τ̣ευτικὸν νόμον· ‖ ἐκθεματίσ̣αντες οὖν τόδε τὸ δόγμα, φανερὰν ποιή[σ]ατε γενέσθα̣ι το[ῖς πο|λίταις?] τὴν ἡμετέραν κρίσιν· Ἔρ̣ρωσθε· βιτ΄, Δαισίου κ΄

Dedication: [Οἱ Γοργιππεῖς ἱ]δρύσαντο, *An.Ép.*; H. argues that for reasons of symmetry this restoration is too short; in *An.Ép.* it is stated that this large marble plaque was attached to an altar for Zeus Soter; H. suggests restoring τὸν ναόν but does not exclude τὸν βωμόν ‖ **Letter I:** 2. [Παντ]αλήοντι, *An.Ép.*; [Παντ]αλέοντι, H.; the photo clearly shows an epsilon ‖ 5. ἔδο[ξε]ν, *An.Ép.*; ἔδο[ξ]α̣ν, H.; the photo shows traces of an alpha ‖ 6. μ[ὲ]ν, *An.Ép.*; μ̣ὲν, H. ‖ 6-8. *An.Ép.* puts a comma after ἀταραξίαι in L. 7; H. adopts Klaffenbach's suggestion to put it after ἐντολάς in L. 8 and points out that ἀνάβασις is the *terminus technicus* for a trip from the periphery to Rome. It does not denote an 'Aufstieg', 'Fortschritt' (so ed.pr. Blavatskaja) nor a hostile operation against Rome (so B.Funck [cf. now also H.Heinen, '*Fehldeutungen der ἀνάβασις und der Politik des bosporanischen Königs Aspurgos*', *Hyperboreus* 4 (1998) 340-361]). Aspourgos was well advised to tell the Bosporan cities to keep quiet during his trip to Rome, where he was to ask Tiberius to confirm his position as *basileus*; in LL. 6/7, *An.Ép.* gives Σεβαστὸν | Αὐτοκράτορα; H. prefers σεβαστὸν αὐτοκράτορα ('erhabene Herrscher'); he points out that the normal formula is Αὐτοκράτωρ Σεβαστός and that in the present text we do not have 'die eigentliche Herrscher-titulatur' but an 'Anredeform'; he appropriately compares what the ambassadors to Caligula did according to Philo, *Legatio ad Gaium* 352 ('--- Σεβαστὸν Αὐτοκράτορα προσειπόντες'). H. argues that the σεβαστὸς αὐτοκράτωρ is likely to have been Tiberius. Aspourgos was bent on being recognized/confirmed as *basileus* by the new emperor ‖ 8. [ε]ἰς, *An.Ép.*; ε̣ἰς, H. ‖ 9. ἀνχι(στ)ευτικόν, *An.Ép.*; ἀγχισ̣τ̣ευτικόν, H.; for the meaning cf. *SEG* XLI 614 ‖ 10. ἐκθεσία τίσ[α]ντες, M. and others; ἐκθεματίσ[α]ντες, C.Zuckermann in *An.Ép.*; ἐκθεματίσ̣αντες, H., who refers to parallels for ἐκθεματίζω ‖ 10-11. γενέσθ[αι τοῖς πᾶ|σιν κατὰ], M. and others; τοῖς πο|λίταις?], Vinogradov according to *An.Ép.*; γενέσθα̣ι το[ῖς πο|λίταις?], H. ‖ 11. Εἴρωσθε, *An.Ép.*; Ἔρ̣ρωσθε, H.; year 312 = 16 A.D. (Vinogradov); M. dates it to 15 A.D.; for the question to whom Aspourgos went in Rome cf. above ad LL. 6-8 in fine.

Letter II: [Βασιλεὺ]ς Ἀσποῦργος φιλορώμαιος Παν[ταλέοντι καὶ | Θεανγέλ]ωι χαίρειν· ἐπεὶ Γοργιππεῦ[σιν? ...|....... συνε]χώρησα οἴνου τε καὶ σείτο[υ καὶ κριθῆς? ἀ|πολελύσθαι μ]ὲν δεκάτης, κένχρου δὲ [εἰκοστῆς?, ἔκρινα || ἐπιστεῖλαι ὑμ]ῖν ὅπως οἰκον[ο]μήσητε κ[ατὰ τὴν ἡμετέραν | κρίσιν]· [Ἔ]ρρωσθε· βιτʹ, Δαισί[ου ---]

1. Παν[ταλήοντι, *An.Ép.*; Παν[ταλέοντι, H. (cf. Letter I L. 2) || 2-3. Γοργιππεῦ[σιν τοῖς | φίλοις μου συνε]χώρησα, *An.Ép.*; H. argues that there is no reason to assume that Aspourgos would have called the Gorgippians his φίλοι. He gives orders to Pantaleon and Theangelos, who probably were royal dignitaries, and behaves like an entirely sovereign Hellenistic ruler || 4. [ἀποτελουμένης μ]ὲν δεκάτης, *An.Ép.* (J.G.Vinogradov); [ἀπολελύσθαι], H. (suggested by Klaffenbach) || 6. Ἔρωσθε, *An.Ép.*; [Ἔ]ρρωσθε, H. || for the problem of whether we have two letters or two rescripts here cf. H. (on 142).

941. Kerkinitis (area of: Chaika). Graffiti on kantharoi, ca. 300 B.C. E.A. Popova - S.A.Kovalenko in *op.cit.* (cf. our lemma no. 919) 69-71 (dr.), mention sherds of black-glazed kantharoi with Herakles' name scratched into their surface: Ἡρακλ[εῖος] and [--]ος Ἡρακ[λεῖ]. For Chaika cf. also our lemma no. 919 in fine.

942. Kertch. Inscribed gold ring. *CIG* 7071 (d); Guarducci, *EG* III 524/525 (fig. 214). L.Dubois, *IGDOP*, p. 14, prefers to read Παρμένων βασιλεῖ ('Parmenon made this object for the king'). J.G.Vinogradov, *Epigraphica* 43 (1981) 26/27, interpreted the text as (δακτύλιος) παραμένων βασιλεῖ ('(anello) inseparabile dal re, fedele al re'), whereas Guarducci assumed a proper name Βασιλεύς, preceded by another proper name.

943. Olbia. Dialect inscriptions. See L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Geneva 1996; we use the abbreviation *IGDOP*), for a collection of all Olbian texts up to ca. 330 B.C., written in the dialect of the Milesian colonists (110 texts; many translations). From 300 B.C. the koine predominates. Texts dated after 300 B.C. have been included insofar as they contain archaic linguistic features. The arrangement is thematic: political, religious and private documents. An Appendix (181-191) summarizes the phonetical and morphological features of the dialect. The usual Indices conclude the book (names; sacra; geographica; important Greek words). For no. 5 cf. the critical reflections of P.Gauthier, *BE* (1997) no. 419, who denies that δόγμα never refers to a decision taken by the constitutional bodies of a democratic city; as to no. 14 (coinage decree) cf. G.'s comment on LL. 4-6 and 19-22. For no. 10 (= *SEG* XXXI 702; *CEG* 884) cf. A.Lebedev, *ZPE* 112 (1996) 263-268 and J.G.Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 164 (ph.); for nos. 79, 85, 97 (*SEG* XXXIV 770) and 98 (*SEG* XXX 976) cf. id., *ibidem* 268-283 and J.G.Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 153-164. L. suggests interpreting the last four numbers as *defixiones*; cf. L.Dubois, *BE* 1997, nos. 422/423. No. 26 (3rd cent. B.C. [rather the end of the 4th cent. B.C., Vinogradov]) is a fragmentary let-

ter engraved on a tile and published in a rather inaccessible Russian publication: [---] τοῖς ναοκλήρ|[οις -- τ]οῖς πρὸ ἡμῶν ν|[---· ἣ]ν μὴ ἀποδῶτε | [τὰ τοῦ (or τὰ ὑπὸ) Μ]ενάνδρου ἐχό||[μενα? --]α[--] (cf. J.G.Vinogradov, *VDI*, 1984, 1, 71 note 70).

On 47/48 brief remarks on the formula used to denote the eponymous magistrate in Hellenistic Olbia (*aisymnetes* of the Molpoi → priest of Apollo → president of the archons (Roman period)). On 167-180 nos. 101-110, the Olbian *defixiones*. Cf. *Kernos* 12 (1999) 241-243 no. 76 for a summary of the religious evidence in this volume [For detailed reviews see S.Tochtasev, *Hyperboreus* 5, 1 (1999) 164-192, and J.G.Vinogradov in *Gnomon* 72 (2000), forthcoming].

We give a *comparatio numerorum*.

IG I³	*IGDOP*
1453 (Olbian fragment)	6
SEG III	
587	88
594	44
595	108
SEG XXVI	
845	23
848	14
SEG XXVII	
428	36
439	63
444	45
SEG XXVIII	
647	2
659-661	94
SEG XXX	
800	4
869	48
878	76
879	75
880	55
881	80
882/883	69/70
885	91
892	33
905	72
909	77
913	82
915	87
930	101
938	28 (a)
939	28 (b)
944	89
945	34
951/952	41
955	35

SEG XXX	*IGDOP*
960	23
974	78
975	71 (b)
975 app.cr.	71 (a)
976	98
977	99
979	64
980	100
SEG XXXI	
696	40
701	5
702	10
SEG XXXII	
723	43
724	27
795	13
805	29, 38/39
SEG XXXIV	
770	97
771	98
SEG XXXV	
858	27
SEG XXXVI	
693	90
694	93
SEG XXXVII	
634	23
673	109
SEG XXXVIII	
754	46
SEG XL	
611	93
SEG XLI	
612	48
619	44
621	94
622	31

SEG XLII	*IGDOP*
708/709	93
709 ad (1)	95
709 ad (2)	81
710	24
712	58
714	8
717 app.cr.	7
720	94
721	92
722	21
SEG XLIV	*IGDOP*
650	99
651	54, 56/57, 59, 90
667	46
669	106
670	102
SEG XLV	
1004	48
IOSPE I²	
20	15
24	14
76	88
160	7
195	47
270	44
326	49
327	53
IOSPE IV	
36	44
63	53
458	7
460	47

I.Olbia	*IGDOP*
1	1
3	16
4	17
5	21
6	20
7	19
9	18
58	2
71	11
LSAG²	
p. 368 no. 58	73
p. 372 no. 59	29
no. 60	44
no. 61	55
p. 478 no. 60 B	36
no. 60 C	23
p. 479 O/P	99/100
R	43
p. 480 S	27
U	48
under B, in fine	91
GV	
1172	44
CEG	*IGDOP*
173	44
464	29
734	45
883	47
884	10
Syll.³	*IGDOP*
218	14
1039	88
1260	25
Pfuhl-Möbius	
11	44

944. Olbia. The cult of Dionysos. E.Dettori, *PP* 51 (1996) 301-310, assembles and discusses the early epigraphic evidence (mostly graffiti) for the cult of Dionysos in Olbia in the 6th and 5th cent. B.C. (the theonyms Βάκχος, Ἴακχος, Διόνυσος Βάκχος, and Διόνυσος, the personal names Διονυσόδωρος and Ληναιος, and the acclamation εὐαί): *IGDOP* 2, 70, 79/80 and 92; *SEG* XXX 883, 914, 928 and 958; XXXII 745/746 and 779; see also our lemma no. 955.

945. Olbia. Honorary decree for Hellanikos from Rhodes, 3rd cent. B.C. *IOSPE* I² 30. J.G.Vinogradov in *Hellenismus* (cf. our lemma no. 1759) 431 note 17, restores in LL. 4/5 ἐξ ὧν αἵ τε κοι[ναὶ πρόσοδοι συμπλ]ηθύονται.

946. Olbia. Honorary decree for Protogenes, ca. 220-210 B.C. *IOSPE* I² 32 (*Syll.³* 495; *SEG* XLIII 503*). I. von Bredow in *Hellenismus* (cf. our lemma no. 1759) 467-474, offers some reflections on the nature of the μιξέλληνες on record in B LL. 15-20 (cf. also *SEG* XXXIV 758 LL. 14/15): 'eine griechische Randbevölkerung, die in Enklaven zwischen Barbarenstämme lebte' (472).

947. Olbia. Honorary decree, ca. 60 A.D. Cf. *SEG* XLIV 660 app.cr. White marble stele found during excavations in a medieval church near the fortress of Mangoup. Ed.pr. V.A. Sidorenko, *Materials in Archaeology, History and Ethnography of Tauria* 5 (1996) 35-59 (ph.; in Russian, with English translation). J.G.Vinogradov, *VDI* (1994) 2, 166-168, agrees with ed.pr. about the Olbian provenance and contributes new restorations in LL. 7-9, 15-20 and 22-24. We incorporate these in the text presented below. We give the text of *An.Ép.* (1996) [1999] 464/465 no. 1357, since we have no access to the ed.pr.

[- - - - - - - - - - - - - - - -] τῇ ὑποστάσει φα[.]α
[- - - - - - - - - - - - -]οις κατὰ πόλιν, ἴσους ἐποιεῖτο θά-
[- - - - - - - - - - - - - - - -] πολεμίαν ὁδεύων γῆν, ὡς μαρτυρεῖ-
[ται - - - - - - - - - - - - -]ης τῶν σειτίων αὐχμοῦ φορᾷ καὶ πολ-
[λὰ? - - - - - - - - - - - - -εἰ]ς τὴν πόλιν ἦν, ἀνδρὸς τοιούτου χρείαι
[- - - - - - - - - - - - - - - π]αρηγορῆσαι καὶ πείρᾳ τελειῶσαι τὴν ἁ-
[- - - - - - - - - ἐπρέσβευσεν δὲ καὶ τοῖς] ἀναλώμασι ἰδίοις πρὸς τοὺς τῆς Μυ-
[σίας ἡγουμένους Σαβεῖνον καὶ Αἰ]λιαν[ὸ]ν ἄνδρας μεγίστους καὶ τὸ πλέον
[τῶν ἀξιωμάτων ἐχαρίσθη (?) διὰ τὴν φ]ιλαν[θ]ρωπίαν φερωνύμως δημαγωγήσαν
[- - - - - - - - - - - - τῆς π]όλε[ω]ς θεὸν μειμεῖσθαι· μετ' οὐ πολὺ γὰρ
[- - - - - - - - - - - - - - - ἔπε]μψεν καὶ τὸ πολὺ τῆς ἐνδείας δαψιλείᾳ ψη-
[φιζόμενος?- - - - - - - - -]ν[τ]ων ἐκτενείᾳ καὶ ἀγαγόντων τροφὴν καὶ
[- - - - - - - - - - - - - - - -]ν καὶ μαρτυρούμενος πανδήμωι φωνῆι
[- - - - - - - - - - - - - - - - - -]οις τειμαῖς κοσμούμενος, οὐκ εἰσιν ἀναν-
[- - - - - - - - - - -]ιδου τῇ πατρίδι ἐλπίσιν· συνραγέντων γὰρ
[ταραχῶν τῶν Σαρματῶν? καὶ τοῦ π]ολέμου ἔτυχεν οὗτος πρεσβεύων ἐν ἐ-
[παρχείῳ Μυσίᾳ e.g. τῷ τε ἡγεμόνι ἐμφανίζ]ων ἃ περὶ μεγάλων καὶ ἐπειγόντων πρα-
[γμάτων e.g. εἶδεν, τοιαῦτα? ἠξίωσ]εν, ἐφ' ἃ ἦν ἀπεσταλμένος [- - - - - -]
[- - - - - - - - - - - - - -] καὶ συμμαχίας τόπον ἐπλήρωσεν
[- - - - - - - - - - - ἀποκατάστησα]ς τὴν τῆς πατρίδος ἀνδρείαν καὶ ἐν-

[έργειαν - - - - - - - - - - -]ς τὴν πόλιν ὑπέστρεψεν πᾶσιν ἡμεῖν
[- - - - - - - - - - - - -]μα, ἐπρέσβευσεν δὲ καὶ πρὸς Ουμαβιον?
[- - - - - - - - - - - - - -] τοὺς μεγίστους τῆς Ἀορσίας βασιλέ-
24 [ας -]

'Y.G.Vinogradov sous-estime probablement les pertes dans la partie g(auche) de l'inscription', *An.Ép.* ‖ 2. [--- τοῖς κατοικούντ]οις, ed.pr. [incorrect Greek: one expects τοῖς κατοικοῦσιν] ‖ 2-3. θάλ[ρσος ? καὶ ---], ed.pr. ‖ 4. [ται -- ὅτε δὲ ἀπορίας γενομέν]ης, ed.pr. ‖ 6-7. τὴν ἀλ[πορίαν ? καὶ --- οὗτος δὲ πρεσβεύω]ν, ed.pr. ‖ 7-8. Μυ|[σίας ἡγεμόνας -- ἐπαγγε]λίαν [ἣ]ν, ed.pr.; Ailianos: the governor of Moesia T.Plautius Silvanus Aelianus, V. ‖ 8-9. τὸ πλέον | [τῶν δικαίων τῆς πόλεως -- ἄνδρας δ' οἳ διὰ φ]ιλαν[θ]ρωπίαν, ed.pr. ‖ 11. [-- δῶρα τῶν --- ἔπε]μψεν, ed.pr. ‖ 14. [-- καὶ πρεπούσαις τοῖς μεγίστ]οις τειμαῖς, ed.pr. [but it is ἡ τειμή !] ‖ 14-15. οὐκ εἰσιν ἀναν|[καίων πραγμάτων οἷς -- ἑαυτὸν οὐκ ἐδ]ίδου τῇ πατρίδι · ἐλπίσιν συνραγέντων γὰρ, ed.pr.; οὐκ ἀπεδ]ίδου, S.Follet in *An.Ép.*, *loc.cit.*, who suggests putting the comma after ἐλπίσιν ‖ 16. [πολεμίαν ? --- π]ολέμου, ed.pr.; S.Follet, *loc.cit.*, wonders whether we should restore a genitive plural (masculine or neuter) instead of ταραχῶν ‖ 17. ἐ|[παρχείῳ ? -- τῇ πατρίδι χειμ]ῶνα, ed.pr. ‖ 18. [γμάτων ἑαυτὸν --- παρέσχηκ]εν ἐφ' ἃ ἦν ἀπεσταλμένος εὔνουν κα, ed.pr. ‖ 19. [--- ἡμῶ]ν καὶ, ed.pr. ‖ 20. [στρατιᾷ τῆς ---]ς, ed.pr. ‖ 20-21. καὶ ἐν |[λοιπῷ -- εἰρήνην καὶ ἡσυχίαν ? εἰ]ς, ed.pr. ‖ 22. [ὠφελείᾳ ----]μα; in fine πρὸς οἰμὸν, ed.pr.; Οὐμαβιον: cf. *SEG* XLIV 660 app.cr. ‖ 23. Ἀορσίας: cf. *SEG* XLIV 660 app.cr.

J.G.Vinogradov kindly sent us his provisional transcription of this text:

[- - - - - - - - - - - - - - - -] τῇ ὑποστάσει φιλαν-
[θρώπως, ὅτε δὲ πράγμασιν γενομέν]οις κατὰ πόλιν ἴσους ἐποιεῖτο θα-
[- - - - - - - - αὐτὸς ἐπρέσβευσεν] πολεμίαν ὁδεύων γῆν ὡς μαρτυρεῖ-
4 [ται - - - - - - - - - - - - πλε]ίστων σειτίων αὐχμοῦ φορὰ καὶ πολ-
[λῶν? - - - - - - - - - - - - πρὸ]ς τὴν πόλιν ἦν ἀνδρὸς τοιούτου χρεία(ι)
[- - - - - - -e.g. εὐδαιμονίαν] γρηγορῆσαι καὶ πείρᾳ τελειῶσαι τὴν ἀ-
[σφάλειαν τῆς πόλεως, ἐφ' ᾧ ἐπρέσβευσε]ν ἀναλώμασιν ἰδίοις πρὸς τοὺς τῆς Μυ-
8 [σίας ἡγεμόνας Φλ. Σαβεῖνον καὶ Αἰ]λιαν[ὸ]ν ἄνδρας μεγίστους καὶ τὸ πλέον
[τῶν ἀξιωμάτων χαρισθῆναι διὰ τὴν φ]ιλαν[θ]ρωπίαν· φερωνύμως δημαγωγήσαν-
[τος αὐτοῦ γέγονεν οὖν ἡμεῖν τῆς π]όλεως θεὸν μειμεῖσθαι· μετ' οὐ πολὺ γὰρ
[χρόνον εἴς τε τὰ σειτωνικὰ διέγρ]αψεν καὶ τὸ πολὺ τῆς ἐνδείας δαψιλείᾳ τῆς
12 [τροφῆς ἐπλήρωσεν πολλῶν σειτω]νιῶν ἐκτενείᾳ καὶ ἀγαγόντων τροφὴν καὶ
[- - - - - - - - - - - - - - - -]ν καὶ μαρτυρούμενος πανδήμωι φωνῆι
[- - - - - - - - -εὐπρεπεστάτ]οις τειμαῖς κοσμούμενος οὐκ εἰς πᾶν ἀν-
[- - - - - - - ἀλλὰ τῆς μεγάλης προσό]δου τῇ πατρίδι ἐλπίσιν· συνραγέντων γὰρ
16 [τῶν Σαρματῶν γενομένου τε τοῦ π]ολέμου ἔτυχεν οὗτος πρεσβεύων ἐν ἐ-
[παρχείῳ Μυσίᾳ, τῷ τε ἡγεμόνι? ἐμφανίζ]ων ἃ περὶ μεγάλων καὶ ἐπειγόντων πρα-
[γμάτων πρόειδεν, τοιαῦτα ἠξίωσ]εν, ἐφ' ἃ ἦν ἀπεσταλμένος, εὔνουν κά-

[γαθὸν ἑατὸν παρέχων εἰς ἀξιώματ]α καὶ συμμαχίας τόπον ἐπλήρωσεν
20 [καὶ ἀσφαλείας, δι' ὃ ἀποκαταστήσα]ς τὴν τῆς πατρίδος ἀνδρείαν καὶ ἐν-
[έργειαν - - - - - - - - - - - - -]ς τὴν πόλιν ὑπέστρεψεν πᾶσιν ἡμεῖν
[- - - - - - - -? παραχρῆ]μα. ἐπρέσβευσεν δὲ καὶ πρὸς Ουμανον
[καὶ τὸν δεῖνα καὶ τὸν δεῖνα] τοὺς μεγίστους τῆς Ἀορσίας βασιλέ-
24 [ας - - - - - - - - - - - -]

22. Ουμανον: cf. *SEG* XXXIII 1584, where F.Grenet interprets it as the Greek equivalent of the Zoroastrian theonym *Wahumanu.

948. Olbia. Honorary inscription for the mother of Arete, 1st cent. A.D. *I.Olbia* 100 + *IOSPE* I^2 309. On the basis of a study of both fragments in the Archaeological Museum of Odessa, J.G.Vinogradov, *Hyperboreus* 2, 2 (1996) 125-137 (ph. of *I.Olbia* 100; dr. of the two fragments in the reconstruction of the text), shows that they belong to the same statue base, and offers the following text.

Ἀρέτη [Παπίου θυγά]τηρ τ[ὴν ἑαυτῆς]
μητέρα [τὴν δεῖνα ---ο]υ βαζ[τάζουσαν]
σκε[ύη ἱερὰ Μητρὶ Θεῶ]ν? [ἀνέθηκεν?]

Dated to the 1st cent. A.D. by ed.pr. on palaeographical and archaeological grounds; the latter pertain to the vaulted tomb mentioned in *SEG* XXXVI 720 ‖ underlined letters belong to *IOSPE* I^2 309 ‖ *I.Olbia* 100 runs: Ἀρέτη [--] | μήτερ Α[--] | Σκ[υθίη --] ‖ 1. Ἀρέτη Παπίου is on record in *IOSPE* I^2 221 (wife of Εὐρησίβιος Καλλισθένους) and *SEG* XXXVI 720; Arete probably erected the statue of her mother prior to her marriage with Heuresibios, ed.pr. ‖ 2. βαστάζω is the *terminus technicus* for carrying sacred objects, ed.pr. (with references) ‖ 3. σκεύη: cf. *LSCG* 116 LL. 22/23, *Syll.*^{3} 997 LL. 2/3, ed.pr.

948bis. Olbia. Dedication to Apollo Prostates, ca. 100-150 A.D. J.G.Vinogradov in *Drevnee Pričernomorje* 3 (Odessa 1996) 26-28, publishes the following dedication, on the basis of a transcription in the Scheden of *IG* in Berlin.

[Ἀγα]θῇ τύχ[η]·
[Ἀ]πόλλωνι Π[ροσ]-
[τ]άτῃ οἱ περὶ Ἀ[χιλ]-
4 λέα Καλαν[δί]-
ωνος στρατη[γοί]·
Ἀργουαναγος [Ἀβ]-
ναγου, φύσει [δὲ]
8 Σάου, Ἔβενο[ς]
Πτουδαγου, [Αἴ]-
λιος Μάρκελ[λος],
[Ἰ]εσδαγος Ἰεσδ[αγο]-
12 υ, Ἄρμησς Μουρ[δαγο]-
υ ἀνέθηκαν Ν[είκη]-
ν ἀργύρεαν ὑπ[ὲρ]
τῆς πόλεως εὐ[στα]-
16 θείας καὶ τῆς [ἑαυ]-
τῶν ὑγείας

12-13. Μουρ[οψαζο]υ, *IG* Scheden.

949. Olbia. Funerary epigram (for Harmodios and Aristogeiton?), ca. 330-300 B.C.? *SEG* XXXI 702 (cf. XLII 708); *CEG* 884; *IGDOP* 10. Republished by A.Lebedev, *ZPE* 112 (1996) 263-268 (ph.; translation). L. argues that the tyrannicides of the epigram are Harmodios and Aristogeiton (cf. the epigram at Chios; see our lemma no. 1164), not a single local tyrannicide, sc. Heuresibios, as J.G.Vinogradov assumed (cf. *SEG* XLII 714; this dedication to Zeus Eleutherios need not necessarily mark the end of tyranny but may refer to deliverance from external military danger, such as the siege of the city by Zopyrion ca. 330 B.C.). The text of the epigram may have been inscribed on a wall of the gymnasion (as part of a lapidary 'text-book') or on the wall of the Big Stoa, probably dedicated to Zeus Eleutherios, next to a copy of the famous Athenian statue of the tyrannicides. The names of the heroes were either inscribed separately or could easily be identified from the statue. L. dates the text to the period indicated in the heading (early 4th cent. B.C., V.). He argues that the epigram from Olbia and the one from Chios are both versions of the same Athenian original of the 5th cent. B.C., distinct from *CEG* 430 (cf. *SEG* XXXV 23*). The Attic original may belong to the δημόσιον σῆμα of Harmodios and Aristogeiton in the Kerameikos; it may have been composed by Ion of Chios (451-423 B.C.). J.G.Vinogradov - A.S. Rusjaeva, *ZPE* 121 (1998) 164 (ph.), firmly reject the readings and interpretation of L.: 'Der Text wurde also von Lebedev zugunsten seiner Lesung bzw. Deutung an vier Stellen "verbessert" '.

[Φθίσ]ει ὁ μυριετὴς χ[ρόνος e.g. οὐρανὸν ἠδὲ καὶ αἶην (?)]
[πρὶ]ν λήθηι θεῖναι τῶ[νδ' ἀρετῆς τὸ κλέος],
[ο]ῒ κτάνο[ν] ἄνδρα τύρα[ννον ἐλευθερίην τ' ἐσάωσαν]
πατρίδι καὶ λαοὺς αὐτ[ονόμους ἔθεσαν]

1. [Σπεῦσ]εν (?), *SEG*; apart from [Φθίσ]ει (accepted by L.Dubois, *BE* (1997) no. 421), it is possible to restore [Κρύψ]ει, [Τήξ]ει or [Ψήξ]ει, L.; V.-R. object that the epsilon is followed by the nu, not iota; χ[ρόνος οὐδ' Εὐρησιβίοιο (?)], *SEG* ‖ 2. [γοῦ]ν, *SEG*; V.-R. object that before the first nu there is clearly an upsilon, not iota; τῶ[ν ἀρετῶν, *SEG* ‖ 3. οὐ κτάν' ὅς, *SEG*; V.-R. object that there is ΟΥ at the beginning, not ΟΙ, and that before the word ἄνδρα there is the upper stroke of a sigma (nu is improbable); δ' ἀπέδωκε], *SEG* ‖ 4. ἔθετο], *SEG*; ἐθέτην is also possible, L.

L. tentatively reconstructs the original Attic text on the demosion sema as follows from the Olbian and Chian versions:

Στῆσαι τοῦτο ἐδόκη[σεν Ἀθηναίοισιν Ἀριστο]-
γείτονος αἰχμητ[οῦ σῆμα καὶ Ἁρμοδίου]·
[φθίσ]ει ὁ μυριετὴς χ[ρόνος e.g. οὐρανὸν ἠδὲ καὶ αἶην]
[πρὶ]ν λήθηι θεῖναι τῶ[νδ' ἀρετῆς τὸ κλέος],
[ο]ῒ κτάνο[ν] ἄνδρα τύρα[ννον ἐλευθερίην τ' ἐσάωσαν]
πατρίδι καὶ λαοὺς αὐτ[ονόμους ἔθεσαν or ἐθέτην]

950. Olbia. Graffiti on bone tablets, 5th cent. B.C. *SEG* XXVIII 659-661; XLII 720*. *IGDOP* 94. E.Dettori, *PP* 51 (1996) 304-310, points out that the Attic form of the word ἀλήθεια (instead of the Ionic ἀληθείη) in these texts suggests an Attic influence on the 'Orphic'/Dionysiac cult in Olbia; Attic influence may also explain the drawing of a ship on one of the tablets, accompanied by the abbreviated name of Διόν(υσος); this may be an allusion to the procession of Dionysos' wheeled ship at the Anthesteria in Athens; the arrival of Dionysos on a ship is also attested in late sources for Smyrna.

A.Lebedev, *ZPE* 112 (1996) 275, suggests that these tablets were used for kleromancy and that they may have belonged to the diviner Pharnabazos. Cf. our lemma no. 954.

951. Olbia. Graffito on a kylix, 5th cent. B.C. A.S.Rusjaeva, *Zemledel'cheskie* --- (cf. our lemma no. 955) 83. Cf. E.Dettori, *art.cit.* (cf. our lemma no. 944) 301 no. a: Βάκχος.

952. Olbia. Graffito, ca. 500-450 B.C. Foot of a black-glazed kylix found at the western temenos inscribed with a text written in circle. A.S.Rusjaeva, *Arkheologia (Kiev)* (1971), 4, 28-40; cf. ead., *op.cit.* (cf. our lemma no. 955) 47 and *Religija i kulty v Olvii dogetskogo vremeni* (Kiev 1992) 148/149 (non vidimus, cf. *SEG* XLII 709); V.P.Yailenko, *VDI* (1980), 2, 81 no. 46; *IGDOP* 85. A.Lebedev, *ZPE* 112 (1996) 280-283, presents a new edition, interprets the text as a magical *devotio* and suggests that Dionysos was worshipped in the sanctuary of Demeter at the western temenos of Olbia. Here, the Eleusinian deities (Demeter, Kore, Iakchos), Dionysos, and the Kabeiroi were grouped together as Δημήτριοι θεοί (cf. our lemma no. 955 app.cr.). The promotion of the cult of Dionysos and of the Eleusinian deities may be related to Athenian political propaganda in the late 5th cent. B.C. See, however, J.G.Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 162/163 (ph.), for a new edition; we give the text and date of V.-R. and a more plausible interpretation (dedication).

Δη. Δη(μήτηρ) ⟦Περ(σεφόνη)⟧, Κόρη, {Ε} Δῖοι Κάβιροι Ἥρη (?) ΧΤ[...]Υ
(in the middle) ΗΡΩ (sinistrosum)

We present V.-R.'s text. ‖ Δή(μητρι), Περσ(εφόνῃ), R., L.; Ἑ(ρμῆς?), D.; Ἑ(ρμῇ) or Ἑ(κάτῃ), L.; Δῖοι Κάβιροι, Y.; Δὶ (= Διί) οἱ Κάβιροι, R.; Διο{ι}(νύσοι), Καβίρōι, [Δ]ημητρ[ίοις] (sc. θεοῖς πᾶσι ἀνάκειται or ἱερὸς ἔστω), L.

953. Olbia. Graffito on pottery, ca. 480-470 B.C. *SEG* XXXIV 770. Republished by L.Dubois, *IGDOP* 97 (dr., French translation), who tentatively interprets the text as a *tessera* naming the personnel of the cult of Athena and Hermes ('Aristotle, priest of Hermes and Athena, and his associates Herogenes and Herophanes'). Cf. S.R.Tochtasev, *Hyperboreus* 2, 2 (1996) 183-188, with a similar edition and interpretation.

A.Lebedev, *ZPE* 112 (1996) 271-276, presents a new edition of the text (English translation, ph.), discusses its palaeography, and interprets it as a curse: 'Aristotle, may you be sacred to

Hermes and die, being in the company with the deceased'. Aristotle was consecrated to Hermes, i.e., cursed to death. The iteration of hero- (ἥρως or ἡρίον, i.e., grave) in the two last words sounds like an incantation; these words may be invocations of chthonic deities or adjectives denoting the deceased or the ghosts of the dead. The reverse of the ostrakon bears a portrait of the victim, placed in a circle; a device sticks into his head from behind. The effeminate features of the portrait suggest that Aristotle may have been a metragyrtes or a priest of Aphrodite. L. regards this ostrakon as contemporary with our lemma no. 954 and speculates that Aristotle was cursed by the rival wandering priest and diviner Pharnabazos.

L.'s readings, suggestions and date are rejected by J.G.Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 155/156 (ph.), who recognize a portrait of Athena and the representation of a dolphin (a symbol of Apollo Delphinios) behind her head; the text expresses the wish that Aristotle, priest of Hermes and former priest of Athena, Herogenes, and Herophanes may succeed in a joint enterprise; they date the ostrakon to ca. 480/470 B.C.

Ἀριστοl̓τέλης, ΙΕΡ | Ἑρμέω ΕΩΣ | καὶ Ἀθ(η)ναίης || ξυνὼν Ἡρογέlνης : Ἡροφάlνης

2-3. Probably ἱερlέως, D. and T.; Hermes and Athena were worshipped in separate sanctuaries, V.-R.; ἱερ(έως) | Ἑρμέω ἕως, R., V.-R.; ἱερ(ὸς) Ἑρμέω ἕο(ι)ς, L. || 4. καὶ Ἀθ(η)ναίης, D., T.; καὶ [α] (τε)θναίης, L. || 5. ξυνών (= ξυνεών), D., T., L.; ξὺν ὦν or ξυνῶ(ντες), R. || 5-7. Ἡρογέlνης : Ἡροφάlνης, D., T., V.-R.; †ηρογενης ηροφανης†, L. [See the critical remarks of P.Gauthier, *BE* (1999) no. 390].

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954. Olbia. Graffito on pottery, 5th/4th cent. B.C. *SEG* XXX 976; XXXIV 771. Republished by L.Dubois, *IGDOP* 98 (dr.; French translation), who interprets it as a graffito related to a cult association of Ἑρμαϊσταί ('Pharnabazos, amoureux de la beauté, je le sais depuis longtemps, tu es mort, et je reste tranquillement le porte-parole d'Hermès').

A.Lebedev, *ZPE* 112 (1996) 268-271 and 273-278, presents a new edition of the text (English translation, dr.), discusses its palaeography, and interprets it as a curse: Φαρνάβα[σ]ζος φιλόλαλος, πρόοιδα τέθνηκας· ἠρέμε(ι), ὦ θεοπρόπος Ἑρμοῦ ('Pharnabazos the babbler, I foreknow you are dead: don't move, you, diviner of Hermes'; the other editors read φιλόκαλος). The drawing engraved within the circle formed by the inscription is interpreted as the portrait of a man wearing a mitra, with a knife piercing his throat; the 'needles' above each letter reinforced the effect of the curse; the isolated letters written outside the circle are supposed to be the initials of chthonic deities, i.e., Δ(ήμητρος) or Δ(ιονύσου), Ἅ(δου), and Ἑ(ρμοῦ) or Ἑ(κάτης). L. speculates that Pharnabazos was a Persian, possibly related to Zoroastrian religion; he practiced divination, probably astragalomanteia and kleromancy (cf. our lemma no. 950) and served as a priest of Dionysos Mitrephoros and Orpheotelestes. He also suggests that he was cursed by a rival wandering priest, Aristotle (cf. our lemma no. 953).

J.G.Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 153-155 and 157-161 (ph., German translation), interpret the text as a curse as well, but they read: Φαρνάβαζος φιλόκαλος· πρόοιδα τέθνηκας, ἠρεμέω θεοπρόπος Ἑρμοῦ. The isolated letters should be interpreted as Δα(σκυλείου) (τῆς) Μυ(σίης) ἐπί(τροπος). Pharnabazos may be identified with the satrap Pharnabazos II (ca. 450-373 B.C.); the historical context of the curse is the war on the Hellespont (410

B.C.). L.Dubois, *BE* (1997) no. 422, points out that the adjective φιλόλαλος is not attested in this early period. See also J.G.Vinogradov - S.D.Kryžickij, *Olbia* (Leiden 1995) pl. 108, 3 (ph.). Cf. our lemma no. 950 [See P.Gauthier, *BE* (1999) no. 390, for criticism].

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955. Olbia. Graffito, 4th cent. B.C. Foot of a black-glazed kylix (5th cent. B.C.) found at the western temenos; inscribed in the 4th cent. B.C. with a text written around the edge. A.S. Rusjaeva, *Arkheologia (Kiev)* (1971), 4, 28-40; cf. ead., *Zemledel'cheskie kul'ty Ol'vii dogetskogo vremeni* (Kiev 1979) 46; *IGDOP* 79. E.Dettori, *PP* 51 (1996) 302(e) and 307, associates this text with the 'Orphics' and points out that it contains one of the earliest attestations of the theonym Ἴακχος.

A.Lebedev, *ZPE* 112 (1996) 279/280, presents a new edition, interprets this text as a curse by means of consecration of the cursed person to chthonic divinities, and tentatively identifies the cursed person with Xanthippos of Athens, who was honored in Olbia with proxeny. L.'s readings and interpretation are rejected by J.G.Vinogradov - A.S.Rusjaeva, *ZPE* 121 (1998) 161/162 (ph.), who present a new edition of the text and interpret it as a dedication; they also point out that Xanthippos' proxeny is now dated to ca. 300 B.C.; cf. A.Chaniotis, *Kernos* 12 (1999) 262 no. 154.

Ξάνθιππως Δήμητρι, Περσεφόνηι, Ἰάκχωι, ἐς Δημήτριον (?) signs | ΞΑΝΔΑΝΘΙΕΘΔ

We present V.-R.'s text || 1. in fine: Δημήτριον or Δήμητρι ON[--]), Dub.: Δι(ιονυσίωι), Δημητρίο(ις) (sc. θεοῖς πᾶσι ἀνάκειται or ἱερὸς ἔστω) followed by magical signs, L.; for Δημήτριοι θεοί cf. our lemma no. 952 || 2. a scrambling of the name Ξάνθιππος, followed by a magical monogram (ΑΔ) framed by Δ and Ε, L.; probably Ξάν(θιππος) Δ(ήμητρι) ἀν(έ)θ(ηκεν) (ἐς) ἱε(ρὸν) (τῆς) θ(εᾶς) Δ(ήμητρος), V.-R.

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956. Olbia. Graffito (Homeric quotation), undated. *SEG* XXX 933. E.Dettori, *PP* 51 (1996) 299-301, suspects that this quotation of *Odyssey* 10.39 may be an allusion to the 'Orphic' idea of the journey of the soul (cf. Arist., *De anima* 410 b 19 = *Orph.fr.* 27 ed. Kern).

956bis. Olbia. Inscribed amphora, ca. 300 B.C. J.G.Vinogradov in *Mir Olvii* (Kiev 1996) 113/114 (dr.), publishes a graffito engraved on a 'Spitzamphora': ΝΙ, ὄλισβος. For the olisbos he refers to A.Dierichs, *Erotik in der Kunst Griechenlands* (Mainz 1993) 62 fig. 104; ΝΙ are the initials of the owner of the amphora.

956ter. Olbia. Inscribed lead tablet, ca. 300 B.C. *SEG* XXXVII 673. See V.P.Yaylenko in *Istorija i kultura drevnego mira. Festschrift T.V. Blavatskaja* (Moscow 1996) 137-146 (in Russian; also available in Russian in *Person and Society in the Ancient World*, Moscow 1998, 122-129). We shall return to this study in *SEG* XLVII, in combination with

D.R.Jordan's article in *Mnemosyne* 50 (1997) 212-219, and J.G.Vinogradov's suggestions made per ep.

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957. Pantikapaion. Inscriptions concerning Jews and Theos Hypsistos. *CIRB* 64 and 70-73. See our lemma no. 918.

957bis. Pantikapaion. Graffito, ca. 540-520 B.C. N.Sidorova, *C(orpus) V(asorum) A(ntiquorum), Russia* fasc. 1 (1996) 55 (ph.), publishes a graffito on the rim of a black-figured bowl: Ἀφροδ[ίτης or -ίτηι].

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958. Pantikapaion. Fragment, ca. 100-150 A.D. Five inscribed and one uninscribed fragment of a limestone stele found in 1989 in a necropolis; on the uninscribed fragment traces of the left corner of a pediment; on one small inscribed fragment the letters ẠN; this fragment probably is to be located at the right side. Ed.pr. S.Y.Saprykin - O.D.Čevelev, *Rossiskaja Archeologija* (1996) 2, 161-167 (ph.).

- - - - - - - - - -
γυμ[νασιάρχη]-
ν Πύῤῥη[ν κ]αὶ νε-
ανισκάρχην Σω-
4 σίαν καὶ τῶν v
- - - - - - - - - -

Edd.pr. suggest that the fragment with ẠN contains the end of the line which precedes our L. 1 ‖ 1. γυμνασιάρχης: cf. *CIRB* 90 and 103 (Pantikapaion), edd.pr., who argue that the gymnasiarchy and neaniskarchate rank low in the hierarchy of functions ‖ 2-4. neaniskarch: cf. *CIRB* 870 (Myrmekion) and 1260-1288 (together with the gymnasiarch; Tanais); Sosias: identified by edd.pr. with the Sosias on record in *CIRB* 89 L. 8 ‖ 5-6. [λοιπῶν συνο]δειτῶν --], edd.pr., who refer to *CIRB* 97 and conjecture that the stele may commemorate the death of one or more members of a thiasos or synodos.

J.G.Vinogradov (per ep.) sent us his reconstruction of the text; he locates the fifth fragment at the end of the text.

[Ἡ σύνοδος περὶ]
γυμ[νασιάρχη]-
ν Πύῤῥη[ν κ]αὶ νε-
4 ανισκάρχ[η]ν Σω-
σίαν καὶ τῶν *v*
[λοιπῶν συνοδει]-
[τῶν ἀνέστησ]αν
8 [τὸν δεῖνα κτλ.]

5-7. For the construction in the genitive V. refers to *CIRB* 97/98.

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959. Phanagoria. Inscriptions concerning Jews and Theos Hypsistos. *CIRB* 985 and *SEG* XLIII 510. Cf. our lemmata nos. 918 and 960.

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960. Phanagoria. Manumission record, 51 A.D. *SEG* XLIII 510. An English version of D.I.Dan'shin's article appeared in *Ancient Civilizations from Scythia to Siberia* 3 (1996) 133-150 (ph.; translation). Cf. also I.Levinskaya, *op.cit.* (cf. our lemma no. 918) 237-240 no. 6 (ph.). A.Chaniotis, *Kernos* 12 (1999) 237 no. 57, suggests that the words προσκαρτέρησις and θωπ(ε)ία denote the duties of the manumitted slaves; he points to pagan parallels: the paramonē clause and the obligation of the freedman to serve in the sanctuary on festival days.

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961. Tanais. Inscriptions concerning Jews and Theos Hypsistos. *CIRB* 1260, 1280/1281 and 1283. Cf. our lemma no. 918.

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962. Tanais. Dipinti on amphoras, 3rd cent. A.D. S.M. Ilyashenko, *VDI* (1996) 4, 54-67 (dr.), studies the dipinti on the necks and shoulders of the fifteen light-clay wine amphoras of the so-called group D. Most of them come from cellars of dwellings destroyed by fire and have as their first word γευματηρά (see below nos. 2, 8 and 10 for the complete word), followed by information on the origin of the wine from numbered pithoi (e.g. πίθου α') and on the amount of wine in stock (e.g. λάγυνοι τοζ'). The fifteen amphoras have the following dipinti: 1) C | ΓΕΥ|ΜΑ | πίθου ‖ θ' | λάγυνọι | ΥΛ; 2) ΓΕΥ|ΜΑ|ΤΗΡΑ | πίθου ‖ remains of one or two letters; 3) ΓΕΥΜ | πίθου | κγ' | λάγ̣υ̣νοι ‖ ΥΙ | ΜΑ[..]Μ (?); 4) ΓΕΥΜ | πίθου | κε' | λάγυνοι ‖ Ỵ Ị (?); 5) Θ̣ | λάγυνοι | τνε' | Η(?)Λ[.]ΝΙΟ[.]; 6) ΓΕΥ|ΜΑΤΗ | πίθου | κ' ‖ λάγυν(οι) | υμα'; 7) Γ[ΕΥ]ΜΑ | πίθου | ' ; 8) ΓΕΥΜΑ|ΤΗΡΑ | πίθου | ᶜ (epsilon); 9) πίθου | α' | λάγυνοι | τοζ'; 10) [ΓΕ]ΥΜ[Α]|[Τ]ΗΡΑ | π̣[ίθ]ου | Υ[..]ΕΡΟΥ (or ΗΝΟΥ) ‖ λάγυνοι | τοε' [Vinogradov (per ep.) reads E. [γε]υμ|[ατ]ηρὰ | π̣[ίθ]ου δε|υ[τέρ]ου | λάγυνοι | τοε']; 11) ΓΕΥΜΑ | πίθου ι' | λάγυνοι υκε'; 12) ΥΝ; 13) ΙΒ ΛΑΓ | ΤΙ; 14) ΓΕΥ|ΜΑΤΗ | ΠΙ (?) | Ε (or Θ) ‖ λάγυνοι | Γ (or Τ); 15) λάγυν(οι).

I. suggests interpreting γευματηρά as γευματηρά πλήθη or ὑπάρχοντα ('stock, quantity of choice collection wine'), stored in pithoi; the lagynoi denote measures of wine: a lagynos has twelve kotylai, i.e., ca. 3.3 liters; the numbers of lagynoi, therefore, denote the quantity of wine in stock. I. suggests that the choice wine may have been used by members of the Tanaitan thiasoi. He refers to *SEG* XXXV 1109 (mentioning the ἱερὸν γεῦμα; Ephesos).

962bis. Tauris. Graffiti and dipinti, 4th/5th cent. A.D. See E.I.Solomonik, *Dve gruppy nadpisej na keramičeskich sosudach iz Kryma pervych vekov n.e.* in *Problemy archeologii drevnego i srednevekovogo Kryma* (Simferopol' 1996) 38-46. J.G.Vinogradov (per ep.) drew our attention to the following texts: 1) ΑΠ | Εὐμα[--]; 2) ΑΠ | Εὐλογί[α]; 3) λς | Ἀντών[ιος]; 4) ΚΗ; 5) ΒΑ; 6) ΒΟ; 7) [--]υχου; 8) [Ν]ικα[--].

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963. Unknown provenance. Defixio, ca. 300 B.C. *SEG* XXXVII 681; XLII 728. G.Ottone, *Sandalion* 15 (1992) 50/51, suggests that the term παρατηροῦσι is not used as a technical term, but refers to spectators at the trial [cf. *SEG* XLII 728].

DELOS

964. Delos. Architecture. C.Llinas, *Documents d'architecture hellénique et hellénistique* (*EAD* 36; Paris 1995) 417-450, discusses the epigraphical evidence for the doors of the Πύθιον and the Λητῶιον (*IG* XI 2 199; *I.Délos* 1412 and 1417).

965. Delos. Economy. P.Brun, *op.cit.* (cf. our lemma no. 2256) 165/166, discusses the presence of foreigners (especially of traders) in Delos. B. makes ample use of the inscriptions of Delos and Rhenaia for the discussion of the economy of Classical and Hellenistic Delos (agriculture, trade, fishing); cf. especially *IG* XI 2 142 (91), 148 (146), 161 (143 and 166), 165 (125), 203 (125 and 133), and 287 (79, 83, 85, 94/95, and 136); *IG* XI 3 404 (93); *IG* XI 4 716 (122); *I.Délos* 97/98 (130 and 165), 104 (43, 111, 136/137, and 166), 199 (122), 290 (59 and 94), 353/354 (94), 362 (94), 366 (82), 399 (94), 400 (134), 440 (82 and 93), 445 (93), 452 (82), 461 (82), 503 (112), 509 (47), and 1416 (85 and 99); *SEG* XXXI 720 (79); *Syll.*[3] 1225 (146).

966. Delos. Religion: Cult associations. H.B.McLean in J.S.Kloppenborg - S.G.Wilson (edd.), *op.cit.* (cf. our lemma no. 2368) 186-225, discusses the cult places used by the following cult associations in Delos: Ἡρακλεισταί (*I.Délos* 1519 and 1521), Ἑρμαϊσταί [cf. *SEG* XLV 1037], Ποσειδωνιασταί (*I.Délos* 1520 and 1772-1796; English translation of *I.Délos* 1520 and 1778), the worshippers of Sarapis (cf. especially *IG* XI 4 1299), the Jews and the Samaritans (*SEG* XXXII 809/810; *I.Délos* 2328-2333 and 2532). M. attributes *SEG* XXXII 809/810 and *I.Délos* 2329 (2nd/1st cent. B.C.) to the Samaritan synagogue.

967. Delos. Religion: Priests of Sarapis. L.Bricault, *BCH* 120 (1996) 597-616, studies the known priests of Sarapis for the period ca. 167-88 B.C. In the period covered by the list *I.Délos* 2610 (137/136-110/109 B.C.; our lemma no. 974) the priesthood was based strictly on the rotation of the Attic tribes; this rule was applied at least until 89/88 B.C. (with the exception of the years 109/108-106/105 B.C.); the priest was replaced after 88 B.C. by a ζακόρος. The only priest known to have occupied this office twice (Φιλοκράτης Φιλοκράτου Ἁμαξαντεύς) held his second term of office in 146/145 B.C., 12 years after the first term in 158/157 B.C. (*I.Délos* 1416 B II LL. 27/28 and 1440 B L. 22). We present B.'s list of priests for the years 109/108-ca. 88 B.C.: Ἀπολλοφάνης Διονυσίου Κηφισιεύς (109/108); [--- Ἁ]λαιεύς (108/107); Ἀθηναγόρα[ς] Ἑλέν[ου] Κηφισιεύς (107/106); Πρωτογήνης Λεωνίδου Φιλαΐδης (106/105); [Ἀθ]ηνάδης [Ἀθηνάδου?] [Κυδ]αθηνεύς (105/104); Ἀπολλόδωρος Ἀπολλοδώρου Κρωπίδης (104/103 or 92/91); Δράκων Φλυεύς (103/102); Ἀ[---]ης Θορίκιος (102/101); Θεόβιος Διονυσίου Ἀχαρνεύς (101/100); Κυδήνωρ Διονυσίου Μελιτεύς (100/99); Μᾶρκος Ἐλευσίνιος (99/98); Λέων Ἀγαθάρχου Μαραθώνιος (98/97); Εὐκτίμενος Εὐδήμου Εἰτεαῖος (97/96); Διονυ[σό]δωρος [---]νεύς (96/95, 89/88, or 88/87); Ἀρτεμίδωρος Ἀπολλοδώρου Λαμπτρεύς (95/94); Δίκαιος Δικαίου Ἰωνίδης (94/93); [--- Παι]ανιεύς (93/92); Ἀπολλόδωρος Ἀπολλοδώρου Κρωπίδης (92/91 or 104/103); [---] Ἀπολλοδώρου Φλυεύς (91/90); Ἕλλ[η]ν Θε[ο]δ[ο]σ[ί]ου Σφήττιος (90/89); Διονυ[σό]δωρος [---]νεύς (89/88, 88/87, or 96/95).

968. Delos. Romans. M.-F.Baslez in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 215-224, studies the early presence of Romans on Delos (259-135 B.C.), in the light of references in the accounts of the hieropoioi and the inventories. In the sporadic references to Romans in the 3rd cent. B.C. only one name (the praenomen) and the ethnic are given, exactly as with other foreigners; in the early 2nd cent. B.C. the use of the Roman name with or without the nomen gentile permits us to distinguish between magistrates passing from Delos and Roman residents in Delos; after ca. 168 the Roman onomastic practices are recorded more accurately, indicating a change in mentality (215-219). B. presents a catalogue of the 64 Romans attested in the accounts and inventories (219-223) and an index (224).

969. Delos. The Second Athenian Alliance. For the interaction of the polis of Delos, the sanctuary of Apollo Delios, Athens, and the synhedrion and members of the Second Athenian Alliance in the financial administration of the temple treasury, see our lemma no. 119.

970. Delos. Topography: The Gymnasion. J.-C.Moretti, *BCH* 120 (1996) 617-638, collects the references to a γυμνάσιον in the accounts and inventories of Delos from the 3rd cent. B.C. onwards (accounts of the 3rd cent. B.C.: *IG* XI 2 182 L. 5; 287 A L. 112; *I.Délos* 372 A LL. 106 and 149; 440 A LL. 43/44; inventories of the 2nd cent. B.C.: *I.Délos* 1412 A LL. 13-24; 1417 A LL. 118-154; 1423 Ba II LL. 1-8; 1426 B I LL. 43-51) and in two honorary decrees (*I.Délos* 1504; a still unpublished decree for Pausanias; cf. *SEG* XL 656). A detailed study of the building *Guide de Délos* 76 shows that it was built in ca. 100 B.C.; earlier monuments were transported there in ca. 95-88 B.C. The gymnasion should be located in the 'palestra du lac', where the decree for the γυμνασίαρχος Παυσανίας was found; M. lists the inscriptions found in and near the building *Guide de Délos* 76 (627-629) and near the 'palestra du lac' (634/635).

971. Delos. Religious prohibition against foreigners, ca. 400-375 B.C. *I.Délos* 68 (*LSCG Suppl.* 49); *SEG* XLIV 678*. P.A.Butz, *art.cit.* (cf. our lemma no. 2372) 78-82 (ph.), presents a new edition of the text (English translation) [cf. already *SEG* XLIV 678] and discusses the Ἀρχηγέσιον, with which the regulation should be associated; the text was probably written after the Peloponnesian War, as an expression of the re-established authority of the Delians (cf. *I.Délos* 87: Spartan decree granting the Delian independence).

972. Delos. Inventory, 302 B.C. *I.Délos* 145. M.W.Dickie, *GRBS* 37 (1996) 247/248, discusses the term κολοσσός (L. 24) and argues that it designates an extraordinary cult statue, well over life-size. Cf. M.Sève, *BE* (1998) no. 59. See our lemma no. 2387.

973. Delos. Honorary decree of Histiaia for Athenodoros of Rhodes, ca. 330-320 B.C. *IG* XI 4 1055. D.Knoepfler, *BCH* 119 (1995) 155 note 111, suggests that the festival of the Ἀντιγόνεια in Histiaia (L. 62) was celebrated in honor of Antigonos Gonatas (not Doson); cf. C.Habicht, *SCI* 15 (1996) 134 note 22. Cf. our lemma no. 1137.

974. Delos. List of priests of Sarapis, 137/136-110/109 B.C. *I.Délos* 2160. L.Bricault, *art.cit.* (cf. our lemma no. 967) 612-614 (ph.), republishes this document (confirming the restorations δημόσ[ιος] in L. 2 and δημόσιο[ς] in L. 3) and presents concordances of the priests of this list with F.Mora's, *Prosopografia Isiaca* (Leiden 1990).

975. Delos. Lex Gabinia Calpurnia de insula Delo, 58 B.C. *I.Délos* 1511; *CIL* I² 2500. C.Nicolet - Ph.Moreau - J.-L.Ferrary - M.H.Crawford in M.H.Crawford (ed.), *op.cit.* (cf. our lemma no. 2302) 345-351 no. 22, republish the text with commentary.

976. Delos. Bilingual dedication to Dousares, 9/8 B.C. *I.Délos* 2315. M.-J.Roche, *Semitica* 45 (1996) 83 note 46, draws attention to the new readings and restorations both of the Nabataean and Greek text presented after re-examination of the squeeze in the French School at Athens by J.T.Milik, *ADAJ* 21 (1976) 146 note 11. We give M.'s version of the Greek part (LL. 5-7) since this was never included in *SEG*: Συλ[λαῖος] | Δου[σάρει] | τὸ δε[λτίον]

[---]ΙΣΙΑ[---|---]ΥΔΟ[---|--]ΟΡΟΝ[--], *I.Délos* || 3. restoration based on the Nabataean equivalent *LWH*, indicating a stone tablet on which a text or image could be engraved || for the identity of Syllaios and the historical context of this inscription see our lemma no. 2317 sub (6).

977. Delos, Sealings, ca. 100-50 B.C. Y.Auda - M.-F.Boussac in *op.cit.* (cf. our lemma no. 2379) 511-523, discuss the sealings found in the 'house of Skardhana' (destroyed in 69 B.C.) [*SEG* XLII 734]. They mention two names (514; ph.) which were incised on the imprint of the same seal (after the conclusion of a contract): A: Βόηθος B: Νικ(όστ)ρ̄(ατος) or Νικ(ή)ρ̄(ατος)

978. Rhenaia. Epitaph of P.Filicinius Annios, 1st cent. A.D. *EAD* XXX no. 91. O.Salomies, *art.cit.* (cf. our lemma no. 703) 112, points out that the nomen Filicinius is attested

(at Madauros); there is no need to correct the name of the deceased Πόπλιος Φιλικίνιος | Ποπλίου υἱὸς Ἄννιος to Φλ. Λικίνιος (suggested by G.Daux, *BCH* 108, 1984, 400-403).

MYKONOS

979. Mykonos. Decree concerning sacrifices and cult calendar, ca. 200 B.C. *Syll.*³ 1024; *LSCG* 96; *SEG* XLIV 1760. P.Butz, *art.cit.* (cf. our lemma no. 2372) 88-92, reprints the text of *Syll.*³ and discusses the prohibitions against ξένοι (L. 26); it is possible that this regulation was taken over from an earlier law; the cult calendar is a heterogenous document, containing old regulations and recent additions and modifications. Cf. P.Brun, *op.cit.* (cf. our lemma no. 2256) 34, 75, 76, 91, 94, and 135, for the evidence provided by this text for agriculture, pastoralism, and fishing in Mykonos.

RHODES

980. Rhodes. Coinage. A.Bresson, *REA* 98 (1996) 65-77, discusses the modification of the Rhodian standard in the 3rd/2nd cent. B.C. B. argues that this modification aimed at serving the needs of economic life on Rhodes in a period of great war expenses, and not at controlling an 'international market'; references are made to inscriptions which mention the Rhodian standard (70/71 notes 29 and 32; cf. *Didyma* 464 LL. 11-13; F.G.Maier, *Griechische Mauerbauinschriften* I (Heidelberg 1959) no. 76 LL. 10-14; *IG* XII 5 817); the imitations of the new Rhodian coinage should be linked to the payment of mercenaries, especially of Cretans (72/73; cf. *I.Cret.* III III 3A = *Staatsverträge* 551; *Staatsverträge* 552; *SEG* XLI 768; M.Bile, *Le dialecte crétois ancien* (Paris 1988) 51/52 no. 46).

981. Rhodes. Constitution. I.Papachristodoulou in G.Gizelis (ed.), *Proceedings of the International Scientific Symposium 'Rhodes: 24 Centuries', October 1-5, 1992* (Athens 1996) 47-60, discusses the constitution of Rhodes, focusing on the tribal organization and the demes (cf. *SEG* XXXIX 719).

982. Rhodes. History. K.A.Sheedy, *art.cit.* (cf. our lemma no. 2346) 428-432, studies the Rhodian interests in the Aegean in the 3rd cent. B.C. and Rhodes' role in the Κοινὸν τῶν Νησιωτῶν in the 2nd cent. B.C.; cf. *IG* XI 4 596, 1055, 1128, 1133, and 1135; *IG* XII 7 9.

983. Rhodes. Language. M.Bile in C.Brixhe (ed.), *op.cit.* (cf. our lemma no. 524) 134-146, studies the phonology, morphology, and vocabulary of the Hellenistic inscriptions of Rhodes and the Rhodian Peraia and the influence of the Rhodian dialect in adjacent areas (Crete, Knidos, and Iasos); most dialectal features can be attributed to a 'standard' Doric dialect; particular features of the Hellenistic dialect are the contraction ε+ο=ευ, the ending of the 3rd person plural imperative (-ντω), and the ending of the infinitive -μειν. It is difficult to confirm the existence of an 'East Aegean koine'.

984. Rhodes. Navy. E.E.Rice in G.Gizelis (ed.), *op.cit.* (cf. our lemma no. 981) 199-211, discusses the Rhodian navy in the Hellenistic period (naval monuments, harbors, crews, careers of officials), using some epigraphical evidence (especially *I.Lindos* 88, 160, and 169). R. suggests that the statue of the Nike of Samothrake was possibly placed on a Rhodian ship to honor Eudamos, the Rhodian nauarch at the battle of Myonnesos (189 B.C.; cf. *I.Lindos* 160) [cf. I.S.Mark in O.Palagia - W.Coulson (edd.), *Regional Schools in Hellenistic Sculpture. Proceedings of a Conference held at the American School of Classical Studies at Athens, March 15-17, 1996* (Oxford 1998) 190].

985. Rhodes. Onomastics: Roman names. A.Bresson in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 225-238, discusses the introduction of Roman onomastical practices and the use of Roman names in Rhodes in the Roman Imperial period and the related problems (chronology of the inscriptions). There is no certain attestation of Rhodians with a Roman nomen gentile before the mid-1st. cent. A.D. A comparison of two inscriptions from a relatively short period of time (*IG* XII 1 1; 51 A.D.; *IG* XII 1 4; ca. 70-80 A.D.) suggests that until that period the Rhodians (also Rhodian Roman citizens) resisted the use of Roman names; it is possible that until the reign of Claudius a law prohibited the Rhodians with Roman citizenship from using the tria nomina. The Lindian evidence implies that among the Roman citizens the Greek cognomen was regarded as an element of identification; in Kamiros, the tria nomina were used in inscriptions pertaining to contacts with Roman authorities and the Greek name for internal affairs.

986. Rhodes. Rhodian admirals in the service of the Ptolemies. H.Hauben in G.Gizelis (ed.), *op.cit.* (cf. our lemma no. 981) 220-242, studies the career of three Rhodian admirals in the service of the Ptolemies: Τιμοσθένης (221-234; ca. 300-250 B.C.), Ἀρίστανδρος Ἀρατοκλέους (234-236; ca. 300-250 B.C.), and Σέλευκος Βίθυος (236-240; mid-2nd cent. B.C.). Inscriptions are adduced for Ἀρίστανδρος Ἀρατοκλέους (*I.Cret.* I XXII 4 A LL. 35-42), who was probably the brother of Πτολεμαῖος Ἀρατοκλέους, priest of Alexander and the Ptolemies in 261/260 B.C. (W.Peremans - E.van't Dack, *Prosopographia Ptolemaica* III+IX 5236), and Σέλευκος Βίθυος (*OGIS* 150/151; T.B.Mitford, *OAth* 1, 1953, 130-171), for whom H. assumes a Rhodian origin.

987. Rhodes. Round altars. D.Berges, *op.cit.* (cf. our lemma no. 1074), studies the form, fabrication, typology, and chronology of round altars (mainly funerary) of Rhodian workshops (14-83), found mainly on Rhodes; the catalogue (128-152) includes many inscribed altars (nos. 114, 117, 119/120, 126, 128, 130/131, 133-136, 140-150, 155/156, 158/159, 162/163, 165/166, 168/169, 172, 174, 178-180, 182-187, 190, 192/193, 195/196, 198-200a, 202, 204-207, 209-215, 217, 219, 220, 224-236, 238-240, 243-245, 247, 252, 255, 256/257, 260, 264, 266, 268-271, 273, and 275-276), many of which had been unpublished; the text of the inscriptions on nos. 155 and 212 is badly preserved or erased. The (re)edition of the inscriptions was undertaken by J.Nollé, in part based on B.'s readings. N.'s comments on the inscriptions (157-160) concern onomastics and prosopography (including Roman names). On onomastics cf. M.Sève, *BE* (1997) no. 90. [Note that 151 no. 273 had already been published by G.Konstantinopoulos, *AD* 18 A (1963) 27 no. 53]. We present the new texts and new readings in our lemmata nos. 1006-1041.

We give a comparatio numerorum for the texts available in major corpora, in A.Maiuri, *ASAA* 2 (1916), in Maiuri, *Nuova Silloge*, and in *SEG*.

IG XII 1	Nollé
152	231
240	270
295	230
296	230
332	190
341	133
342	179
343	187
352	131
415	233
467	199
522	268
526	247
532	200
574	227
648	271
658	149
SEG	
XVIII 433	150
XXVII 466	226
XXVII 469	159
XXVII 479	198
XXVII 526	126
XXXVIII 790	260

Nuova Silloge	*Nollé*
50	135
65	220
81	219
86	243
88/89a	251
119	149
121	205
125	252
145	147
153	136
165	163
213	214
226	202
235	215
236	256
237	217
245	193
289	245
292	239
296	204
421	146
424	266
431	130

Maiuri, *ASAA*	Nollé
153 no. 35	162
153 no. 36	119
154 no. 39	233
154 no. 41	144
155 no. 47	166
155 no. 49	114
159 no. 70	257
159 no. 73	213
159 no. 74	182
161 no. 84	158
163 no. 98	185

Maiuri, *ASAA*	Nollé
167 no. 124	236
168 no. 125	145
168 no. 126	210
168 no. 128	238
169 no. 130	264
171 no. 139	120
SGDI	
3858	234
3908	270
4061	247

988. Rhodes. Society: Ματρόξενος. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 300-304, discusses the notion of ματρόξενος; he prefers the view that the ματρόξενοι were citizens [contra C.Vial, whose thorough study (see *SEG* XLII 1749) was not used by O., Chaniotis]; O. discusses *I.Lindos* 51 C i LL. 26/27; *I.Lindos* 88; Maiuri, *Nuova Silloge* nos. 19 and 130.

989. Ialysos (area of: Trianta). Dedication to Kerkaphos, late 6th cent. B.C. Two Ionic olpae with graffiti, found in the deposit of an Archaic sanctuary at Trianta. Ed.pr. T.Marketou, *AD* 46 B 1991 (1996) 484. The graffiti name the local hero Kerkaphos, son of Helios and Rhodos (cf. Diod. 5.56.4): A: Κερκά[φõ] B: [Κερ]κάφõ

990. Kamiros. Dedication of epistatai, ca. 125-102 B.C. Two joining fragments of the upper part of a stele with an archaistic relief representation of Hermes and three Nymphs. For the left fragment cf. G.Jacopi, *BA* 30 (1936) 444 (ph.). Ed.pr. A.Di Vita, *MDAI(R)* 102 (1995) 109-113 (ph.).

Ἐπὶ δαμ̣ιουργοῦ Διονυσίου τοῦ Ἀρχιδάμου οἱ ἐπιστάται

Dionysios' term of office can be placed in the gap of the list of the damiourgoi of Kamiros (ca. 125-102 B.C., rather than ca. 65-60 B.C.), ed.pr.

991. Lindos (area of: Massari). Honorary inscription of the Kythnians for Hagemachos of Rhodes, ca. 197-167 B.C. Fragment of a block, found at Massari; now lost. F.Hiller von Gaertringen, *MDAI(A)* 23 (1898) 391 no. 54 (dr.); cf. P.M.Fraser - G.E.Bean, *The Rhodian Peraea and Islands* (Oxford 1954) 161 note 3; L.Robert, *RN* (1977) 28 (= *OMS* VI 190). K.A.Sheedy, *art.cit.* (cf. our lemma no. 2346) 441/442 (dr.), reprints the text (441) and discusses the strategic importance of Kythnos for Rhodes during the period of the

Second Κοινὸν τῶν Νησιωτῶν, to which the text should be dated (cf. R., F.-B.; contra H.: 199 B.C.). If Hagemachos was ■ Rhodian στρατηγός, this magistracy was not a 'general military command' within the League (F.-B.), but possibly a Rhodian command.

Ὁ δῆμος ὁ Κυθνίων
[Ἀ]γέμαχον Ἀγησάν̣[δρου]
[πρ]εσβεύσαντα πρὸς [αὐτὸν]
[...] καὶ ἴσως καὶ δ̣[ικαίως]
[καὶ] στρα̣τ̣[ηγήσαντα? ---]

[Possibly more text is missing on the right side (cf. LL. 3/4), Chaniotis] || 6. στρ[ατηγήσαντα], H., F.-B.; στρ[ατευσάμενον], R. [rests of AT on H.'s facsimile, Chaniotis].

992. Lindos. List of priests, 144/143 B.C.? *I.Lindos* 223. H.Mattingly, *AClass* 39 (1996) 67-76, argues that this inscription, which names the philosopher Παναίτιος Νικαγόρα among the hierothytai, cannot be dated to 149/148 B.C. as suggested by C.Blinkenberg, because at that year Panaitios served as hieropoios at the Ptolemaia in Athens (*IG* II^2 1938; archonship of Lysiades). A date in the 150's is excluded, since one of Panaitios' colleagues, Δαμάτριος Κλευμένευς (L. 8), had a son who served as priest of Apollo Olios in 98 B.C. (*I.Lindos* 282 L. 21: Κλευμένης Δαματρίου). Another hierothytes, Κλεισίθεμις Ἐρατοφάνευς (L. 16), was priest of Athena in 136 B.C.; since the intervals between the two posts were commonly 7-11 years and since we know the hierothytai of 148 B.C., this list should be dated to ca. 147-143 B.C. This is in accord with Cicero's report (*Acad. Prior.* 2.5) that Panaitios accompanied Scipio Aemilianus in his eastern embassy in 144/143 B.C. The embassy probably visited Rhodes, and Panaitios was elected hierothytes on this occasion. Cicero's date of Scipio's eastern embassy should be preferred to that of Poseidonios (140 B.C.). Cf. our lemma no. 242.

993. Lindos. Honorary inscriptions for the Olympic victor Hagesistratos and Theukles, 168 B.C.? *IG* XII 1 841. Θευκλῆς had been identified by C.Blinkenberg with the priest of Athena in 170 B.C. (*I.Lindos* 1 F col. I L. 237) and priest of Artemis Kekoia (*IG* XII 1 819). H.Mattingly, *AClass* 39 (1996) 70 note 2, argues that Θευκλῆς was not honored as a priest of Athena, but as a priest of Artemis, an office regularly held two years after the priesthood of Athena. This honorary inscription (and the Olympic victory of Ἀγησίστρατος) should, therefore, be dated to the Olympic year 168 B.C. (not 172 B.C.; cf. *Olympionikai* no. 615).

994. Lindos. The Lindian Anagraphe, 99 B.C. *I.Lindos* 2; *Syll.*^{3} 725; *SEG* XLIII 541*; XLV 2299. T.Scheer, *Klio* 78 (1996) 359-362 and 364-366, points to the similarity of the list of legendary dedications in the temple of Apollo at Sikyon (Ampelius, *Liber memorialis* 8.5) and the legendary dedications in the Lindian Anagraphe.

995-996. Lindos (territory of: Istrios). Epitaphs, Hellenistic period. During restoration work in the church of Agios Merkourios at Istrios [the Lindian deme of the Βράσιοι; cf. I.C.Papachristodoulou, *Οἱ ἀρχαῖοι ῥοδιακοὶ δῆμοι* (Athens 1989) 76], two inscriptions were found in second use. Mentioned by I.Volanakis, *AD* 46 B (1991) [1996] 510 (text in majuscules).

995: **Epitaph of Damarchidas, 2nd/1st cent.** B.C. Base, now used as the Holy Table in the church of Agios Merkourios [already published by G.Konstantinopoulos, *AD* 18 B2 (1963) 31 no. 61, Chaniotis]: Δαμαρχίδας | Πολυχάρμου | Βράσιος

996: **Epitaph of Aristomedes.** Block of Lartian marble built in the west outer wall of the church of Agios Merkourios.

[Ἀρ]ιστομήδευς Πολυχάρμου
ΙΘ[.]ΙΤ[.]Σ[.]ΥΝ
ΔΟΣΕΥΚΟΧΙΕΥΣ
4 ΚΑΡΠΑΙΟΛΙΤΗΔΟΣ

1. ΙΣΤΟΛΗΔΕΥΣ, ed.pr.; [Ἀρ]ιστομήδευς (cf. *I.Lindos* 172 L. 9: Πολύχαρμος Ἀριστομήδευς (ca. 180/170 B.C.), Chaniotis] || 2-4. ed.pr. does not indicate if text is missing on the left and right sides || [4. the demotic name Καρπαθιοπολίτης?, Chaniotis].

997. Rhodes. Honorary decree for Neon and his brothers, ca. 300 B.C. See our lemma no. 2223.

998. Rhodes. Statue base of Lykon, 3rd cent. B.C.? Statue base of Lartian marble. Ed.pr. A.Dreliosi, *AD* 46 B (1991) [1996] 450: Λύκων Εὐφραγόρα

[Probably a relative of Εὐφραγόρας Λύκωνος in *Tit.Cam.* 16 L. 12, Chaniotis].

999. Rhodes. Statue base of Aration, Hellenistic period. Statue base made of Lartian marble found rebuilt in the church of Agios Andreas in Rhodes. Ed.pr. Th.A.Archontopoulos, *AD* 46 B (1991) [1996] 497.

[Ἀ]ρατίωνα Λωΐωνος | ΟΡΟΣ Ἐφέσιος | [ὧι ἐπιδα]μία ἐδέδοτο

[1. Restored on the basis of *I.Lindos* 51 A II (ca. 325 B.C.), which mentions Ἀρατίων Λωΐωνος (L. 15) and Λωϊόνικος Λωΐωνος (L. 13); the honored person probably belonged to this family, Chaniotis] || 2. ed.pr. does not indicate if text is missing on the left side; [either the ending of the name of the Ephesian sculptor ([--]ορος) or the name Ὄρος (cf. *SEG* XXXI 1672), Chaniotis] || 3. ΕΠΙΔΑ]ΜΙΑ ΕΔΕΔΟΤΟ, ed.pr.; [[ὧι], Chaniotis].

1000-1003. Rhodes. Epitaphs. Sarcophagi and urns found in the west cemetery of Rhodes (Monte Smith). Ed.pr. B.Patsiada, *AD* 46 B (1991) [1996] 471.

1000: **Epitaph of Rhodopeithes (and Eukleia?), 1st cent.** B.C./A.D. Sarcophagus of Lartian marble: Ῥοδοπείθευς Ἐπιχάρευς, Εὔκλεια

1001: **Epitaph of Epichares, 1st cent.** B.C./A.D. Sarcophagus: Ἐπιχάρευς Ῥοδοπείθευς

1002: **Epitaph of Apollonia, 1st cent.** B.C./A.D. Urn: Ἀπολλωνίας Ἀντιοχίδος

1003: **Epitaph of Damatria, 1st cent.** B.C./A.D. Urn: Δαματρίας Ἀντιοχίδος

1004-1005. Rhodes. Epitaphs. Two funerary urns found in the west cemetery of Rhodes (Monte Smith). Ed.pr. E.Karantzali, *AD* 46 B (1991) [1996] 473.

1004: **Epitaph of Apollonia of Phaselis, undated:** Ἀπολλωνίας Φασηλίτιδος

1005: **Epitaph of Artemites, undated:** Ἀρτεμίτου

1006-1041. Rhodes. Epitaphs. J.Nollé in D.Berges, *op.cit.* (cf. our lemma no. 987) 128-152 and 157-160, (re)publishes inscriptions on Rhodian marble altars. The individual texts are not dated; most altars were produced from the late 3rd to the late 2nd cent. B.C. (66-69), but some inscriptions are secondary. We present the inedita and N.'s new readings.

1006: 131 and 157 no. 128. **Epitaph of Timachis, Hellenistic period:** Τιμαχίδος | Ξενοφάνευς

1007: 131 and 157 no. 130 (ph.). **Epitaph of Artemon of Termessos, Hellenistic period.** Maiuri, *Nuova Silloge* no. 431. N. corrects the reading of the ethnic: Τερμεσσεύς (Τερμεσεύς, M.).

1008: 132 no. 134 (ph.). **Epitaph of Aristagoras, Hellenistic period:** Ἀρισταγόρα | χρηστέ, χαῖρε

1009: 132 and 158 no. 135 (ph.). **Epitaph of Megakles, Hellenistic period.** Maiuri, *Nuova Silloge* no. 50: Μεγακλεῦς | Φιλιάνδρα | καθ' υἱοθεσίαν δὲ | Ἱστανίου καὶ Ἀλεξικο[ῦ]

4. Ἀλεξικο[ῦ], read by N.

1010: 133 no. 141. **Epitaph of Sosistratos, Hellenistic period:** Σωσίστρατος

1011: 133 no. 143. **Epitaph of Menophilos of Nikomedeia and Hesychion, Hellenistic or Roman Imperial period:** Μηνοφίλου | Νικομηδέως | καὶ τᾶς γυναικὸς | Ἡσυχίου

1012: 133 and 158 no. 145. **Epitaph of Demetrios of Kabalis, Hellenistic period.** A.Maiuri, *ASAA* 2 (1916) 168 no. 125. N. points out that *IG* XII 1 490 is an altar with an identical inscription (Δημήτριος | Καβαλεύς); however, we are probably dealing with two persons by the same name from Kabalis.

1013: 134 no. 148. **Epitaph of Xenokrates, Hellenistic period:** Ξενοκράτης | Ἀρχεστράτου

1014: 136 and 158 no. 165 (ph.). **Epitaph of Epaphroditos of Laodikeia and Serapion of Ephesos, Roman Imperial period:** Ἐπαφροδίτου | Λαδικέως | καὶ Σεραπίωνος | Ἐφεσίου

1015: 137 no. 168 (ph.). **Epitaph of Diopeithes, Hellenistic period:** Διοπείθης | Διονυσίου

1016: 137 no. 169 (ph.). **Epitaph of Pratofaes, Hellenistic period:** Πρατοφάης

1017: 137 and 158 no. 172. **Epitaph of Melanthos of Bargylia, Hellenistic period.** M.D.Chaviaras, *AEph* 54 (1915) 131 no. 17; G.Porro, *ASAA* 2 (1916) 129 no. 12; *I.Iasos* p. 169 T 61.10. N. confirms the reading of the ethnic as Βαργυλιώτας (Βαργυλιήτας, Blümel).

1018: 138 no. 174 (ph.). **Epitaph of C.Iulius Rufus, Roman Imperial period:** Γαΐου Ἰο[υλ]ίου | Ῥούφου

1019: 138 no. 178. **Epitaph of Meniskos. Hellenistic period:** Μενίσκου

1020: 138 no. 180 (ph.). **Epitaph of Kallisto of Nisyros, Hellenistic period:** Καλλιστὼ | Καλλιστράτου | Νισυρία, | γυνὰ δ[ὲ] | Θευφῶντος

1021: 139 no. 183. **Epitaph of Moschis of Macedonia, Hellenistic period:** Μοσχὶς Μακέτα, | χαῖρε

1. Μακέτα is an ethnic; Moschis was probably a slave from Macedonia, N.

1022: 139 and 159 no. 185. **Epitaph of Hagemacha, Hellenistic period.** A.Maiuri, *ASAA* 2 (1916) 163 no. 98; N. corrects the reading of the demotic name to Σιλυρίας (Σιλυρία, M.).

1023: 140 and 159 no. 192. **Epitaph of Alkinos of Physkos, Hellenistic period:** Ἀλκῖνος | Ἀλκίππου | Φύσκιος

1024: 140 and 159 no. 195 (ph.). **Epitaph of the nurse Eration, Hellenistic period.** Cf. M.Sève, *BE* (1997) no. 90: Ἐράτιον | τροφώ

For the form τροφώ, cf. *IG* XII 1 454, N.; S. regards Τροφώ as a personal name.

1025: 141 and 159 no. 200a. **Epitaph, Hellenistic period.** A.Dain, *Inscriptions grecques du Musée du Louvre* (Paris 1933) 163 no. 185: [---]πάδου τοῦ Δαιδάλου

[Ἐ]πάδου, D.; [Ἱπ]πάδου or [Σκο]πάδου, N.

1026: 142 and 159 no. 205. **Epitaph of Eunos of Antiocheia, Hellenistic period.** Maiuri, *Nuova Silloge* no. 121. N. corrects the reading of L. 2: Ἀντιοχέως (Ἀντιόχ[ου], M.).

1027: 142 and 159 no. 206. **Epitaph of Histia?, Hellenistic period:** Ἱστίας

Ἱστιᾶς, i.e., an unattested hypokoristikon of Ἱστιαῖος, or Ἱστίας, N. [the personal name Ἑστία (cf. Ἱστία) is attested in Paros and possibly Nisyros; the names on the altars are sometimes in the nominative; Ἱστιάς is, therefore, also possible, Chaniotis].

1028: 142 no. 207. **Epitaph of Damagoras, Agesitimos, and Agatha, Hellenistic period:** Δαμαγόρα, | Ἀγησητήμου, | Ἀγάθας

1029: 142 no. 209. **Epitaph of Demetrios, Hellenistic period:** Δημήτριος

1030: 143 no. 211. **Epitaph of the Phrygian Eupraxis, Hellenistic period:** Εὔπραξις | Φρυγία | χρηστά, | χαῖρε

1031: 144 and 159 no. 219 (ph.). **Epitaph of Philis, Hellenistic period.** Maiuri, *Nuova Silloge* no. 81: Φιλὶς | Φίλτωνος | Κεδρεᾶτις, | γυνὰ δὲ Παγκλείδα

1. Φίλις, M.; corrected by *LGPN* || 4. Παγκλείδα, N.; Πανκλείδα, M.

1032: 144 no. 224. **Epitaph of Diodotos of Kyrene, Hellenistic period:** Διόδοτος | Κυραναῖος | χρηστός, χαῖρε

1033: 144 no. 225. **Epitaph of Myron, Hellenistic period:** Μύρων | Διονυσίου | Πάγιος

1034: 145 and 159 no. 228. **Epitaph of Hadytto of Ephesos, Hellenistic period:** Ἀδυττὼ | Ἐφεσία

1035: 145 no. 229. **Epitaph of Melaina of Idyma, Hellenistic period:** Μέλαινα | Φιλίσκου | Ἰδυμία

1036: 145 and 159 no. 230. **Epitaph of Hageta, Hellenistic period.** *IG* XII 1 295 and 296. N. confirms that the two texts are two copies of the same inscription.

1037: 145 no. 232. **Epitaph of Epikrates of Kasos, Hellenistic period:** Ἐπικράτης | Ἐπικράτους | Κάσιος

1038: 146 and 159, no. 235. **Epitaph, Hellenistic or Roman Imperial period:** ΛΩΣ Ἑρυλία

Δῶς or [Φ]λῶς (Flos Herulia?), N.

1039: 150 and 160 no. 268. **Epitaph of the Pisidian Artemidoros, Hellenistic period.** N. observes that this altar (now in the Museum of Rhodes) may be identical with *IG* XII 1 522: Ἀρτεμίδωρος | Πισίδας

In fine, χαῖρε, *IG*.

1040: 151 and 160 no. 271 (ph.). **Epitaph of C.Licinnius Bassus, C.Licinnius Theodoros, and Licinnia Tyches, Roman Imperial period.** *IG* XII 1 648. N. points out that the name of the deceased woman was in the nominative: Λικιννία | Τυχῆς (Λικιννί[ας] Τύχης, *IG*, *LGPN*).

1041: 151 and 160 no. 276 (ph.). **Epitaph of Euphranor, Hellenistic period.** G.Pugliese Carratelli, *ASAA* 30/32 (1952/54) 298 no. 77. N. points out that the name in L. 4 is Πολύων (not Πωλύων, *LGPN*).

1042. Rhodes. Epitaph of P.Aelius Menophilos, 2nd cent. A.D.? *IG* XII 1 644. A.Bresson, *art.cit.* (cf. our lemma no. 985) 229 note 36, suggests dating this text to the Hadrianic period (A.Donati: Republican period; *LGPN*: 1st cent. B.C./A.D.).

1043. Rhodes. Sculptor's signature, undated. Fragment of a marble base, found in second use. Mentioned by M.Philimonos, *AD* 46 B (1991) [1996] 450: [---] Ῥόδιος ἐποίησε

1044. Rhodes. Inscribed Hadra hydria, 3rd cent. B.C. Twelve hydriai of the Hadra type were found in a grave in the west cemetery. One of them is inscribed [with the name of the deceased], on the shoulder, on the base and on the lid. Mentioned by P.Trantaphyllidis - A.Grigoriadou, *AD* 46 B (1991) [1996] 467: Νέωνος

1045-1048. Rhodes. Inscribed amphora handles. Hellenistic period. Four handles of Thasian and Rhodian amphoras found in shipsheds at the Mandraki harbor. Ed.pr. A.Yiannikouri, *AA* (1997) 425/426 (ph.).

1045: 425, A 1041. **Thasian amphora stamp, ca. 325-310 B.C.:** Θασίων | thunderbolt | Κριτία[ς]

1046: 425, A 1042. **Rhodian amphora stamp, 4th/3rd cent. B.C.:** Ἀγ|[λο ---]

1047: 426, A 1043. **Rhodian amphora stamp, 4th/3rd cent. B.C.:** Λυσίμ[αχος]

1048: 426, A 1044. **Rhodian amphora stamp, ca. 240-210 B.C.:** Μυτίων Helios

1049. Rhodes (area of: Lachania). Rhodian amphora stamp, early 2nd cent. B.C. Handle of a Rhodian amphora found in an early Byzantine settlement at Lachania. Ed.pr. I.Volanakis, *AD* 46 B (1991) [1996] 504 [undated by ed.pr.; for the date cf. *SEG* XXV 853 L. 6 and *LGPN* I, s.v. nos. 7/8. Chaniotis]: Ἐπὶ ἱερέως Τ|ιμοδίκου, μη|νὸς Σμινθίου

1050. Rhodes. Rhodian amphora stamp, ca. 146-108 B.C. Now in the Archaeological Museum in Istanbul. Ed.pr. G.Cankardeş Şenol, *Arkeoloji Dergisi* 4 (1996) 45 no. 13 (ph.): [Ἐ]π' ἱερέως | [Π]ολυαράτο[υ]

LESBOS

1051. Lesbos. Economy. P.Brun, *op.cit.* (cf. our lemma no. 2256), in a general synthesis of the historical geography and economy of the Aegean islands, makes occasional reference to the information provided by Mytilenean inscriptions, especially by the tax assessments of ca. 284-305 A.D. (78, 89, and 95; cf. *IG* XII 2 74-80; cf. *IG* XII 2 109 = *SEG*

XXVI 891; an association of fullers). See also G.Labarre, *op.cit.* (cf. our lemma no. 1052) 227-236. N.Spencer, *ZPE* 112 (1996) 259-262, discusses the possible extent of Πυρραίων ὅρος and the type of land exploitation (vines, farming, olives, and pasture) in the light of the late antique tax assessments (*IG* XII 2 76-80; S.Charitonides, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα*, Athens 1968, no. 17; *SEG* XLV 1090). A relatively small amount of land was devoted to olives; the extent of land devoted to pasture seems quite significant.

1052. Lesbos. History. G.Labarre, *Les cités de Lesbos aux époques hellénistique et impériale* (Paris 1996), presents a study of the history and the institutions of the cities of Lesbos from the Classical to the Roman Imperial period with extensive use of inscriptions. Among the subjects we single out: the history of Lesbos in the Classical period (13-19); Lesbos under the reign of Alexander the Great (23-42); the sanctuary at Μέσσα (42-50); Ptolemaic influence (53-61); the attacks of Aitolian pirates (61-68); the Κοινὸν τῶν Λεσβίων (70-74 and 137-145); Lesbian judges in Hellenistic cities (77-81); relations with Rome (81-88); the Mithridatic Wars and Θεοφάνης of Mytilene (91-99) [cf. our lemma no. 1054]; Ποτάμων (109-116); Lesbos under the Julio-Claudian emperors (116-128); Romans on Lesbos (129-126) [cf. *SEG* XLV 1082]; society and the social elite in the Roman Imperial period (145-156) [for M.Pompeius Macrinus Neos Theophanes see G.Alföldy, *Chiron* 9 (1979) 522-529, Chaniotis]; the decrees of Mytilene (162-164) and Methymna (171); the magistracies in Mytilene (especially βασιλεῖς, περίδρομοι, δικασκόποι, ἐξετασταί, and φοινικογράφος; 166-169); the phylai (171-174) and the magistracies of Methymna (especially πρεσβύτεροι, βασιλεῖς, and γυναικονόμος; 174-178); the magistracies of Eresos (especially βασιλεῖς and ἀγορανόμος; 179-182); the calendar (189/190) [see now C.Trümpy, *Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen* (Heidelberg 1997) 246-252]; the territory of the Lesbian cities (199-204); the urban settlements (204-219); agriculture (221-237) and trade (237-242). L. presents a selection of 92 inscriptions (251-367; critical edition; French translation). Cf. P.Gauthier, *Topoi* 7 (1997) 349-361, who corrects L.'s translations of numerous inscriptions (349-355) and discusses the movement of decrees (357/358) and the political role of τιμοῦχοι, πρεσβύτεροι, and νέοι in Mytilene (358-360; cf. *Milet* I 3 152; *IG* XII Suppl. 116). Cf. H.J.Mason, *Phoenix* 52 (1998) 174-177, who points to mistakes in the transcription of Greek texts, inconsistencies in the use of accents, and inaccuracies in the topography; M. argues that L. has overevaluated the importance of the Koinon of the Lesbians [cf. *SEG* XLIV 687]. We give a comparatio numerorum for the texts available in major corpora, in S.Charitonides, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα* (Athens 1968), and in *SEG*.

SEG	Labarre
III 710	65
XVI 463	90
XXIX 741	43
XXXV 906	18
XXXVI 750	1
XLII 755	15

Charitonides	Labarre
52	41
61	24
122	79
IGR IV	
2	64

IGR IV	Labarre
10	80
11	81
12	83
13	82
14	85
15	86

IGR IV	Labarre
17	88
18	84
22	30
25	49
33	20
39	21
45	48
54	16
55	16
56	17
74	25
75	26
81	29
100	31

IGR IV	Labarre
116	50
Milet I.3	
152	62, 76
I.Magnesia	
52	10
I.Priene	
60	77
*Syll.*³	
151	16
212	91
341	17
349	20

*Syll.*³	Labarre
643	64
752-754	19
OGIS	
2	2
8	66
78	52
456	21
Staatsvertr.	
228	90
Tod	
112	90
163	91
201	2

1053. Eresos. Dossier of documents concerning the tyrannies at Eresos, late 4th cent. B.C. *IG* XII 2 526 (+ *IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191); *SEG* XXX 1039; XXXVII 1782 bis; XLV 1084. J.B.Lott, Jr., *Phoenix* 50 (1996) 26-40, argues that there were only two tyrannies at Eresos, one established in 338 B.C. with Philip's aid, the second in 333 B.C. (cf. Ps.-Demosth. 17.7); the latter supported Memnon in the war against Alexander. The altars of Ζεὺς Φιλίππιος (LL. 4/5) were erected by the tyrants Ἕρμων, Ἡραῖος, and Ἀπολλόδωρος in 338 B.C. and destroyed by Ἀγώνιππος and Εὐρυσίλαος, the tyrants who came in power in 333 B.C.; the new cult increased Philip's holiness, but did not mean the king's deification; these altars possibly stood before a statue group of Zeus and Philip (30/31). See also G.Labarre, *op.cit.* (cf. our lemma no. 1052) 25-31 and 327-332 no. 66 (French translation).

1054. Mytilene. Theophanes and Pompey. V.I.Anastasiadis, *Tekmeria* 1 (1995) 1-13, suggests that Pompey's reasons for awarding Mytilene freedom in 62 B.C. were primarily political, a demonstration of *clementia* and an effort to contribute to the establishment of peace; contrary to the communis opinio, Theophanes' friendship with Pompey was not the crucial factor. The favorable treatment of Mytilene was not unique in Pompey's policy, since inscriptions and literary sources attest an analogous treatment of Athens, Ilion, Miletos, Miletopolis, and Phanagoreia. Contra G.Labarre, *Tekmeria* 2 (1996) 44-53, who argues that both the literary evidence (especially Cicero) and the inscriptions demonstrate the great influence excercised by Theophanes on Pompey. The numerous honorary inscriptions for Theophanes (especially *IG* XII 2 150, and 163 B; L.Robert, *OMS* V 561-583) [for a collection of these texts see *SEG* XXXV 906], the honorary title of a κτίστης, and the divine honors offered to him suggest that Theophanes must have played a crucial part in Pompey's decision.

1055. Mytilene. Decree on concord, ca. 340-330 B.C. *SEG* XXXVI 750. G.Labarre, *op.cit.* (cf. our lemma no. 1052) 251/252 no. 1, reprints the text of A.J.Heisserer - R.Hodot (French translation); cf. P.Gauthier, *Topoi* 7 (1997) 349/350, for corrections in L.'s translation. G.Thériault, *art.cit.* (cf. our lemma no. 2292) 145-147, discusses the date of the introduction and the nature of the cult of Ὁμόνοια.

1056. Mytilene. List of young men, Roman Imperial period (2nd cent. A.D.?). S.Charitonides, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα* (Athens 1968) 19-21 no. 18. K.Buraselis, *art.cit.* (cf. our lemma no. 1059) 59-61, argues that the sign ·) after the name of Λ(ούκιος) Γράττιος Λ. (L. 10) does not indicate homonymity (Γραττίου υἱός, Ch.), but stands for the Latin *filius*, i.e., Λ(ουκίου) υἱός. Cf. L. 5: Γ(άϊος) Ὀβέλλιος Τ ·); L. 21: [.] Ἰο[ύ]λιος Γ̣ ·) Νάσ̣ων. When this sign is not preceded by an abbreviated praenomen it indicates that the son had the same name as his father (LL. 11, 15-17, 19, 22, and 32).

1057. Mytilene. Fragment of a tax assessment, ca. 284-305 A.D. *IG* XII 2 76. H.J.Mason, *Phoenix* 52 (1998) 176, points out that the ancient place name Συκοῦς (G L.10: genitive Συκοῦντος) corresponds to the modern Συκοῦντα, 1.5 km south of the village Ippeios.

1058. Mytilene. Epitaph of Kalliphanes, undated. Fragment of a stele. Ed.pr. A.Archontidou, *AD* 46 B (1991) [1996] 363: Καλλιφάνης Στρό|τωνος, χαῖρε

[For the unusual Στρότων cf. *SEG* XXVI 551 (Koroneia). Chaniotis].

1059. Mytilene. Epitaphs of Gn.Sp.f.Pompeius Nestor, Gn.Sp.f.Pompeius Hedyllos, and Pompeia Sp.f., 1st cent. A.D. *IG* XII 2 382-384. K.Buraselis in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 55-59, discusses the filiation formula Σπορίου υἱέ in these epitaphs. This formula does not (necessarily) imply that these persons were 'illegitimate' children or that the identity of the father was not known. Nestor's and Hedyllos' father was known, since he was buried in the same grave (*IG* XII 2 383 LL. 1/2): they were probably born as sons of a freedwoman and a slave and for this reason used the formula Σπορίου υἱός. The name Βένυστος (Venustus) in *IG* XII 2 384 implies a freedmen milieu.

NISYROS

1060. Nisyros. Epitaph of M.Aurelius Sosikrates, Roman Imperial period. Altar, found at Mandraki. Ed.pr. J.Nollé in D.Berges, *op.cit.* (cf. our lemma no. 1074) 150/151

and 160 no. 269, on the basis of B.' notes.

Μάρκου | Αὐρηλ[ίου] | Σωσικρά|του ΤΗΣ|ΙΕΡΕΩΣ

N. could neither check the stone nor a photograph. || 2-3. τῆς | Ἱερέως?. N. [or ΤΗΣ?, [ἱερέως. Chaniotis].

ASTYPALAIA

1061. Astypalaia. Place names. P.Brun, *op.cit.* (cf. our lemma no. 2256) 57/58, discusses the place names attested in the tax assessments *IG* XII 3 180-182.

1062. Astypalaia. Senatus consultum concerning an alliance with Astypalaia, 105 B.C. *IG* XII 3 173; *RDGE* 16. M.H.Crawford in id. (ed.), *op.cit.* (cf. our lemma no. 2302) 219, suggests the following restoration of LL. 11-15, on the basis of a comparison with *RDGE* 22 and 26:

[... καὶ κατὰ]
τὸν νόμον [τόν τε] Ῥόβριον καὶ τὸν Ἀκίλιον [πίναξ χαλκοῦς φιλίας ἐν]
[τ]όπωι δημοσίω[ι ἦ] προκείμενο(ς) [οὗ ἂν πλεῖστοι τῶν πολιτῶν παρα]-
[σ]τείχωσιν [ὡσαύτως] καὶ κατ' ἐνιαυτὸν [δὶς δέῃ ----------------------]
ἀναγορεύ(ε)σθαι ...

ANAPHE

1063. Anaphe. Honorary decree for Archonidas, 1st cent. B.C. *IG* XII 3 249. P.Brun, *op.cit.* (cf. our lemma no. 2256) 111, estimates the citizen number of Anaphe to ca. 150 men, on the basis of the number of persons (95) who approved this decree.

THERA

1064. Thera. Historical geography and economy. P.Brun, *op.cit.* (cf. our lemma no. 2256), makes ample use of inscriptions for various aspects of the economy and the historical geography of Thera: *IG* XII 3 324 (47; scarcity of timber); *IG* XII 3 330 = *LSCG* 135 (76, 94, and 174; agricultural and pastoral activities); *IG* XII 3 343-349 (58, 78, 80, 85, 91, and 95;

place names and economic activities); *IG* XII 3 344 (44; the place name χωρίον Καλάμου); *IG* XII 3 436 (75, 76, 80, and 90; cereals, wine, and livestock); cf. *IG* XII 3 450 (92).

1065. Thera (area of: Sellada). Epitaph of Battidas, late 6th cent. B.C.? *SEG* XXXIII 666; XXXV 910. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2326) 266, confirms the reading Βαττίδας (SEG XXXV) rather than Βατίδας (SEG XXXIII). The name derived from Βάττος, the name of the founder of Kyrene and a dynastical name since. The presence of Βαττίδας reinforces the view of O. Masson that Βάττος is a Greek name (cf. *SEG* XXVI 1889 in fine). [For the date see *LGPN* I, s.v. Βατίδας, Chaniotis].

1066. Thera. Epitaph of Admetos, 1st cent. A.D.? *IG* XII 3 868 (*GV* 1695). S.Nicosia, *ZPE* 111 (1996) 31-39, presents a new edition of the text, which is known only from old copies (Italian translation). N. suggests the following reading of LL. 11/12: οὐδὲ γὰρ α⟨ἵ⟩ρ⟨ε⟩σιν ἔσχεν· ἐπεὶ πάντως ἂν ὑπέστη δὶς θανέεν ⟨ἓν⟩ ἔτος ⟨ζῶ⟩ντ' ἐ⟨μὲ⟩ λειπόμενος ('perché non gli fu dato neppure di scegliere: ché certo avrebbe sopportato di morire due volte, lasciando me in vita anche per un solo anno').

1067. Thera. Rock graffito, 7th cent. B.C. *IG* XII 3 545; *SEG* XXVI 946. C. Dobias-Lalou, *art.cit.* (cf. our lemma no. 2326) 268/269, confirms the reading ϙόραϝος (cf. C.Gallavotti; *IG*: ϙόραϝς; cf. a dedication to 'Απόλλων Κόραξ in Kyrene ca. 550 B.C.: *SEG* XLIV 1541 no. 1). The name ϙόραϝος may have been used after the foundation of Kyrene.

1068. Thera. Name inscription (epitaph?), undated. *SEG* XXVIII 694. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2326) 266, reads [—]εσίλας (ΑΛΕΣΙΛΑΣ. ed.pr.); ['Αρκ]εσίλας, [Τελ]εσίλας vel sim.; '['Αγ]εσίλας ne s'impose pas'.

PHOLEGANDROS

1069. Pholegandros. Economy. See our lemma no. 2256.

MELOS

1070. Melos. Dedication to Asklepios and Hygieia, late Hellenistic or early Imperial period. *IG* XII 3 1087; *SIRIS* 143. B.Forsén, *op.cit.* (cf. our lemma no. 2359) 103

no. 33.2 (ph.), restors this text as follows: [---|--- 'Α]σ|[κλη]πι|[ῷ κ]αὶ 'Υ|[γ]είᾳ | [ε]ὐχήν (cf. *IG*; [---]ς | [Σαρά]πι | [καὶ ῎Ισι κ]αὶ 'Υ|[γε]ίᾳ, *SIRIS*).

KOS

1071. Kos. Asylia of the sanctuary of Asklepios, 242 B.C. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 106-153 nos. 8-51, presents critical editions of the relevant inscriptions (*SEG* XII 368-383; *PH* 20; *Iscr.Cos* ED 38 and 170; *Syll.*^{3} 456; Welles, *RC* 21 and 25-27) and discusses the date and the historical context of the recognition of the ἀσυλία, and the formulaic expressions used in the documents. R. expresses doubts about whether the letter of a Ptolemaic king (no. 13 = *SEG* XII 368 = Welles, *RC* 21) concerns the recognition of ἀσυλία (126); R. refers to several still unpublished recognition decrees (nos. 33/34, 37/38, 40-44, and 52). For the Macedonian decrees (*SEG* XII 373-374) cf. Hatzopoulos, *Macedonian Institutions* I 139-149 (English translation) and II 54/55 no. 36 (Philippi), 60/61 no. 41 (Amphipolis), 64/65 no. 47 (Kassandreia), 74/75 no. 58 (Pella). Cf. our lemmata 1080 and 1081.

1072. Kos. Prosopography: Aglaos. K.Höghammar, *art.cit.* (cf. our lemma no. 1087) 350-352, discusses the career of ῎Αγλαος, son of Θευκλῆς (ca. 200-150 B.C.), monarchos in Kos and later in the service of the Ptolemies in the light of coins (*PH* N 184, 204, and 216) and inscriptions: *ASAA* 25/26 (1963/64) 176 no. XI a L. 5; *Tit.Cal.* 88 LL. 41 and 46; Durrbach, *Choix* 92; W.Peek, *Inschriften von den dorischen Inseln* (Leipzig 1969) 46 no. 97 III L. 6. [Except for the coin issue *PH* N 216, the other documents have already been associated with this person: *LGPN* I, s.v. ῎Αγλαος nos. 7-9; W.Peremans - E.van't Dack, *Prosopographia Ptolemaica* VI, Louvain 1968, no. 14882, Chaniotis]. For Aglaos cf. I.Savalli-Lestrade, *Chiron* 26 (1996) 152/153 notes 9 and 12.

1073. Kos. Religion: The cult of the Charites. V.Pirenne-Delforge, *Kernos* 9 (1996) 195-214, studies the close connection of the cult of the Charites with central aspects in the life of the youth in Kos; she discusses the sacrifice to the Χάριτες, probably in connection with the ephebic oath (*LSCG* 151 D 5-17; mid-4th cent. B.C.) and the cults of 'Αφροδίτη 'Υπάκουος, 'Αφροδίτη Πάνδημος, and 'Ομόνοια (Maiuri, *Nuova Silloge no.* 675; *LSCG* 169 and 172); she also makes a comparison with analogous functions of the Charites in Athens, particularly with their association with growth, marriage, and the defence of the territory (cf. *IG* II^2 2798; *SEG* XLI 90, 91, and 182).

1074. Kos. Round altars. D.Berges, *Rundaltäre aus Kos und Rhodos, mit Beiträgen von V.Patsiada und J.Nollé* (Berlin 1996), studies the form, fabrication, typology, and chronology of round altars (mainly funerary) of Koan workshops, found on Kos (14-55 and 66-

83); the catalogue (111-128) includes numerous inscribed altars (nos. 1, 2, 4, 6-10, 13-18, 21-26, 28, 30, 32-38, 40-46, 48/49, 53-56, 60/61, 73, 75, 77, 79/80, 82-84, 86-95, 99, and 102-106), many of them unpublished; the texts of nos. 8, 10, 73, and 89 are badly preserved or erased. The (re)edition of the inscriptions was undertaken by J.Nollé, in part based on B's readings. N.'s commentary (153-157) concerns mainly onomastics and prosopography (including Roman names). Cf. M.Sève, *BE* (1997) no. 90. We present the new texts and readings in our lemmata nos. 1092-1133. Cf. our lemma no. 2238. The catalogue of Rhodian altars in the same book includes one found in Kos (no. 240).

We give a comparatio numerorum for texts available in corpora and in *SEG* as well as in Herzog, *KFF*, G.Jacopi, *Clara Rhodos* II (1932) 224-233, and Maiuri, *Nuova Silloge*.

IG II²	Nollé
12268	28

SEG	Nollé
XXVII 523	49
XXXVI 759	14

CIG	Nollé
6898	41

Herzog, *KKF*	Nollé
50	16
53	106
55 B	36
56	240

Jacopi	Nollé
86	42
89	1
90-93	43
94	2
126	44

Nuova Silloge	Nollé
450	91
556	75
558	23
559	86
561	37
562	9
563	61
564	33
565	55a
566	35
569	7

PH	Nollé
164	4
167	15
176	56
177	92
181	82
182	69
183	17
184	93
185	65
186	105
187	36
188	68
376	67

IGR IV	Nollé
1076	16
1079	36
1081	68

1075. Kos. Society: Bastardy and citizenship. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 310-316, discusses the Koan evidence for the status of illegitimate children and children of foreign mothers (ματρόξενοι) [a term which is not used in Kos] in Hellenistic Kos. O. argues that the Hellenistic inscriptions show a movement away from a double civic ascendance requirement towards a tolerance of 'metroxenic citizenship'. Cf. our lemmata nos. 1076, 1079 and 1083.

1076. Halasarna. Decree concerning the re-registration of the members of phylai participating in the cult of Apollo and Herakles, ca. 200 B.C. *PH* 367/368 (*Syll.*³ 1023); *SEG* XLIV 690*; G.Pugliese Carratelli, *ASAA* 25/26 (1965 183-187 no. XVI. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 310-313 (English translation), rejects the view that

this decree provides evidence for two-tier citizenship (contra G.Zuntz and S.M.Sherwin-White); the name of the maternal grandfather was required only as means of identification; from the fact that the name of the maternal grandmother was not given O. conjectures that 'metroxenic women were authorized to bear citizen men'; he identifies 'those to whom citizenship has been given' (*PH* 367 LL. 37/38) with ματρόξενοι [a term which is not used in Kos].

1077. Halasarna. Graffito on a vase, ca. 440-490 A.D. Base of a bowl with a graffito; found in the late antique settlement of Kardamaina (Halasarna). Ed.pr. S.Kalopissi-Verti, M.Panayotidi, *Archaiognosia* 9 (1995/96) [1998] 331 (ph.): Ματρώνα

1078. Isthmos. Sacrificial calendar, 4th and 3rd cent. B.C. *PH* 401-403; *LSCG* 169. G.Thériault, *art.cit.* (cf. our lemma no. 2292) 134-136, discusses the possible date of the introduction of the cult of Ὁμόνοια (after the synoicism of 366 B.C. or later, after a stasis).

1079. Kos. Foundation of Diomedon, ca. 300 B.C. *PH* 36 (*Syll.*³ 1106; Laum, *Stiftungen* II 45; *LSCG* 177). D.Ogden, *op.cit.* (cf. our lemma no. 2287) 314/315, interprets the word τῶν ἱεροσυνῶν as 'priesthood' (not sacrificial victims), and suggests that νόθοι, once recognized, could participate in the cult, but were excluded from priesthoods.

1080. Kos. Letter of the Bithynian king Ziaelas concerning the asylia of the temple of Asklepios, 242 B.C. Welles, *RC* 25; *Syll.*³ 456. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 118-121 no. 11, presents a new edition and commentary. L.Hannestad in P.Bilde et alii (edd.), *Aspects of Hellenistic Kingship* (Aarhus 1996) 77/78 (ph.), briefly comments on Ζιαήλας' letter, especially on LL. 11-17 ('we do in fact exercise care for all the Greeks who come to us, as we are convinced that this contributes in no small way to one's reputation'; parallel in *RC* 35) and on Ziaelas' philhellenism.

1081. Kos. Decree of Homolion concerning the asylia of the temple of Asklepios, 242 B.C. *SEG* XII 372. Republished by K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 133/134 no. 22. Hatzopoulos, *Macedonian Institutions* I 373 note 8, expresses his doubts with regard to the restoration [ἐπιστα]|τοῦντος suggested by J. and L.Robert (LL. 2/3).

1082. Kos. Treaty of homopoliteia with Kalymna, ca. 200 B.C. *Tit.Cal.* no. XII; *Staatsverträge* 545. P.Gauthier, *RPh* 70 (1996) 47/48, points out that LL. 31-34 do not concern the swearing in of the citizens, but the oath of the ὁρκωταί to follow the decree; he suggests restoring in LL. 31 τοὶ δὲ ὁρκω[ταὶ ὀμνυόντω or ὀμοσάντω] ([ὁρκιζόντω], M.Segre).

1083. Kos. List of donors, ca. 200 B.C. *PH* 10 A. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 313/314, discusses the social status of the νόθοι (not citizens, but of higher legal status than the metics); the formulation παιδίον/παιδία does not denote bastards, but is a shorthand that avoids the listing of names (contra *PH*).

1084. Kos. Sacred regulation concerning the priesthood of Asklepios, Hygieia, and Epione, ca. 150-100 B.C. *Iscr. Cos* ED 2. K.Höghammar, *art.cit.* (cf. our lemma no. 1087) 348/349, dates this inscription on prosopographical grounds to ca. 150-100 B.C. (contra M.Segre: 3rd cent. B.C.) and identifies Τελευτίας Θευδώρου (A L. 7) with a man honored by Iasos (see our lemma no. 1086). Νικάνωρ Ἁγησία, one of the prostatai (A L. 3), is probably the father of Νικάνωρ Νικάνορος Ἁγησία honored in Miletos in ca. 100 B.C. (*Milet* I 3 119 b 4).

1085. Kos. Sacred regulation concerning the priesthood of Herakles Kallinikos, ca. 150-100 B.C. *Iscr. Cos* ED 238. K.Höghammar, *art.cit.* (cf. our lemma no. 1087) 349/350, suggests that this inscription is written by the same mason who engraved the honorific inscription of Argos for a Koan judge (our lemma no. 1087) and dates it to ca. 150-100 B.C. (contra M.Segre: 3rd cent. B.C.).

1086. Kos. Honorific decree of Iasos for Teleutias of Kos, ca. 150-100 B.C. *Iscr. Cos* ED 133: *I.Iasos* 51. K.Höghammar, *art.cit.* (cf. our lemma no. 1087) 341-343, argues that the facts that this decree was proposed by the στρατηγοί (LL. 2/3) and that the Koans are called σύμμαχοι of Iasos (L. 40) indicate that Teleutias was honored for military services, possibly during the war of Aristonikos [but then it is surprising that there is no mention of military services in the *narratio*, Chaniotis]. Consequently, Θεύδωρος, son of Τελευτίας, a contributor in *PH* 10 D L. 45 (ca. 200 B.C.),was probably Teuleutias' grandfather or great grandfather and not his father, as suggested by S.M.Sherwin-White. [S.-W.' suggestion is plausible: Θεύδωρος of *PH* 10 could have been born in ca. 230 B.C., and Teleutias could still be his son, honored as an old man by Iasos, Chaniotis]. H. identifies Teleutias with Τελευτίας Θευδώρου mentioned in two regulations concerning the sale of priesthoods (see our lemmata nos. 1084/1085). Cf. our lemma nos. 1087.

1087. Kos. Honorific inscription for a Koan judge, late 2nd cent. B.C. *Iscr. Cos* EV 207; *SEG* XLIII 553. Republished with restorations by K.Höghammar, *MDAI(A)* 111 (1996) [1998] 337-361 (ph.). In view of the words σύνκλητος (L. 5), κρίσις (L. 6), and ἐν τῆι δοθείσηι πόλει (L. 4) mentioned in a series of inscriptions concerning interstate arbitration (cf. the catalogue on p. 359), H. recognizes in the honored person a Koan judge who arbitrated in a conflict between two Greek cities, one of which was probably Argos (cf. L. 5); the base probably supported a bronze portrait; H. identifies the honored person with the prominent Koan Τελευτίας Θευδώρου. Cf. our lemmata nos. 1084-1086.

['Ο δῆμος ὁ 'Αργεί?]ων ἐτίμησεν
[Τ ε λ ε υ τ ί α ν?] Θ ε υ δ ώ ρ ο υ
[προξενίαι καὶ πο]λιτείαι καὶ εἰκόνι
4 [χαλκῆι ἐν Ἄργει? καὶ] ἐν τῆι δοθείσηι πόλει
[κατὰ τὸ δόγμα τῆς] συγκλήτου Ἄργει
[---- ca. 11 -----] vacat τῆι κρίσει·
[--- ca. 12 ---]ος ἐποίησεν

[The stone is the right block of a statue base; all the lines have the same left and right hand margin; there is no indication that the text was centered, although the letters of LL. 1/2 are slightly bigger and the mason left an uninscribed space on L. 6 in order to achieve a right hand margin; the missing text was written on another block, to the left of the one preserved. It follows that one must restore a text of approximately the same length in LL. 1-2 and 3-6 resperctively (L. 7 is written with smaller letters); and yet, H. restores 12 letters in L. 1, 9 in L. 2, 14 in L. 5. but 19 in L. 3 and 21 in L. 4. On the basis of L. 5, we restore a shorter text in LL. 3/4, Chaniotis] || 1. ['Αργεί]ων, *Iscr. Cos.* [a serious difficulty with this restoration is the fact that the text is not composed in the Doric dialect used both in Argos and in Kos throughout the Hellenistic period (and later); H. gives two examples of koine inscriptions in the Argolid: *SEG* XXX 365, which is, however, only *restored* as a koine text (the decisive words are [δῆ]μος and σ[τρατηγόν]) and *IG* IV 558, which is a decree of the technitai and not a public document of Argos, Chaniotis] || 3. H. 1993 (*SEG* XLIII 553); [στεφάνωι χρυσῶι καὶ πο]λιτείαι, H. 1996 || 4. [χαλκῆι ἐν Ἄργει? καὶ ἄλληι], H.; in fine, πολει[τείαι], Segre; for the expression ἐν τῆι δοθείσηι πόλει in the context of international arbitration cf. *I.Cret.* III IV 9 LL. 50/51, H. || 6. the name of the city involved in a dispute with Argos was probably written here, H., who translates LL. 4-6: 'in the city assigned in accordance with the decree of the senate to Argos and to ? for the judgement'.

1088. Kos. Lex Fonteia containing privileges awarded to some Koan(s), 39 B.C. (or 41 or 34 B.C.). At least eight fragments of a marble stele, inscribed on both faces, found in the Asklepieion, known only from the squeezes of R.Herzog (now in the Archive of *IG* in Berlin). Mentioned by F.Münzer, *RE* Suppl. III (1918) 528 and 542; cf. R.Herzog, *HZ* 125 (1922) 212/213 and *RFIC* 20 (1942) 19. Edd.pr. M.H.Crawford - J.-L.Ferrary - P.Moreau - K.Hallof in M.H.Crawford (ed.), *op.cit.* (cf. our lemma no. 2302) 497-506 no. 36 (ph.), with detailed commentary (English and Latin translation). The similarities of this text with the *epistula de Seleuco nauarcho* (*RDGE* 58) suggest the following content: award of Roman citizenship and assignation to a tribe (II), preservation of existing honors (I), exemption from billeting (IV), provision for criminal jurisdiction (V), ἐπιγαμία and *tutela* (VI), exemption from customs and enforcement (VII). Cf. J.-L.Ferrary, *CCG* 8 (1997) 301/302.

Face A

I: Fragments a + b
[-]
[- - - - - - - - - - - - - - - - ἔτους?] μηνὸς Πανάμου δευτέ-
[ραι ἐξ ἰκάδος v Γάϊος] Φωντήϊος Γαΐου υἱὸς Καπίτων ἱερεὺς
4 [κατὰ τὸ δίκαιον τῶι δ]ήμωι προσανήνεγκεν ἐκ συνκλήτου γνώ-
[μης, ὁ δῆμος κατὰ τὸ δίκα]ιον ἐψηφίσατο ἐν τῆι ἀγορᾶι πρό τῶν
[ἐμβόλων πρὸ ἡμερῶν -- καλ]ανδῶν Ἰουλίων, v φυλῆς Καμιλλίας
[πρυτανευούσης· ὑπὲρ φυλῆς πρ]ῶτος ἐψηφοφόρησεν Γάϊος Γεμίνιος·

[ἐπεὶ [Μᾶρκος Ἀντώνιος Μάρκου] υἱὸς] αὐτοκράτωρ τριῶν ἀν-
[δρῶν δημοσίων πραγμάτων κατα]στάσεως ἀπὸ συμβουλίου γνώ-
[μης ----------------------------------]ν πίστιν καὶ τὰ ἐξ αὐτοῦ πρὸς
[---------------------------------------]ν κατηξίωσεν ἥ τε σύνκλη-
[τος ------------------------------------]νου τὴν Ἀντωνίου κρίσιν
[-------------------- τὰ συγκεχωρημ]έν[α] φιλάν[θ]ρωπά τε ἄ[λ]-
[λα --]
...
[------]Λ[------]
...

II: Fragment c
[---]ι κρίνεσθα[ι -----------------------------]
[---]ς τέ τις. ᵛ π[ερὶ --------------------------]
[--- πολιτῶν Ῥ]ωμαίων γε[νομένων -------]
[---].κεν εἰ[ς? --------------------------------]
[---]η ο[---------------------------------------]

III: Fragment e
[---] τό τε . [------------------------------]
[--- κατ]ὰ τὸ ἄριστ[ον δίκαιον --------]
[---]ταί τε. ᵛ ὑ[πὸ? ----------------------]
[---]υ ᵛ οἱ μ[----------------------------]
[---]Ο[----------------------------------]

IV. Fragment h
[---]ΑΙ[---------------------------------]
[---]ΕΠΙ.[-------------------------------]
[--- ἔσ]τω ᵛᵛᵛ [--------------------------]
[---]ων ᵛᵛ προ[-------------------------]
[---]υ προσαναδ[-----------------------]
[--- ὅπως] ἐλεύθεροι ὦ[σιν -----------]
[---]ΑΙ[---------------------------------]

V: Fragment d
[-------------- ὅσ]τις τε ἄρ-
[χων --- περὶ τούτ]ου τοῦ πρά[γ]-
[ματος -----------]τείτω ἔτι κ[αί]
[--- ἐν ταύτηι τῆι προθ]ε[σ]μίαι πρὸς
[-------------- ὥσ]τε δύο
[ἡμέρας ------- κα]τὰ τόνδε
[τὸν νόμον -------]σον νη-

VI: Fragments f + g
[------------] κοινόν [------------]
[------------] παραγίνε[σθαι -----]
[---------- -]ς ἢ ζη[τεῖν? ---------]
[-----------αὐτ]οῦ ἢ γον[- -------]
[-----------]ΕΥΚΛ[----------------]
[-----------τ]οῦ νόμ[ου -----------]
[-----------]ωι ἔστω [------------]
[-----------]τατω[----------------]
[-----------]αι δια[---------------]
[-----------]ἐκγο[ν- -------------]
[-----------]ΟΙ[------------------]
[----------------------------------]
[-----------]ΛΠΡ[-----------------]
[----------- ἐ]ὰν προ[------------]
[---------- τούτ]οις τοῖς [---------]
[----------- ἐά]ν τις τὰ γ[- -------]
[-----------] τὰ δημόσ[ια ---------]
[-----------]..ΣΥ[-----------------]
...
[----------------- τέκνα τε αὐτοῦ]

Face B

VII: Fragments a + b + c (top left-hand corner)

vacat
[ἔ]κγονοί τε τούτων ἢ γαμβ[ροί, ὃ ἄν τις τούτων εἰς ἐπαρχεί]-
αν Ἀσίαν ἢ νῆσόν τινα Ἀσία[ς τῆς ἰδίας χρείας ἕνε]-
κεν εἰσάγηι ἢ ἐκ τούτων τῶν [τόπων ἐξάγηι, αὐτὸς ὑπὲρ]
τῶν οὕτως εἰσαγομένων ἢ ἐ[ξαγομένων μήτε τι δοῦ]-
ναι ἢ τελεῖν ὀφειλέτω μή[τε τινὶ ἀπ' αὐτοῦ μεταπο]-
ρεία ἢ ἔκπραξις ἔστω· ᵛ ὃ ἄ[ν τινος τούτων μετὰ ταῦτα]
πολιτῶν Ῥωμαίων γενο[μένων ὑπόδικον ἄλλων τινὶ]
ἧι ἢ μεταπορεύηται κα[ὶ ὃ ἂν ὁμοίως μεταπορεύηται]
ἢ πράσ(σ)ηται ὑπό τινος [τούτων, οὗ ἂν θέληι ἄγειν, αὐ]-
τοῦ κατὰ τόνδε τὸν ν[όμο]ν ὧν ἧι ἡ ἔ[κπραξις, ἡ αἵρε]-
σις ἔστω· ᵛ πότερόν τ[ις ἄ]ρχων ἢ πρεσβε[υτὴς τελῶν]
[δημοσίων] Ῥωμαίων ἢ τῶν ἀλλοεθνῶν ἢ τ[ῶν συμμά]-
[χων τισὶ φροντίσεται ὅπ]ως ἐπιτάξηι μίσθωσ[ιν, ὃ ἂν]
[καρπίζηται ---]ταί τέ τι, δοῦναι ἢ πο[ιεῖν αὐτὸς]
[μὴ ὀφειλέτω μήτε αὐτὸ]ν μεταπορεύεσθα[ι ἐξέστω μή]-
[τε τις παρ' αὐτοῦ ἐνέχυρ]α λαμβανέτω μήτ[ε φροντιζέ]-
[τω ὅπως ἀπ' αὐτοῦ τι ἐκπ]ράξηι ᵛᵛᵛ οἵτινες ἄ[ν --------]
[--- τὰς ἐ]ξουσίας τὰς δημο[σίας ------------------------]
[--- ἔχωσι]ν ἐάν τέ τις ἄλλος [--------------------------]

[--- ὃς ὑπὲρ χώρα]ς ἢ φρουρίου ἢ κώμη[ς τούτων ἢ]
[τῶν ἐκγόν]ων γαμβ[ρῶν τε ἐν] τῆι μισθώσει τινὸς [---]
[--- ἕ]καστο[ς αὐτῶν στε]ρείσθω καὶ διὰ γν[ώμην ------]
[--- κατὰ τόνδε τὸν] νόμον πο[ιείσθω --------------------]
[---]...[--]

VIII: Fragment e
[---------]ΝΟ[---------------------------]
[---------]χεται ἐν [---------------------]
[--- ἐκείνω]ι τῶι γρ[- -----------------]
[---------]ΕΓ[----------------------------]

IX: Fragment d
[ca. 4-5 γ]εγον[- ---------------------------------- τὰς ἐξου]-
[σίας] δημο[σίας ---]
[ἐὰ]ν δὲ τῶι ν[όμωι ὑπεναντίον τι ποιῆ, ζημίας ὑπεύθυνος]
ἔστω ὡς ἐν [------------------------------ χρήματος ἑκάστ]-
ου μυριάδ[ας δέκα? νόμων σηστερτίων ----------- εἰς τὸ]
δημόσ[ιον ---]

X: Fragments f + g
[---]Α[------------------------------]
[---]ΑΚΑ[----------------------------]
[---] καὶ α.[--------------------------]
[---]ατος ἐχ[-------------------------]
[--- μι]σθοὶ ἐν [-----------------------]
[--- ἅ]παντα [-----------------------]
[--- κατὰ τό]νδε τὸν νόμ[ον- ---------]
[--- κατάκρι]τος αὐτῶν χ[ρημάτων ---]
[---] προστιμῶσ(ι) ε[-----------------]
[--- ἄρχων ἢ ἀν]τάρχων κα[τὰ -------]
[---]ι διὰ τόνδ[ε ----------------------]
[---] τοὺς νό[μους --------------------]
[---] κατὰ τὸν νό[μον ----------------]
[---]ΝΟΝΤΑ.[--------------------------]
[--- π]ροσανα[-----------------------]
vacat

Frgs. a + b form the top right-hand corner of face A (and the top left-hand corner of face B); frg. b possibly forms a near-join with frg. c on face B; frgs. f + g on face B appear to be the end of the document; frg. d should be placed above frgs. f + g, but there is no evidence for the placing of frgs. e and h, edd.pr.; [for convenient reference we number the joined fragments with Latin numbers] || I 1. in the rasura probably an indication that the document had been transmitted by M.Antonius and a date (rather than the name of either L. or M.Antonius, during their

consulates in 41 or 34 B.C.), edd.pr.; cf. Münzer, who dated the text to 39 B.C., before M.Antonius' return to the east || I 2. initio, Ε or Σ, edd.pr. || I 3. there are no precise parallels for a priest (*pontifex*?) presiding over an assembly; C.Fonteius C.f. Capito is probably the son of C.Fonteius (legatus in 74-72 B.C.), suffect consul in 33 B.C., edd.pr. || I 4. initio, Γ, Ε or Σ; in fine, Η, Ι or Κ, edd.pr. || I 10. [τὴν τοῦ δεῖνος μεγίστη?]ν κίστιν, edd.pr. || I 11. [τὴν τῶν Ῥωμαίων νίκην καὶ ἡγεμονία?]ν, edd.pr. || I 12. [κυρίαν εἶναι ἠθέλησεν περὶ ἐκεί?]νου, edd.pr. || II 4. [προσανῆνε?]γκεν εἰ[ς], edd.pr. || III 3. [ἀνείσφοροι πολῖ?]ταί τε, edd.pr. || III 4. initio, Σ or Υ, edd.pr. || IV 2. in fine, Γ, Ζ, Π or Τ, edd.pr. || IV 5. perhaps a form of προσαναδέχεσθαι, edd.pr. || V 3-4. perhaps [---ζη]τείτω ἔτι κ[αὶ | μᾶλλον ---], edd.pr. || V 7. νη[[ποινεί?]], edd.pr. || VI 2-4. cf. *RDGE* 22 LL. 13/14 and 58 LL. 19, 60, and 62, edd.pr. || VI 5. [κατὰ τὸ] εὔκα[ιρον] or a name (e.g., Εὐκλῆς), edd.pr. || VII 1. in fine, restored by P.Herrmann (apud edd.pr.); for the list of beneficiaries cf. *RDGE* 22 L. 7 and 58 LL. 24, 28, 37, and 60, edd.pr. || VII 1-6. cf. *RGDE* 58 LL. 48-52; *I.Ephesos* 4101; *SEG* XXXIX 1180 LL. 58-66 and 81-87, edd.pr. || VII 5-6. μεταπορεία - ἔκπραξις = *actio - petitio* (rather than *repetitio - exactio*), edd.pr. || VII 6-11. cf. *RDGE* 58 LL. 66-70, edd.pr. || VII 9. ΠΡΑΣΗΤΑΙ, lapis || VII 17-23. probably instructions to Roman officials consequent on the prescriptions of VII 11-17, edd.pr. || VIII 3. perhaps [ἐκείνω]ι τῶι γρ[αψαμένωι], edd.pr. || IX 1-2. the statute aims at controlling the conduct of magistrates towards its beneficiaries; cf. X 10; *I.Knidos* 31 col. III LL. 4/5, edd.pr. || X 3. in fine, Γ, Ι or Π, edd.pr. || X 8. probably a reference to a trial, edd.pr. || X 9. ΠΡΟΣΤΙΜΩΣ v, lapis; προστιμάω = 'to impose an additional penalty', edd.pr. || X 12-15. perhaps an attempt to translate S.Q.S.S.E.Q.N.I.S.R.E.H.L.N.R., or a reference to a ban on raising some matter in the senate contrary to the statute, edd.pr. || X. 14. in fine, Α, Λ or Χ, edd.pr.

1089. Kos. Dedication to emperor Claudius, identified with Poseidon Asphaleios, ca. 41-54 A.D. Altar found in the 'Casa Romana'. Ed.pr. J.Nollé in D.Berges, *op.cit.* (cf. our lemma no. 1074) 115 and 154 no. 24 (ph.).

Κλαυδίου | Καίσαρος | Σεβασστοῦ | Ποσιδῶνος Ἀσφα[λεί]⁵||ου

For the identification of emperor Claudius with Poseidon Asphaleios cf. *Iscr. Cos* EV 154 and 199, ed.pr.

1090. Kos. Dedications for C.Stertinius Xenophon, ca. 41-54 A.D. A.Martin, *AC* 65 (1996) 419/420, collects the rich epigraphic evidence for the doctor of emperor Claudius (*SEG* III 740; *PH* 84-90; *Iscr. Cos* EV 22, 25, 43, 68, 83, 97, 112, 117, 119, 124, 143, 286, 288/289, 296-299, 301/302, 311, 314-318, 321, 327, 337, 341, 347, 366, possibly 126, 300, 319/320, 322, and 344; Herzog, *KFF* nos. 21-23), supplements the bibliography, and discusses the fomulaic expressions used in this series (φιλοκαῖσαρ, φιλοκλαύδιος, φιλοσέβαστος, δάμου υἱός, φιλόπατρις, εὐσεβής, and εὐεργέτας τᾶς πατρίδος). He points out that several inscriptions presented in *Iscr. Cos* as inedita, have been in fact published: EV 43 = Maiuri, *Nuova Silloge* no. 476; EV 68 = Maiuri, *Nuova Silloge* no. 478; EV 83 = J.Benedum, *ZPE* 27 (1977) 239/240 no. 7 (*SEG* XXVII 521); EV 299 = Maiuri, *Nuova Silloge* no. 477; EV 302 = Benedum, *art. cit.*, 239 no. 6. He suggests that the erased attribute in *PH* 89 L. 6 and *Iscr. Cos* EV 301 L. 7 was φιλονέρωνα; cf. *Tit.Cal.* no. 111.

1091. Kos. 'Anatomical votive' dedicated to Asklepios, Roman Imperial period. Clay tablet with relief representation of a female torso and genitals, allegedly found in Kos, now lost. T.Meyer-Steineg, *Chirurgische Instrumente des Altertums* (Jena 1912) 21/22 (ph.); cf. F.T. van Straten in H.S.Versnel (ed.), *Faith, Hope, and Worship. Aspects of Religious Mentality in the Ancient World* (Leiden 1981) 131 no. 30.8. Republished by E.Künzl - S.Zimmermann, *JRGZM* 41 (1994) [1996] 193 no. 84 (ph.), together with other non-epigraphical 'anatomical votives' from Kos in the Meyer-Steineg Collection (University of Jena) (nos. 83-89 and 97); 193/194 no. 86 with the text ΑΣΚΛΗΠΙΙ (ph.) is a modern forgery.

Ἀριστ[---] | Ἀσκλη[πιῷ]

1. Ἀριστ[άρχη?], K.-Z.

1092-1133. Kos. Epitaphs. J.Nollé in D.Berges, *op.cit.* (cf. our lemma no. 1074) 153-157 (cf. the catalogue on pp. 111-128), (re)publishes inscriptions on Koan marble altars. The individual texts are not dated by N.; most altars were produced in the 2nd and early 1st cent. B.C. (cf. 70/71); however, they were often reused later, and most inscriptions are secondary. We present here only the hitherto unpublished texts and texts to which N. gives new readings.

1092: 111 and 153/154 no. 2 (ph.). **Epitaph of Au.Allius Longinus, Roman Imperial period.** G.Jacopi, *Clara Rhodos* II (1932) 227 no. 94 (dr.): Αὔλου Ἀλί|ου Ἀλλίου Αὔλου υἱοῦ | Λογγίνου | ζῇ

1-2. Longinus may have had two praenomina: Aulus and Alius. N. || 3. ΔΟΓΓΙΝΟΥ, J., corrected by N. || 4. omitted by J.

1093: 112 and 154 no. 6 (ph.). **Epitaph of Valia Polla, Roman Imperial period.** Two joining fragments of an altar: [---] Πώλλας Οὐαλία[ς ---]

1094: 113 and 154 no. 13 (ph.). **Epitaph of Septia Po[---], Roman Imperial period.** Fragment of an altar with rests of three inscriptions.

A: S. f. M[---]
B: Σεπτίας Πο[---]
C: [---]ΟΝ Β̄

B. A Greek name or Πο[βλίου θυγατρός], N.

1095: 113/114 and 154 no. 14 (ph.). **Epitaph of T.Hordionius Eros and Zosime of Alexandreia, Roman Imperial period.** *SEG* XXXVI 759: Τίτος Ὀρδιώνιος | Ἔρως καὶ ζῇ | Ζωσίμη τᾶς | Καλλικράτους [5]|| Ἀλεξανδρίδος ζῇ

1. Θηδίωνος, ed.pr.; doubted by H.W.Pleket (*SEG*); corrected by N.

1096: 114 and 154 no. 16 (ph.). **Epitaph of C.Helvius and Tertia Iulia, Roman Imperial period.** Herzog, *KFF* no. 50; *IGR* IV 1076.

A Γαΐου Ἑλουίου Γαΐου
Ῥωμαῖος vacat Ἄϊος
ἐξελεύθερος τῷ αὐτοῦ
4 πάτρωνι ἐπέθηκε τὸν
βωμόν

B Τερτίας
Ἰουλίας
ζῇ

A 1-2. Γαΐ(ῳ) Ἑλουί(ῳ) Γαΐου (υἱῷ) | Ῥωμαί(ῳ) (Γ)άϊος, H., *IGR*; the altar was dedicated by the freedman (C.Helvius) Aius for his patron C.Helvius C.f., N. || B 1-2. or Τερτιάς Ἰουλιάς, N.

1097: 114 and 154 no. 18 (ph.). **Epitaph of Pontilina, Roman Imperial period.** Altar: Ποντιλῖνα | Γαΐου [θυγάτηρ?], | ζῇ

Read by B.; the reading could not be checked by N. [Pontilina is unattested, but cf. the nomina *Pontilienus* and *Pontilius* and the cognomina *Pontianilla* and *Pontianus* in H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 147 and 381, Chaniotis].

1098: 115 no. 21 (ph.). **Epitaph, 2nd/1st cent. B.C.?** Altar: [---]τος

1099: 115 no. 22. **Epitaph of Timotheos, 2nd/1st cent. B.C.?** Altar: Τι[μο]θέου τοῦ | Ἀφ[---]μου

1100: 115 and 154 no. 23 (ph.). **Epitaph, Roman Imperial period.** Maiuri, *Nuova Silloge* no. 558 (only text C).

A: Μαπ[---] | Ἐπαφροδί|του, ζῇ
B: Ουι[---] ζῇ | Στεφανᾶ, ζῇ
C: Μόσχου | τοῦ | Μάτριος | Κυζικηνοῦ

Read by B.; N. could not check the readings

1101: 115 and 154/155 no. 25 (ph.). **Epitaph of Nike, 2nd/1st cent. B.C.?** Altar: Νίκη | Ὑγιη|νοῦ χρηστά, χαῖρε· | Ὑγιηνὸς [5]|| Διοδότου

1102: 116 and 155 no. 30. **Epitaph of Tryphera and Ariston, 2nd/1st cent. B.C.?** Altar (near the Asklepieion): Τρυφέρας τᾶς | Κλαιοστράτου | καὶ Ἀρίστωνος | τοῦ Τρυφέρα[ς]

N. could not check the reading. | [4. a metronymic; cf. below no. 1121, Chaniotis].

1103: 116 and 155 no. 32 (ph.). **Epitaph of Hermaios, Timotheos, and Zenon, Roman Imperial period.** Altar: Ἑρμαίου, Ζήνωνος, | Τιμοθέου | τοῦ Ζή|νωνος [5]|| ζώντων

The grave of the three sons of Zenon, N. [however, without a komma after Ἑρμαίου; but then one would expect τῶν Ζήνωνος on L. 3; possibly the epitaph of Hermaios, son of Zenon, and Timotheos, son of Zenon, Chaniotis].

1104: 117 no. 34. **Epitaph of C.Sepullius Attalos, Roman Imperial period.** Altar: Γαΐου | Σεπολ|λίου Ἀτ|τάλου

1105: 117 and 155 no. 36. **Epitaph of Laelia Serapias and Cn.Lelius, Roman Imperial period.** *PH* 187 (only C); *CIL* III 12262; *IGR* IV 1079; Herzog, *KFF* no. 55.

A: Σεραπιὰς Λαιλία | χρηστὴ καὶ [ἄλυ]πε | χαῖρε
B: ΔΗΜΟ[--]ΤΑ|Ε[--]ΤΟΕΑΚΕ|[--]ΙΟΧΙΕΑΣ, ζῆ
C: Cn. Laelius | Cn. f. vivit· | Γναῖος Λαί|λιος, ζῆ

A. Λαιλία, N.; [Λα?]ιλία, H. || B. read by H.; not reproduced by N.

1106: 117 and 155 no. 38 (ph.). **Epitaph of Iulias Tertias, Roman Imperial period.** A.Dain, *Inscriptions grecques du Musée du Louvre* (Paris 1933) 18/19 no. 10: Ἰουλιὰς Τερτιάς, | Γαΐου θυγά(γα)τηρ, | [...]ρος γυνή, | Εὐαρέστω γενομένηι, ζῆ

Ἰουλιὰς Τερτιάς, N.; Ἰουλίας Τερτίας, D. || 4. γενομένηι, with parasitic iota adscriptum, 'the former wife of Euarestos', N.; 'la femme plus agréable', D.

1107: 118 and 155 no. 40 (ph.). **Epitaph of Herakletos and Euaretos, 2nd/1st cent. B.C.?** Maiuri, *Nuova Silloge* no. 557: Ἡρακλήτου τοῦ | Ε[ὐ]α[ρ]άτου | Εὐ[α]ρ[ά]του τοῦ Ἡρα[κλ]είτου, ζῆ

2. Ε[ὐ]α[ρ]άτου τοῦ, M. || 3. Εὐ[α]ρ[ά]του, N.; [---]του, M.

1108: 118 and 155 no. 41 (ph.). **Epitaph of C.Casinius, Roman Imperial period.** *CIG* 6898; A.H.Smith, *A Catalogue of Sculpture in the Department of Greek and Roman Antiquities, British Museum* III (London 1904) no. 2287: Γάειε Κασίνι(Α)ε χρηστέ, χαῖρε καὶ ὑγίαινε

Κασίνι(Α)ε, N; Κασινία[ς], *CIG*; Κασινία, S.

1109: 118/119 and 156 no. 44 (ph.). **Epitaph of Hordionia Dionysia and C.Iulius Andronikos, Roman Imperial period.** G.Jacopi, *Clara Rhodos* II (1932) 233 no. 126 (dr.); cf. Fraser, *RFM* 117 note 155 (ph.; only text A). B was read by N.

A: Ὀρδιωνία | Διονυσία ζῆ· | Hordionia | Dionysia vivet
B: Γαΐου | Ἰουλίου | Ἀνδρονί|κου

1110: 119 no. 45 (ph.). **Epitaph of [--]us Caesinius, Roman Imperial period.** Altar: [...]ου Καισινίου | καὶ .[...]ς [...]σωνίας, ζῆ

1111: 119 no. 46 (ph.). **Epitaph of Onesimos and Aphrodisia, Hellenistic and Roman Imperial period.** Herzog, *KKF* no. 49 (only A). Text B was read by N.

A: Ὀνήσιμος | Διογένου | χρηστός, χαῖρε
B: Ἀφροδισία | Λυσιμάχου

1112: 119 and 156 no. 49. **Epitaph of Brithion, Menodotos, and Tib. Egnatuleius, Hellenistic and Roman Imperial period.** Fraser, *RFM* 44/45 B no. V; *SEG* XXVII 523.

A: Βρίθιον Μενεσθέως | χρηστή, χαῖρε
B: Μηνόδοτε τοῦ Ἄνθιος καὶ | Τεβέριε Ἐγνατολήιε | χρηστοί, χαίρετε

B 2. τοῦ Ἄνθιος, N.; Πικάνθιος, F. || 3. Ἐγνάτ(ιε) Θαηις (?), F.; the nomen Egnatuleius, N.

1113: 120 and 156 no. 53. **Epitaph of Habronike and Nemeas, 2nd/1st cent. B.C.?** Altar: Ἀβρονίκης | τᾶς Σώφρονος, | Νεμεά[δ]ος | τᾶς Θευ[---]

1114: 120 and 156 no. 54. **Epitaph, 2nd/1st cent. B.C.?** Fragment of an altar: [---]Θ[---] | Νοσ[---] | Μοσχ[---]

1115: 120 no. 55 (ph.). **Epitaph, Roman Imperial period.** Altar: [---] | [---]μίστου | ζῆ

1116: 121 and 156 no. 60 (ph.). **Epitaph of D. Seius and D. D[---], Roman Imperial period.** Alatr: Δέκμου | Σηίου, | Δέκμου | Δ[.]μ[---]

[4. Possibly Δ[ο]μ[ιτίου], Chaniotis].

1117: 122 and 156 no. 65 (ph.). **Epitaph of Monarchis and [--]ilos, Hellenistic and Roman Imperial period.** *PH* 185.

A: [---]ίλου ζῆ | τοῦ Ἐλπι[---]
B: Μοναρχέδος τᾶς Ἡρακλείτου

A. This earlier text had been erased || B. Μοναρχεῖδος, *PH*.

1118: 122 and 156 no. 67 (ph.). **Epitaph of Kleinias, 2nd/1st cent. B.C.?** *PH* 376: Κλεινία | τοῦ | Ἀγησικλεῦς

2. Omitted by *PH*.

1119: 123 and 156 no. 71. **Epitaph of Anapauma, Roman Imperial period.** Altar: Ἀνάπαυμα | χρηστή, | χαῖρε· | Πο. Ἑτερηίου Ἀΐτου

4. Anapauma was the slave of P.Heterius Avitus. N.

1120: 123 and 157 no. 72 (ph.). **Epitaph of Theron, Roman Imperial period.** Altar: Ποπλίου Γρα|νίου Συμφό|ρου ζῶντος | Θήρων χρηστέ, χαῖρε

The grave of Theron, the slave of P.Granius Symphoros. N.

1121: 124 no. 77 (ph.). **Epitaph of Erotion and Dionysios, Roman Imperial period.** Altar (at Finikou): Ἐρωτίου Μαρκίας, ζῆ· | Διονυσίου τοῦ Ἰσιγένου

[1. Either a metronymic or Μαρκία Ἐρώτιον; Ἐρώτιον is attested in Kos. Chaniotis].

1122: 124 no. 79 (ph.). **Epitaph, 2nd/1st cent. B.C.?** Fragment of an altar (private ownership): Τιμ[---] | Δι[---]

1123: 124 no. 80. **Epitaph, Roman Imperial period.** Altar: [---]νια | [---]|[---]νιος

1124: 124/125 no. 83. **Epitaph of Leukios, Roman Imperial period.** Altar: Λεύκιε | [χρηστ]έ, | χαῖρε

1125: 125 and 157 no. 84. **Epitaph of Salvittus, Roman Imperial period.** Fragment of an altar: Σαλουίττου | [---]

1126: 125 no. 87. **Epitaph, Hellenistic period.** Fragment of an altar: [---]ς | [---]ς | [---]η χρηστέ

1127: 125 no. 88 (ph.). **Epitaph, 2nd/1st cent. B.C.?** Fragment: [....]ων | [....]ωνος

1128: 125 and 157 no. 90. **Epitaph of Pharnakes, Epigone, and Ploutos, 2nd cent. B.C.?** Altar: Φαρνάκης | Φαρνάκου καὶ | Ἐπιγόνη Φαρνά[κου] | καὶ

Πλοῦτε Φαρνάκου [5]|| χρηστοί, χαίρετε

1. The last letters cannot be read clearly on the ph., N.; [possibly Φαρνάκη, in vocative, cf. L. 4, Chaniotis].

1129: 126 and 157 no. 94. **Epitaph of Trebia[nus] or Trebia, Roman Imperial period.** Fragment of an altar: Τρεβια[---] | [---]

1130: 127 and 157 no. 99 (ph.). **Epitaph of Cn.Seius and Ofellia Zosarion, Roman Imperial period.** *PH* 165 B; Fraser, *RFM* 121/122 note 162 (ph.): Γνα[ίο]υ | Σηΐου [..]ικᾶ | Ὀφελλίας Ζωσαρίου. | ζῆ

1-2. Read by N., omitted by *PH* || 2. [Νε]ικᾶ?, N. || 4. (Σ)ωσαρίου, *PH*.

1131: 127 no. 102 (ph.). **Epitaph of Tryphaina, Roman Imperial period.** Fragment of an altar: Τρύφαινα χρηστή, | χαῖρε

1132: 127 and 157 no. 103 (ph.). **Epitaph of Ofellius Epaphras, Roman Imperial period.** Altar: Ὀφέλλιε Ἐπαφρᾶ | χρηστὲ καὶ ἄλυπε, χαῖρε

1. Perhaps identical with Ofellius Epaphras (Maiuri, *Nuova Silloge* no. 628). N.

1133: 127 and 157 no. 104. **Epitaph of Tarremos of Selge and Euklea of Byblos, 2nd/1st cent. B.C.?** Altar: Ταρρημου τοῦ | Δημητρίου Σελγέως, | Εὐκλέας τᾶς | Εὐκλέωνος [5]|| Βιβλίας

1134. Kos. Mosaic inscription, late Imperial/early Byzantine period? Mosaic floor with the representation of a dolphin. Mentioned by E.Skerlou, *AD* 46 B (1991) [1996] 488 and B.Christopoulou, *AD* 46 B (1991) [1996] 507: Νείκη τοῦ γράψαντο[ς]

IOS

1135. Ios. External relations. See our lemma no. 2256.

1136. Ios. Sacred regulations concerning pasture on sacred land, 3rd cent. B.C. *IG* XII 5 1-2 (*LSCG* 104/105). P.Brun, *op.cit.* (cf. our lemma no. 2256) 93 and 99, draws upon these texts for a discussion of pastoral activities in the Aegean islands.

1137. Ios. Honorary decree for Antigonos Gonatas, ca. 278-239 B.C. *IG* XII Suppl. 168. C.Habicht, *Gottmenschentum und griechische Städte* (Munich 1956) 65-73, had identified Antigonos Soter, to whom divine honors were given, with Gonatas and not Monophthalmos; this view had not been accepted (cf. *op.cit.*, 2nd edition; Munich 1970, 256/257). C.Habicht, *SCI* 15 (1996) 131-134, points out that this identification can now be supported by a decree found at Rhamnous (*SEG* XLI 75; before 236/235 B.C.) which attests divine honors for Antigonos Gonatas. Cf. our lemma no. 973.

SIKINOS

1138. Sikinos. Economy. See our lemma no. 2256.

NAXOS

1139. Aplomata. Archaic graffito, ca. 7th cent. B.C. Sherd of a late Geometric or Archaic vase, found in the area of the Geometric/Archaic cemetery. Mentioned by V.K.Lambrinoudakis, *PAAH* 1993 [1996] 163: ..ϙOKO....|...NANEBA...|...ΑΛΑΚΑ....

SYROS

1140. Syros. Honorary decree for Ochidas of Rhodos, ca. 200-170 B.C. *IG* XII 5 652. P.Gauthier, *RPh* 70 (1996) 35-43, presents a new critical edition (French translation). Ochidas was not sent to Syros as an arbitrator or judge, but as an ἐπιστάτης after an internal conflict; the ἐπιστάτης was not imposed by Rhodes on a dependent community, but was a temporary administrator with the duty of re-establishing order (cf. the invitation and appointment of foreign judges). The συνέδριον (L. 23) is probably the συνέδριον of the Κοινὸν τῶν Νησιωτῶν. We present G.'s restorations:

[καὶ ἔπεμψε δοκ]ιμάσας ἄνδρα καλὸγ κἀγαθὸν Ὀχίδαν
[τοῦ δεῖνος, ὃς κα]ὶ παραγενηθεὶς εἰς τὴμ πόλιν,
[ἀναρχίας? οὔσης, τὴν πᾶσαν ἐ]ποήσατο σπουδὴν καὶ
[ἐκτένειαν? περὶ τὰ ἡμῖν συμφέρο]ντα? καὶ συναγαγὼν
[ἐκκλησίαν ἐπεμελήθη ὅπως τά] τε ἀρχεῖα κατασ-
[ταθῆι κατὰ τοὺς νόμους ------------------------------]
...

[- - - - - - - - - - - - - - - - - - - -]ΑΣ τῆς [τ]ε πόλεω[ς]
...
[- - - - πᾶσαν σπουδὴν] καὶ [προθυ]μίαν ἐποήσατο χάριν
[τοῦ τὴν πόλι]ν ἡμῶν εἰς μηθὲν δυσχερὲς ἐμπε-
[σεῖν ...]

10. [καὶ ἐ[πιδοκ]ιμάσας, *IG* || 11. [ἀπέστειλεν, ὃς κα]ί, *IG* || 12. [τὴν ἡμετέραν τὴν ἄπασαν], *IG*; [ἀναρχίας or στάσεως or ταραχῆς], G. || 13. [ἐπιμέλειαν, ὅπως διαλύσας πάντ]α, *IG* || 14. [πάντας τοὺς διαφερομένους τά] τε, *IG* || 14-15. κατασ|[τησάμενος ὅπως διαμένηι], *IG* || 20. ΑΣΤΗΣ, *IG* || 25-26. καὶ [μηθ]εμίαν... [ὥστε τὴν πόλι]ν, *IG*.

KYTHNOS

1141. Kythnos. Relations to Rhodes. See our lemma no. 991

1142. Kythnos. Dedication to the Samothrakian Gods, Roman Imperial period? *IG* XII 5 1057. A.Mazarakis-Enian in E.Lanzillotta - D.Schilardi (edd.), *Le Cicladi ed il mondo Egeo. Seminario internazionale di Studi, Roma 19-21 novembre 1992* (Roma 1996) 252 and 256 (ph.), reports the rediscovery of this inscription.

1143. Kythnos. Epitaph of Chariklo?, ca. 650 B.C. Fragment of a grave stele, found in the cemetery of Kythnos. Presented by A.Mazarakis-Ainian, *EAH* (1995) [1996] 57 and 59 (facsimile; date; no text). L.Dubois, *BE* (1997) no. 443, read the text from the facsimile; this is the first archaic inscription of Kythnos, and the use of the Doric dialect is remarkable.

Χ̣α̣ρ̣ιϙλο͂ς σᾶμα Ἀγλ̣[αοσθένεος vel sim.]

KEOS

1144. Keos. Economy. Cf. P.Brun, *op.cit.* (cf. our lemma no. 2256), discusses the epigraphic evidence for various aspects of the economy, the demography, and the historical geography of the island: *IG* XII 5 544 (49, 57, 72, and 105), 568 (85 and 109), 569 (72 and 75), 570 (114), 647 (90, 112, and 176), 1076 (57, 59, and 87), and 1100 (109).

PAROS

1145. Paros. Prohibition against the participation of Dorians in the cult of Kore, ca. 450 B.C. *IG* XII 5 225 (+ *IG* XII Suppl. p. 206); *LSCG* 110. P.A.Butz, *art.cit.* (cf. our lemma no. 2372) 82-86 (ph.), presents a new edition of the text based on autopsy. At the beginning of L. 2 she reads ου [.....]OIA (οὔτε δ[...]ωια, previous edd.).

1146. Paros. Vita of Archilochos, ca. 250 B.C. *SEG* XV 517; XLII 771. C.Marcaccini in *Appunti storici sul santuario delfico* (Annali dell'Università di Ferrara/Lettere 8 1; Ferrara 1995) 5-46, reprints the text of G.Tarditi and discusses the biographical tradition on Archilochos. He suggests that the Delphic oracular responses quoted in the vita were composed in the late 5th cent. B.C. and present the earlier nucleus of the poet's biography; a different, local, tradition is reflected by the Parian inscription. [M. does not consider the studies of A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) especially 23-34, 57-68, 103-110 and D.Berranger, *REA* 94 (1992) 175-185 on this subject, Chaniotis].

1147. Paros. Dedication to Asklepios, 1st cent. B.C./A.D. *IG* XII 5 156. B.Forsén, *op.cit.* (cf. our lemma no. 2359) 95/96 no. 29.2 (ph.), reprints this text with minor differences from the text of *IG*: L. 1: [ca. 5-6]κος ([---]ικος, *IG*); L. 2: ['Α]σκληπιῷ (['Ασ]κληπιῷ, *IG*); LL. 2/3: εὐχα|[ριστή]ριον (εὐχα|[ριστήρ]ιον, *IG*).

1148. Paros. Mosaic inscription, 5th/8th cent. A.D. Fragment of a mosaic inscription next to the representation of a walled city, on the south wall of the nave of the church of Agios Nikolaos (Katapoliani). Ed.pr. P.Drossoyianni in *Akten* -- (cf. our lemma no. 529) 732 (ph.): † ΑΥΤΗ[---] | ΔΕΑΚ[---] | ΜΕΝ[---]

TENOS

1149. Tenos. Law concerning admission to an association, 4th cent. B.C. *IG* XII Suppl. 303 (*LSCG Suppl.* 48); *SEG* XL 688. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 285-288 (English translation), discusses the evidence provided by this text for the status of the νόθοι; he tentatively suggests that the phratry may have regarded those boys as νόθοι whose mother had not been formerly admitted to the phratry; he interprets the fine of 25 drachmai for the introduction of a νόθος (LL. 5/6) as an 'admission price'. [However, P.Gauthier, *BE* (1991) no. 431 (*SEG* XL 688), expressed doubts about whether the text concerns admission to a phratry, Chaniotis].

1150. Tenos. Register of contracts of sale and of dowries, late 4th cent. B.C. *IG* XII 5 872; *SEG* XXXIX 877*; XLV 1155. P.Brun, *op.cit.* (cf. our lemma no. 2256) 34, 43, 67, 72, 85, 117/118, and 141, exploits the evidence provided by this text for various aspects of the economy, the demography, and the historical geography of the island.

ANDROS

1151. Andros. Constitution. M.Tiverios in E.Lanzillotta - D.Schilardi (edd.), *op.cit.* (cf. our lemma no. 1142) 65-77, gives an overview of the institutions of Andros from the Classical to the Roman Imperial period (ἀγορανόμος, ἄρχων, ἄρχων βασιλεύς, βουλή, γυμνασίαρχος, δεκάπρωτοι, πρωτάρχων, στρατηγοί, and ταμίας).

1152. Andros. History, topography, and cults. L.Palaiokrassa-Kopitsa, *Παλαιόπολις "Ανδρου. 1. Τὰ οἰκοδομικὰ ἀπὸ τὴν προανασκαφικὴ ἔρευνα* (Andros 1996) 243-251, summarizes the contribution of the inscriptions to our knowledge of the topography and the cults of Andros. Cf. our lemmata nos. 1157-1160.

1153. Andros. Inscriptions in the Archaeological Museum. C.A.Telebantou, *"Ανδρος. Τὰ Μνημεῖα καὶ τὸ Ἀρχαιολογικὸ Μουσεῖο* (Athens 1996), presents a guide to the collection of the Archaeological Museum of Andros, describes several inscribed works of sculpture (78-92; *IG* XII 5 766, 775, 790; *IG* XII Suppl. 286), and lists the inscriptions in the Epigraphic Collection (92-94). We present a comparatio numerorum for those texts which could be identified [T. rarely provides references to *IG*]. For a few texts which seem to be unpublished see our lemmata 1161-1163.

IG XII 5	Telebantou	*IG* XII 5	Telebantou
714 + Suppl. p. 119	94 no. 82	731	94 no. 99
715	94 no. 66	741-747	92/93 nos. 44, 88, 89, 94
716	94 no. 140	755	94 no. 73
717	94 no. 83	763	94 no. 65
719	94 no. 77	766	89 no. 3
721	94 no. 97	775	92 no. 12
722	94 no. 141	790	80/81 no. 1
725	94 no. 87	*IG* XII Suppl.	
729	94 no. 190	265	94 no. 135
730	94 no. 207	286	89 no. 37

1154. Andros. Honorary decree for Antidotos, 275-225 B.C.? *IG* XII 5 714 (+ *IG* XII Suppl. p. 119); *SEG* XL 699. Cf. P.Brun, *op.cit.* (cf. our lemma no. 2256) 130 and 160, exploits the evidence provided by this text for famine and efforts to ensure grain supply.

1155. Andros. Three honorary decrees of Adramytteion for the judge Timokritos of Andros and his secretary Iphikrates, 106 B.C. *IG* XII 5 722 (+ *IG* XII Suppl. p. 127). Republished by J.Stauber, *I.Adramytteion* (cf. our lemma no. 1545) 13-16 no. 16 (German translation). R.Martini, *Labeo* 42 (1996) 398-402, discusses these texts as evidence for the administration of justice by Roman governors; M. suggests that the governor could introduce into his own edict elements of the local law concerning legal conflicts between *peregrini*, citizens of the same polis, or citizens of different poleis. D.Nörr, *Index* 26 (1998) 71-87, reprints the text of LL. 4-9 (German translation) and discusses the peculiarities of the procedure attested by these documents. The governor Cn.Aufidius was probably at Adramytteion on the occasion of the *conventus*, when he assigned a series of suits (L. 6: ἀναπεμφθέντα κριτήρια) to foreign judges from Andros. These judges were also concerned with other legal conflicts (L. 5: τάς τε κατὰ τοὺς νόμους συνεστηκείας δίκας). The use of two different terms (δίκαι and κριτήρια) may imply the application of two different legal principles: The δίκαι were to be dealt with on the basis of the civic laws (κατὰ τοὺς νόμους), the κριτήρια were possibly to be judged according to a *formula* issued by the governor (cf. *I.Knidos* 31 = M.H.Crawford, *Roman Statutes* no. 12 col. IV L. 35). The cases judged by the Andrians were probably conflicts both between citizens of Adramytteion and between citizens and foreigners. The assignment of legal suits to foreign judges by the provincial administration is attested only here; the ξενοκρίται in *TAM* II 508 were *recuperatores*, and not foreign judges; *I.Mylasa* 361-367 do not attest a connection between foreign judges and *conventus* (86/87 note 68).

1156. Andros. List of foreign cities, 2nd cent. B.C. *IG* XII 5 723. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 589, reprints the text and points out that the foreign cities may have recognized an agonistic festival, and not the ἀσυλία of Andros.

1157. Andros. Rock-cut inscription (sacred regulation), ca. 350-300 B.C. *SEG* XLIII 568. Republished by L.Palaiokrassa-Kopitsa, *op.cit.* (cf. our lemma no. 1152) 225-229 no. E1 (ph.). The text prohibits women from defecating in a certain place. In the light of similar prohibitions againt defecating or urinating in sacred places, P. suggests that this text was written in a precinct to which women had access, i.e., possibly a sanctuary of Demeter.

1158. Andros. Boundary stone of a sanctuary of Zeus Meilichios, 4th cent. B.C. Rock-cut inscription in the area of the east cemetery at Palaiopolis. L.Palaiokrassa, *Andriaka Chronika* 21 (1993) 126/127. Republished by L.Palaiokrassa-Kopitsa, *op.cit.* (cf. our lemma no. 1142) 229-231 (ph.). For a similar boundary stone see *IG* XII 5 727. The reference to Zeus Meilichios may be related to his association with the dead: [Διὸς Μ]ειλιχίου vacat ὅρος

1159. Andros. Hymn to Isis, 1st cent B.C./A.D. *IG* XII 5 739; M.Totti, *Ausgewählte Texte der Isis- und Sarapis-Religion* (Hildesheim 1985) no. 2. L.Palaiokrassa-Kopitsa, *op.cit.* (cf. our lemma no. 1152) 249/250, suggests that the inscription was found at the site Boufaio or Koufaio; a statue of Hygieia had also been found there.

1160. Andros. Epitaph of Asklepiodoros, Hellenistic period. Rock-cut inscription in the area of the east cemetery at Palaiopolis. D.Paschalis, *Ἡ Ἄνδρος, ἤτοι ἱστορία τῆς νήσου ἀπὸ τῶν ἀρχαιοτάτων χρόνων μέχρι τῶν καθ' ἡμᾶς* I (Athens 1925) 545 no. 142; *non vidimus*. Republished by L.Palaiokrassa-Kopitsa, *op.cit.* (cf. our lemma no. 1152) 231: Ἀσκληπιόδωρε | χαῖρε

1161. Andros. Epitaphs, undated. C.A.Telebantou, *op.cit.* (cf. our lemma no. 1153) 94, mentions two funerary stelae in the Epigraphic Collection of the Museum of Andros, which seem to be unpublished. She mentions the names of the deceased persons: no. 64: Ἀβάσκαντος Αἰακίδης Ἄνδριος; no. 197: Ἡρακλείδης [for the name cf. *IG* XII 5 728, Chaniotis].

1162. Andros. Seat inscription in the theatre, undated. *SEG* XXXIV 860. See now C.A.Telebantou, *op.cit.* (cf. our lemma no. 1153) 94 no. 185: Πυθώνυμος Νικοκράτους

1163. Andros. Christian acclamation, undated. Marble stele (2nd cent. B.C.) with relief representation of a philosopher, reused in Christian times. Mentioned by C.A.Telebantou, *op.cit.* (cf. our lemma no. 1153) 88/89 no. 129 (ph.): Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ

CHIOS

1164. Chios. Collection of epigrams, 3rd/2nd cent. B.C. *SEG* XVI 497; XXXV 944. A.Lebedev, *ZPE* 112 (1996) 265-267, suggests that the poet of this collection of epigrams was Ion of Chios and proposes the following restoration in the epigram dedicated to Harmodios and Aristogeiton (LL. 13/14): οἳ κτάνον ἄνδρα τύρα[ννον ἐλευθερίην τ' ἐσάωσαν] | ψυχὰς παρθέμενο[ι πατρίδι καλλιχόρωι], or οἳ κτάνον ἄνδρα τύρα[ννον Ἀθηναίους θ' ἅμα λαούς] | ψυχὰς παρθέμενο[ι αὐτονόμους ἔθεσαν]. Cf. our lemma no. 949.

SAMOS

1165. Samos. List of the bouleutai and the magistrates of the Athenian cleruchy, ca. 352-347 B.C. *SEG* XLV 1162. C.Habicht, *PAPhS* 140 (1996) 397-405, summarizes the importance of this document for our knowledge of the institutional organization of the Athenian cleruchies and for the importance of Samos for Athens.

1166. Samos. Honorary decree for Antileon of Chalkis, ca. 321-319 B.C. C.Habicht *MDAI(A)* 72 (1957) 156/164 no. 1. K.Hallof, *Klio* 78 (1996) 340 note 12, reports that a new fragment of this inscription permits the following restoration of B LL. 14-16: τὸν δὲ | [ταμίαν εἰς ἀ]ναγρα[φὴ]ν τῆς στήλης ὑπη[ρε|τῆσαι] ([ἐπιμεληθῆναι | δὲ τῆς ἀ]ναγρα[φῆς] τῆς στήλη[ς τοὺς πέντε, H.). Cf. our lemma no. 1167.

1167. Samos. Honorary decree for Batichos of Kos, ca. 320 B.C. *SEG* I 350; XL 726. K.Hallof, *Klio* 78 (1996) 337-346, presents a new edition of the decree with minor differences from the ed.pr. (German translation). In LL. 25/26 (dr.) H. restores: τῆς δὲ ἀναγραφῆς ἐπιμεληθῆν|αι τοὺς ἐπὶ τῆι ἀνακρείσει [ἡιρημένους]. This board can be identified with the board of five men (οἱ πέντε οἱ ἡιρημένοι) who were responsible for the registration (ἀναγραφή) of Samians returning from exile in the citizen list (after 322 B.C.): *Syll.*[3] 312; *PH* 71 g; C.Habicht, *MDAI(A)* 72 (1957) 164-173 nos. 2, 3, and 5. This duty was taken over later (before 306 B.C.) by the γραμματεὺς τῆς βουλῆς (originally in cooperation with the πρυτάνεις; cf. *SEG* XXX 1077; Michel, *Reueil* 368; C.Habicht, *art.cit.* 178 no. 12). Discussion of the term ἀνάκρισις ('questioning'; cf. *IG* II[2] 1237).

1168. Samos. Honorific inscription for or dedication to king Lysimachos, ca. 283/282 B.C. *SEG* XL 734. C.V.Crowther, *Chiron* 26 (1996) 224/225 with note 112, points out that this inscription can also be restored as a dedication to king Lysimachos (Βασιλ[εῖ] | Λυσιμ[άχωι] | ὁ δῆμ[ος]); in this case, Lysimsachos had been deified in Samos, as earlier in Priene (*I.Priene* 14) and Samothrake (*Syll.*[3] 372). The statue of Lysimachos was probably dedicated after Lysimachos' award of the Batinetis to Samos. Cf. our lemma no. 1479.

1169-1170. Vacant.

1171. Samos. Senatus consultum concerning the asylia of the sanctuary of Hera, 23 A.D. *RDGE* 32. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 395/396 no. 184, for a new edition and commentary. R. suggests restoring εὐσεβεστά[τοις] in L. 8.

1172. Samos. Honorific inscription for Statilia, early 1st cent. A.D. P.Herrmann, *MDAI(A)* 75 (1960) 130 no. 30. C.Eilers, *art.cit.* (cf. our lemma no. 2353) 220-223, argues that Λεύκιος Καλπούρνιος Πείσων, the husband of Στατιλία Ταύρου θυγάτηρ, should be identified with L.Calpurnius Piso Pontifex (cos. 15 A.D.; *PIR* II, Calpurnius 289).

1173. Samos. Dedication of Aeakes to Hera, ca. 500 B.C. *Syll.*[3] 10; Meiggs-Lewis, *GHI* 16; *SEG* XIV 556; XLII 1842. V.Parker, Tyche 11 (1996) 186-183, suggests identifying Ἀεάκης with the tyrant of Samos and father of Polykrates. The expression κατὰ τὴν ἐπίστασιν (LL. 4/5) refers to the chief magistracy of Samos (the office of the ἐπιστάτης), which P. assumes that Ἀεάκης held during his tyrany; the text may have been inscribed later, during the tyrany of his grandson Ἀεάκης II, as an indirect legitimation of the latter tyrant's rule.

1174. Samos. Altar of Tetartaios, late Hellenistic or early Roman Imperial period. Marble slab, originally set into an altar, found near the chapel of Agios Georgios in the plain of Chora. G.Dunst, *ZPE* 3 (1968) 152/153; cf. *SEG* XXXVI 780 + XXXVIII 2037. Republished by P.E.Burkein *ANRW* II 37 3 (Berlin-New York 1996) 2271, who suggests that the cult of Τεταρταῖος (quartan fever, cf. the cult of Quartana) was introduced by the Romans: Τεταρ|ταίου | βωμός

1175-1176. Samos. Two weights, Classical period. Bronze weights found in the Heraion. Ed.pr. K.Hitzl, *Die Gewichte griechischer Zeit aus Olympia* (Olympische Forschungen XXV; Berlin-New York 1996) 126/127. The earlier piece (1/12 of a unit of ca. 1,700 g) probably follows the Euboian standard; the later piece follows the 'Rhodian' or 'Chian' standard (1 stater = ca. 762-780 g).

1175: 126 (ph.). **Weight, early 5th cent. B.C.** Bronze weight with an inscripion engraved on the upper side. Mentioned cf. J.P.Barron, *The Silver Coins of Samos* (London 1966) 7: ἡμίεκ|κτον τ|ὸ ΔΗΜΙΑ

3. δήμια = δημόσιον, ed.pr.; τὸ δημια(κόν), B. (with a different date: ca. 550-525 B.C.).

1176: 127 (ph.). **Weight, 4th cent. B.C.** Bronze weight, with inscriptions engraved on the four sides and on the upper surface: Ἥρης (written four times on the four sides) | [στ]ατ[ήρ?]

1177. Samos. Christian inscription, 6th cent. A.D. Fragment of a marble altar table found in the Christian basilica which was erected at the site of the gymnasion. Ed.pr. C.Steckner in *Akten* -- (cf. our lremma no. 529) 1214/1215 (ph.). S. argues that this site was seen in the 6th

cent. A.D. as a memorial of the missionary activity of St. Paul on Samos and may have been visited by pilgrims such as Jerusalem's pastriarch Sophronius in the early 7th cent. A.D. (1215-1218): [---]Σ ἐνδόξ(ου) ἀπ(οστόλου) Παύλου ☧

AMORGOS

1178. Amorgos. Economy and historical geography. P.Brun, *op.cit.* (cf. our lemma no. 2256), makes ample use of the inscriptions of Aigiale, Arkesine, and Minoa for the study of various aspects of the economy, the flora, and the demography of the island: especially *IG* XII 7 1 = *LSCG* 100 (48), 11 (143, 160, and 172), 40 (160), 55 (117), 58 (117), 62 (48, 67, 75, 83, 87, 93, 97, 99/100, 118, and 183), 67 (143, 172, 174, and 176), 76 and 77 (76), 241 (90), 386 (141), and 515 = *LSCG Suppl.* 61 (76, 90, 92, 93, 176, and 184).

1179. Aigiale. Grave epigram for Leonteus, 1st cent. A.D. *IG* XII 7 447 (*GV* 48). M.Sève, *REG* 109 (1996) 683-695, reprints the text (French translation) and comments on the burial of Leonteus in a gymnasion; S. observes that the content of the epigram finds its closest parallels in common motifs of the consolation decrees (garland, burial in a public place, statue, reference to the merit of the deceased person and the forefathers, desolation of the family, inevitability of death).

1180. Arkesine. Deed of sale, ca. 300 B.C. *IG* XII 7 55; *SEG* XLIV 757. M.Youni, *art.cit.* (cf. our lemma no. 770-773) 148/149, observes that this text assimilates the rights of the mortgagee with the rights deriving from aquisition of property through inheritence and purchase: the mortgagee (like the heir and the purchaser) seems to have had the right to dispose of the mortgaged property immediately after the conclusion of the loan contract, and not only after the expiration of the deadline for the repayment.

1181. Arkesine. Decree concerning the Heraion, 3rd cent. B.C. *IG* XII 7 2 (*LSCG* 101). P.A.Butz, *art.cit.* (cf. our lemma no. 2372) 86-88, reprints the text and discusses the prohibition against the entrance of ξένοι in the sanctuary of Hera. For LL. 9/10 B. supports the restoration of L.Ziehen: κατ[έ|χεσθαι] ('to dwell in'; κατά|[γ]εσθαι, κατ[έ|ρ]χεσθαι, κατα|[λ]ύεσθαι, or κα[τά|ρ]χεσθαι, other edd.).

1182. Minoa. Graffiti. Undated. L.Marangou, *PAAH* 1993 [1996] 203 (ph.), mentions the discovery of a series of inscriptions found in second use in fences of farms in the lower town of Minoa: an Archaic epitaph, an inscription of which only a few letters can be

recognized on the photograph, and many sherds with graffiti (Classical period?). On pl. 119η-ι one can read the following texts, inscribed on the bases of vases after firing:

A: [---]IN.[---] B: K C: Ἀριστο.[---]

[C. The last letter is probably a K: Ἀριστοκ[λέους?], Chaniotis].

LEMNOS

1183. Lemnos (Myrina). Boundary stone of a sanctuary of Artemis, 4th cent. B.C. *SEG* XLV 1192. Slab found in second use in a Hellenistic building complex. See now A.Archontidou, *AD* 46 B (1991) [1996] 370: Ὅρος Ἀρτέμιδος

IKOS

1184. Ikos. Inscribed pottery, ca. 425-400 B.C. Two inscribed vases found in a ancient ship wreck studied near modern Halonesos (ancient Ikos); the ship carried wine amphoras from Skopelos and Mende as well as Attic pottery for use in symposia. Ed.pr. E.Hadjidaki, *BCH* 20 (1996) 561-593: A: 579 no. 20 (ph.; dr.): Attic mug; inscribed under the foot (text not clear) B: 581 no. 12 (dr.): Attic salt cellar, inscribed on the base: Αυ.

SAMOTHRAKE

1185. Samothrake. Decree of Samothrake concerning the award of a sacred precinct by king Lysimachos, ca. 288-281 B.C. Stele found on the Eastern Hill. J.R.McCredie, *Hesperia* 37 (1968) 220; cf. *BE* (1969) no. 441. Republished by S.A.Ager, *op.cit.* (cf. our lemma no. 2340) 86/87 no. 24, who argues that the restoration of the precinct came about as the result of a judicial decision of king Lysimachos (cf. LL. 9/10). P.Gauthier, *Topoi* 8 (1998) 320, points out that there is no evidence for arbitration in this text. King Lysimachos restored the land originally given to the Samothrakians by Philip II and Alexander.

[Ἔδοξ]ε [τῆι β]ουλῆι· ἐπειδὴ βασι-
λεὺς Λυσίμαχος φίλος ὢν καὶ εὔ-
νους διατελεῖ τῆι πόλει καὶ πρ[ό]-
τερόν [τ]ε εὐεργέτηκεν ἡμᾶς καὶ
νῦν κ[εκομί]σμεθα τὴν ἱερὰν χώρα-
[ν τῆς ἠπε]ί[ρο]υ ἣν οἱ βασιλεῖς Φί-
[λιππ]ος καὶ Ἀλέξανδρος ἐτεμένι-
[σαν το]ῖς Θεοῖς καὶ ἀνέθεσαν καὶ
[--- ca. 7 ---]ια τοῦ τεμένους κατέκρ-
[ινεν τῶν .]ιονος παίδων ἀποδοῦ[ν]-

[αι --- ca. 8 ---]ισα πάντα ἀφ' οὗ χρόν-
12 [ου ---- ca. 9 ----]σαι ἐγβαλόντες ἡμ-
[ᾶς ---- ca. 11 ----]Ι τὸ ἱερὸν ΟΣ[...]

[-------- ca. 16 -----------]ΑΙ διατελ[..]
[--------- ca. 19 ----------------]ΤΟΝ[....]

1186. Samothrake. Lists of mystai, 1st cent. A.D. *IG* XII 8 220/221. O.Salomies, *art.cit.* (cf. our lemma no. 703) 118, observes that M. Ῥούβιος Φρόντων may be related to Ῥουββία Μάρκου ἀπελευθέρα Ῥηγίλλα at Thessalonika (*IG* X 2 1 380); the name may originate in Latium.

1187. Samothrake. Amphora stamps, 4th/3rd cent. B.C. C.Karadima, *AD* 46 B (1991) [1996] 338 (ph.), reports the discovery of ca. 1,300 stamped amphora handles in the deposit of a pottery workshop. The stamps bear symbols, names of archons, and monograms. [On pl. 131δ, the following stamp can be read: ΕΠΑΝΤΙ.|ΝΟΥΣΤΟΥ, kerykeion, Chaniotis].

THASOS

1188. Thasos. Viticulture and wine trade. B.Skarakis - G.Varoufakis in I.Stratis et alii (edd.), *op.cit.* (cf. our lemma no. 853) 319-329 (in Greek; English summary) collect the epigraphic evidence for quality control in the viticulture and the wine trade of Thasos (*SEG* XVIII 347; *IG* XII Suppl. 347). For *IG* XII Suppl. 347 II, cf.also R.Descat in *Économie antique. Les échanges dans l'Antiquité: Le rôle de l'État* (Saint-Bertrand-de-Comming 1994) 24; A.Bresson, *ibid.* 57 with note 64 (for the use of βύβλοι in the meaning 'written document').

1189. Thasos. Citizenship decree, late 5th cent. B.C. *IG* XII 8 264; Koerner, *Gesetzestexte* 71. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 283/284, discusses the award of citizenship to the children of Thasian women and foreigners [without knowledge of Koerner's substantial contribution to the interpretation of this text, Chaniotis].

1190. Thasos. Honorific decree for Polyaretos of Histiaia, early 3rd cent. B.C. *IG* XII 8 267. A.Łajtar, *ZPE* 122 (1996) 138/139, restores the names of the three archons in LL. 1/2: ἀρχόντων Ἀριστοκλεῦς τοῦ Σατύρου, Ἀριστ[ο]μένευς τοῦ Ἀμω[μήτου], Τεισικρ[άτευς] | τοῦ Βιτίωνος (Εὐστρ[άτου] | τοῦ Βιτίωνος, *IG*); this restoration had already been suggested by P.Bernard - F.Salviat, *BCH* 86 (1962) 580 no. 1, who published a new fragment of *Recherches --- Thasos* I no. 34. Ł. reads LL. 11-13 as follows: μὴ [ἐξεῖ]|ναι δὲ ὑπὲρ τούτων μηδενὶ μήτ' εἰπεῖν, μέτ' ἐπε[λθεῖ]ν ὑπὲρ λύσιος, μήτ' ἐπιψηφίσαι ⟨ἅ⟩ ἀκρατέα ποιή[σει ταῦ]|τα τὰ ἐψηφισμένα (μήτ' ἐπιψηφίσαι ἀκρατέα εἶνα[ι ταῦ]|τα, *IG*).

1191. Thasos. Honorary inscription for emperor Caracalla, ca. 213-217 A.D. *IG* XII 8 382. J.-Y.Marc, *AEMΘ* 7 (1993) [1996] 586-590, shows after detailed study of the so called 'arch of Caracalla' that the honorary inscription for the emperor was inscribed a long time after the erection of the monument, which can no longer be regarded as a triumph arch. The arch was probably erected when the street which connects two important areas of the agora, Herakles' sanctuary and the passage of the theoroi, was constructed; it was dedicated to Caracalla possibly in 214 A.D., when the emperor was on his way to the East.

1192. Thasos. Epitaph of Demophon, Hellenistic period. Fragment of a marble architectural block, part of a heroon, found at Nysteri. Ed.pr. Z.Bonias, *AD* 46 B (1991) [1996] 315: Ἥρωι Δημοφῶν[τι]

1193. Thasos. Signs representing musical notation?, undated. Dimitsas, *Ἡ Μακεδονία* no. 1328. C.C.Spyridis in I.Stratis et all. (edd.), *op.cit.* (cf. our lemma no. 853) 351-356 (in Greek; English summary) interprets this inscription as the notation of a musical composition and gives a modern transcription [not in the catalogue of M.L.West, *Ancient Greek Music* (Oxford 1992) 277-283, Chaniotis].

1194. Thasos. Fragmentary inscriptions, Hellenistic period. Th.Salonidis, *AEMΘ* 7 (1993) [1996] 576, reports the discovery of two fragmentary inscriptions in a Hellenistic building near the harbor. The first inscription is written on a base. S. reads on the first line the letters [---]ΙΤΡΟΠΕ[---] [perhaps a form of the verb ἐπιτροπεύω, Chaniotis]. On the second fragment only the letter A can be read (3rd cent. B.C.?).

EUBOIA

1195. Chalkis. Epitaph, ca. 2nd cent. A.D. Fragmentary pedimental stele with the representation of a man found during excavations. Ed.pr. E.Sapouna-Sakellaraki, *AD* 46 B (1991) [1996] 185 (ph.): [------] Ἱεροκλέος

[Undated by ed.pr.; the first letter, restored by ed.pr., is visible on the photograph, Chaniotis].

1196. Eretria. Epitaph, late Hellenistic period. *SEG* XL 766. A.Martin, *AC* 65 (1996) 419, observes that the name of the deceased could also be [Χα(ι)]ριγένης ([Πε]ριγένης or [Ὠ]ριγένης, ed.pr., *SEG*), well attested in the area of Eretria.

1197. Eretria (area of: Vasiliko). Epitaph, undated. *SEG* XL 767; XLV 1225. A.Martin, *AC* 65 (1996) 419, observes that the name of the deceased (Μυννί[--]) could be Μυννίσκος, the name of an actor from Chalkis (I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται*, Herakleion 1988, 314/315 no. 1757).

1198. Eretria. Epitaph of the gladiator Penelais, 3rd cent. A.D. A.Wilhelm, *AEph* (1892) 147 no. 34; *IG* XII 9 860 = *IG* II^2 12449; cf. L.Robert, *Hellenica* III (1946) 115 no. 304; now in the National Museum in Athens; cf. K.Romiopoulou, *Ἑλληνορωμαϊκὰ γλυπτά τοῦ Ἐθνικοῦ Ἀρχαιολογικοῦ Μουσείου* (Athens 1997) 120 (with no knowledge of the correct provenance and earlier editions). B.C.Petrakos, *AEph* 134 (1995) [1997] 271-273 (ph.), republishes the inscription and points out that the stele's provenance is Eretria and not Athens. The name Πηνελάης should be removed from *LGPN* II and added (in the correct form Πενελάϊς) to the names attested in Eretria: Πηνελάϊς | ἐκ τῶν ἰδίων | αὐτο(ῦ) μνίας | χάριν

1199. Eretria. Inscription on ▪ vase, ca. 735-725 B.C. *SEG* XXXIX 939; *LSAG*^{2} p. 434 B. S.West, *ZPE* 101 (1994) 12, compares this graffito with the inscription on Nestor's cup (our lemma no. 1327) and suggests that it may have been used in magic, possibly claiming the power to deal with feminine bad temper. She suggests restoring in LL. 1/2 [τ]ō θυμō κα[---] | hὴ δ' ἂν τ[---]). C.A.Faraone, *art.cit.* (cf. our lemma no. 1327) 110, suggests restoring in L. 1 [τ]ὸ θυμοκά[τοχον] and tentatively recognizes a rubric followed by hexametrical incantations. C.O.Pavese, *ZPE* 114 (1996) 13/14, recognizes in L. 1 an owner's inscription (cf. edd.pr.), but corrects the genitive of the name to Θυμοκά[ρτεος ἐμι] (Θυμοκά[ρτō, edd.pr.).

CRETE

1200. Crete. Calendar. A.Chaniotis, *Tekmeria* 2 (1996) 16-41, rejects the reconstruction of the calendars of Gortyn, Knossos, Lato, and Olous proposed by M.Guarducci, *Epigraphica* 7 (1945) 72-87, and supports the one suggested by T.Homolle, *BCH* 3 (1879) 304/305. C.'s reconstruction is based on an analysis of the judiciary procedures and the deadlines mentioned in the following Cretan treaties: *I.Cret.* I XVI 3-4 = Chaniotis, *Verträge* (cf. our lemma no. 1206) no. 37; *I.Cret.* IV 181 = Chaniotis, *Verträge* nos. 37 and 43. He suggests the following sequence for Knossos, Lato, and Olous [cf. now C.Trümpy, *Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen* (Heidelberg 1997) 188-197]:

Knossos	Olous	Lato
1) Νεκύσιος	Ἀπελλαῖος	Θεσμοφόριος
2) ϝελχάνιος?	Ἀγριάνιος?	Βακίνθιος?
6) Σπέρμιος	Ἐλευσίνιος	Θιοδαίσιος
7) Καρώνιος/Κορώνιος	Δελφίνιος	Σαρτιωβιάριος

This sequence can be confirmed, in part, by further parallels and by an artificial 'Cretan calendar' of the Imperial period (W. Kubitschek, *Die Kalenderbücher von Florenz, Rom und Leyden*, Vienna 1915, 42-53) which gives Thesmophorios the first and Thiodaisios the seventh place respectively. The correspondence of the Cretan months with months of the solar year cannot be determined with certainty; in the year 116 B.C. Nekysios/Apellaios/Thesmophorios corresponded to ca. September/November, Spermios/Eleusinios/Thiodaisios to ca. February/April, and Karonios/Delphinios/Sartiobiarios to ca. March/May. The position of Velchanios/Agrianios/Hyakinthios, which are usually months of the late spring, present an unsolved problem.

1201. Crete. Institutions: Ἀπόκοσμος. Z.Papakonstantinou, *ZPE* 111 (1996) 93-96, suggests that the term ἀπόκοσμος, used in *SEG* XXXV 991 A (Koerner, *Gesetzestexte* 87; *Nomima* I 12 A; Lyttos; ca. 500 B.C.) and *SEG* XXIII 566 (= *SEG* XXXVII 743; Axos; ca. 300 B.C.), designates a κόσμος who was discharged due to his actions during his term of office; he compares this term with the term ἄκρηστος (not allowed to hold again the office of a κόσμος) used in a law limiting the re-election of magistrates in Dreros (Meiggs-Lewis, *GHI* 2; Koerner, *Gesetzestexte* 90; *SEG* XXVII 620; ca. 630 B.C.; cf. a similar law in Gortyn: *I.Cret.* IV 14 g-p; late 7th cent. B.C.). Contra P.Gauthier, *BE* (1997) no. 450: ἀπόκοσμος was a retiring or retired kosmos.

1202. Crete. Language. M.Bile, *art.cit.* (cf. our lemma no. 983) 143-145, discusses the limited influence of the Rhodian dialect on Crete, especially in Olous and Itanos (contraction ε+ο=ευ, ending of the 3rd person plural imperative -ντω, article τοί); B. refers to the following texts: *I.Cret.* I XXII 4; III III 3 A; III IV 3, 7, and 8.

1203. Crete. Dependent communities. P.Perlman in M.H.Hansen (ed.), *Introduction to an Inventory of Poleis. Symposium August, 23-26, 1995* (Acts of the Copenhagen Polis Centre 3; Copenhagen 1996) 233-287, studies the legal status of dependent communities with particular reference to the following texts: *I.Cret.* III VI 7 (cf. our lemma no. 1236); P. discusses the terms used for dependent communities (237-244): περίοικος (cf. *I.Cret.* IV 65 L. 10?; *IG* II^2 1130), ὑπόϝοικος (*I.Cret.* I XVI 1 = our lemma no. 1229), ἔποικος (*I.Cret.* II XII 22 = our lemma no. 1212), χώρα/χωρίον (*I.Cret.* IV 43 B = our lemma no. 1216; *I.Cret.* IV 46 B LL. 7/8 and 52 A L. 7; III IV 9 L. 86), and κώμη (*I.Cret.* II X 1); P. also collects and discusses the ethnics deriving from dependent communities,which seem to have had the polis status at an earlier stage (245-252) [cf. Chaniotis, *Verträge* (cf. our lemma no. 1206) 161]: Δητόννιος (*SEG* XXVI 1679) [cf. Chaniotis, *Verträge* 240 note 1380], Κουρτωλιαῖος (*OGIS* 71), Λεβηναῖος (*I.Cret.* I XVIII 8/9, 15, and 27; J.Baillet, *Inscriptions grecques et latines des tombeaux des Rois ou Syringes*, Cairo 1926, III 816), Λιπαραῖος (*SB* I 4057), Λυκάστιος, Περγάμιος; the use of sub-regional ethnics (252-258: Ἀμυκλαῖος, Ἀρτεμίτης, Λατώσιοι?, Μωδαῖοι, Μίτοι?, Ὄρειοι, Πρεπσίδαι, Ῥιττήνιοι, Ῥυτιάσιοι, Σηταῆται, Σταλῖται); the dependent communities of Gortyn (258-268: cf. *I.Cret.* IV 64; IV 80 = our lemma no. 1218; IV 172 = our lemma no. 1213;

IV 184). Cf. Chaniotis, *Verträge* 160-168, who discusses the 'dependent communities' of Crete (definition, origins, legal form of the documents regulating their relations to the polis, content of the relevant agreements) and presents critical editions and commentaries of the relevant texts (380-420): no. 63 = *SEG* I 410 = *Staatsverträge* 454; nos. 64/65 = our lemma no. 1236; no. 66 = *I.Cret.* IV 172 = *Staatsverträge* 586; no. 67 = *I.Cret.* IV 173; no. 68 = our lemma no. 1212; no. 69 = *I.Cret.* IV 184 = *SEG* XXIII 589.

1204. **Crete. Relations between Cretan cities and foreign powers in the Hellenistic period.** *SEG* XLII 799. Cf. A.Chaniotis, *Gnomon* 68 (1996) 228-232, for a review of S.Kreuter, *Außenbeziehungen* --- (cf. *SEG* XLII 799).

1205. **Crete. Religion. Extra-urban sanctuaries in Crete.** L.V.Watrous, *The Cave Sanctuary of Zeus at Psychro. A Study of Extra-Urban Sanctuaries in Minoan and Early Iron Age Crete* (Liège 1996) 57-111, gives a list of extra-urban sanctuaries in Minoan and post-Minoan Crete (57-72) and discusses their sociopolitical functions in the Archaic, Classical, and Hellenistic periods (102-111), basically in the light of the archaeological evidence, but with some use of inscriptions (especially *I.Cret.* II II 2 = *SEG* XLV 1330*); besides marking boundaries and serving as places of male initiation, some extra-urban sanctuaries developed into regional, inter-city cult places [cf. *SEG* XLII 800]. V. draws upon some inscriptions found in the sanctuaries of Ἑρμῆς Κραναῖος at Patsos (63: *I.Cret.* II IX 1), Ἑρμᾶς Κεδρίτας at Simi Viannou (68: *SEG* XXVI 1046), Ποσειδών on Mt. Jouktas (72: *I.Cret.* I VIII 17), and in the Cave of Psychro (see our lemma no. 1237).

1206. **Crete. Treaties between the Cretan poleis in the Hellenistic period.** A.Chaniotis, *Die Verträge zwischen kretischen Städten in der hellenistischen Zeit* (Stuttgart 1996) [abbreviated as Chaniotis, *Verträge*], presents a study of the Hellenistic treaties between Cretan cities. The first part of the volume contains a discussion of the historical background of the treaties (geographical context, internal conflicts, the role of Hellenistic powers, social, economic, and demographical conditions; 11-28) and a reconstruction of the history of Crete from ca. 300 to ca. 110 B.C. (29-56). C. dates the treaties between Cretan poleis and Miletos (*Staatsverträge* 482; cf. *I.Cret.* I VIII 6*; I XXIII 1*; IV 161*) to ca. 259-250 B.C. (33-35). In the light of the new date suggested for the treaty between Miletos and Magnesia (*SEG* XXXIX 1254) C. suggests dating the letters of the Knossians and the Gortynians to Magnesia on the Maeander concerning a war on Crete and the return of Cretan settlers from Miletos to Crete (*I.Magnesia* 65b = *I.Cret.* IV 176; *I.Magnesia* 76 = *I.Cret.* I VIII 9) to ca. 184 B.C. (42 and 282-285); S.L.Ager, *op.cit.* (cf. our lemma no. 2340) 350-355 no. 127, prefers a date in ca. 167 B.C.; A.Magnetto, *op.cit.* (cf. our lemma no. 2340) 262-271 no. 43, identifies this conflict with the war of Lyttos (ca. 222-218 B.C.). [If one follows M.'s suggestion, the Cretans who had settled in Miletos in ca. 234-228 B.C. tried to return to Crete a few years (and not a generation) later; this makes this date very attractive, Chaniotis]. The second part is dedicated to a systematical study of the formal features and the clauses of the treaties:

conclusion and ratification, treaty oaths, invocation of gods, and dating formulas (59-86); treaties of alliance, hegemonial alliances, and the nature of the Κοινὸν τῶν Κρηταιέων (a bilateral alliance between the cities Knossos, Gortyn, and their respective allies; 87-100); treaties of isopolity, sympoliteia, and the existence of communities of citizens outside the territory of a polis (101-108); clauses concerning economic activities (ἔγκτησις, leasing of public land, pastoral activities and transhumance, exports, exemption from customs, and monetary transactions; 109-122); clauses aiming at strengthening the bonds between the partners (swearing in of the ephebes, annual reading of the treaty, mutual participation in festivals, and visits of magistrates; 123-133); clauses concerning legal conflicts between citizens of the partners and between the poleis (the role of the Κοινὸν τῶν Κρηταιέων in litigation, the notion of διάγραμμα, πρόδικος, and κοινοδίκιον, fines, deadlines, and arbitration); delimitations (153-160); dependent communities (160-168). C. associates the great number of Hellenistic treaties and their content with the economic problems and interests of the Cretan poleis (limited land and resources, transhumance, and piracy). The third part of the book contains the critical edition and commentary of the relevant texts and testimonia (82 cases; German translation). Cf. P.Brulé, *Gnomon* 71 (1999) 674-678; K.Buraselis, *BMCRev* 8 (1998); G.Daverio Rocchi, *Epigraphica* 61 (1999) 319-324; B.Dignas, *CR* (1998) 383-385; P.Gauthier, *BE* (1998) no. 318; L.Migeotte, *ZRG* 115 (1998) 689-691; H.van Effenterre, *RPh* 72 (1998) 365-367. We give a comparatio numerorum for those texts, for which C. presents critical editions, with the texts available in major corpora or in *SEG*.

IG II²	Chaniotis
1135	60
SEG	
I 410	63
I 416	64
XXIII 589	69
XXVI 1049	59
XXXIII 638	60
XLI 731	2
XLI 741	10
XLI 742	38
XLI 743	6
XLI 770	53
I.Délos	
1513	55/56
1514	54
I.Cret. I	
V 19 B	62
VIII 9	40 Test. b
VIII 13	50

I.Cret. I	Chaniotis
IX 1	7
XVI 1	18
XVI 3	54
XVI 4	55-56
XVI 5	61
XVI 16	22
XVI 17	37
XVI 18	54-56 Test. e
XVIII 9	60
XVIII 10	42
XIX 1	11
XIX 3B	17
I.Cret. II	
V 23	16
XI 1	1
XII 9	68
I.Cret. III	
III 1	14
III 3B	26
III 4	28

I.Cret. III	Chaniotis
III 5	74
III 6	35
IV 1	5
IV 5	19
IV 6	20
VI 7	64
VI 11	12
VI 12	23
VI 13	3
I.Cret. IV	
165	71
170	9
171	8
172	66
174	27
176	40 Test. c
180	46
182	44/45
183	32
184	60
185	33

I.Cret. IV	Chaniotis	*Staatsvertr.*	Chaniotis	*Staatsvertr.*	Chaniotis
186 B	31	454	63	572	16
187	31	471	1	576	8
193	39	510	214	578	231
380	36	511	11	579	20
		512	14	580	12
		553	64	581	23
*Syll.*³		554	5	583	22
524	64	569	18	584	7
527	7	570	15	586	66
712	55/56	571	9		

1207. Arkades. Delimitation of the territory of two Cretan poleis (Knossos and the Arkades?), 2nd or 1st cent. B.C. *I.Cret.* I V 19 B. Chaniotis, *Verträge* (cf. our lemma no. 1206) 376-380 no. 62, presents a critical edition (several minor restorations; German translation). C. identifies this fragment as part of a delimitation of the territories of two Cretan cities, possibly Knossos (cf. A L. 13) and the Arkades, in whose area the stone was found. This territory was probably the eastern part of the plain of Messara. The references to μείλιον (A LL. 9/10, 20, 26/27 and B LL. 3/4 and 8) implies the participation of the Romans in this delimitation, either already before the conquest of Crete or shortly after 67 B.C.

1208. Axos. Letter of Axos to the Aitolians, early 2nd cent. B.C. *I.Cret.* II V 19. Chaniotis, *Verträge* (cf. our lemma no. 1206) 27 and 13, discusses the relations between Axos and the Aitolian Koinon. See also our lemma no. 558.

1209. Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500 B.C. *SEG* XXVII 631; XLV 1254*. W.Kendrick Pritchett, *op.cit.* (cf. our lemma no. 550) 17/18, discusses this text as evidence for the interest in record keeping, archives, and literacy.

1210. Dreros. Ephebic oath, ca. 220 B.C. *Syll.*³ 527; *I.Cret.* I IX 1 (*Staatsverträge* 584, only LL. 36-60; *Nomima* I no. 48). Chaniotis, *Verträge* (cf. our lemma no. 1206) 195-201 no. 7, presents a critical edition of LL. 1-60 (German translation) and discusses the historical context of the oath (the beginning of the war of Lyttos; ca. 220 B.C.). The round number (180) of the young men who participated in the swearing (LL. 10-14: τάδε ὤμοσαν | ἀγέλαοι παν|άζωστοι ἑκα|τὸν ὀγδοή|κοντα) can be best explained if one assumes that the oath was taken by representatives of the entire body of the ephebes (e.g., 60 men from three age classes); only in the future was the oath to be taken by all the ephebes of the last age class (LL. 98-100: τὰν ἀγέ|λαν τοὺς τόκα ἐ|γδυομένους). The last lines of the inscription (LL. 144-164) are neither the copy of an Archaic text (*Nomima* I p. 200) nor a description of an initiatory ritual as suggested

by M.Detienne (ritual war at the border of the territory, agon, and planting of an olive tree), but the text of a law concerning the ephebes (LL. 156-164) and 'chronographical' entries of events which took place in the new year (LL. 145/146: ἐν τᾶι νέαι νε|μονηίαι), after the swearing of the oath: an attack of the Milatians (during the war of Lyttos) and possibly an agon of the members of the ἀγέλα.

1211. Eleutherna. Treaty of alliance between Eleutherna and king Antigonos (Doson?), ca. 227-224 B.C.? *I.Cret.* II XII 20; *Staatsverträge* 501. Hatzopoulos, *Macedonian Institutions* I 312-315, prefers to leave the question open whether βασιλεὺς Ἀντίγονος should be identified with Gonatas or with Doson and points out that K.Buraselis' suggestion that with this treaty Eleutherna entered the Hellenic alliance is not sufficiently supported by the preserved text, since the word σύμμαχοι cannot be restored. Contra Chaniotis, *Verträge* (cf. our lemma no. 1206) 35/36, who accepts B.'s interpretation. A.Magnetto, *op.cit.* (cf. our lemma no. 2340) 278-283 no. 45, presents a critical edition of LL. 10-26 (Italian translation) and discusses the clauses concerning the πόλις ἔκκλητος (LL. 17-22); M. prefers the identification of Antigonos with Doson. F.Guizzi, *Epigraphica* 59 (1997) 23, suggests the following restoration of LL. 29-34, in the light of the analogous clause in the treaty between Antigonos and Hierapytna (our lemma no. 1222).

ἀποστελοῦσιν
[αὐτῶι Ἐλευθερναίων οἱ κόσμοι καὶ ἡ πόλις?] ἄνδρας ἐλευθέρου-
[ς διακοσίους? ὅπλα ἔχοντας, τῆι δὲ πεμπομένηι] συμμαχίαι παρέξε-
32 [ι βασιλεὺς Ἀντίγονος πορεῖα καὶ δώσει ἑκάστ]ης ἡμέρας ἐς ἕκα-
[στον τῶν ἀνδρῶν? ------------- Ἀλεξανδρείαν] δρα[χ]μὴν ὀβο[λ]οὺ-
[ς δύο καὶ ἐς ἕκαστον τῶν ἀνδρῶν χοίνικα Ἀττικ]ήν

31: or [ἑκατόν]. G.

1212. Eleutherna. Decree (?) of Eleutherna concerning its relations with the Artemitai, late 3rd cent. B.C. *I.Cret.* II XII 22. Chaniotis, *Verträge* (cf. our lemma no. 1206) 402-406 no. 68, presents a critical edition with numerous restorations (German translation) and discusses the relations between the πολιτήια τῶν Ἀρτεμιτᾶν ('the settlement of the Artemitai', i.e., a dependent community) and the polis; C. suggests that Eleutherna settled a group of non-citizens (possibly freedmen) near a sanctuary of Artemis; the ἔποικοι (A L. 9: 'new settlers') provided military services to Eleutherna (cf. the verbs ἀποφαίνομαι and παρέχομαι in B LL. 3 and 7), possibly with the exeption of persons younger than 20 and older than 60 years (B LL. 1-3: [πλὴν] | ϝικατιετίας καὶ πρεσγη|[ία]ς). The rights of the settlers were protected as long as they remained in this settlement (cf. B LL. 7-13). Cf. P.Perlman, *art.cit.* (cf. our lemma no. 1203) 242, for the term ἔποικος ('new settlers').

1213. **Gortyn. Cult of Apollo Amyklaios and the Amyklaioi.** K.Sporn in F.Bubenheimer - J.Mylonopoulos - B.Schulze - A.Zinsmaier (edd.), *op.cit.* (cf. our lemma no. 1472) 83-93, reviews the literary and epigraphic evidence for the cult of Apollo Amyklaios at Αμυκλαῖον (cf. *I.Cret.* IV 72, 172, 173, and 182); S. discusses the possible locations of Amyklaion and rejects the Phoenician origin of the cult of Apollo Amyklaios (as suggested by W.Burkert). Chaniotis, *Verträge* (cf. our lemma no. 1206) 161-168 and 394-402 nos. 66/67, discusses the status of the 'Αμυκλαῖοι and presents a critical edition of two documents (*I.Cret.* IV 172/173) which he identifies as treaties between Gortyn and the dependent community of the 'Αμυκλαῖοι. This community belongs to a group of dependent communities whose name derives from the name of a sanctuary (cf. 'Ηράκλειον, sc. ἱερόν, Παντομάτριον, i.e., sanctuary of the Ματέρες, and 'Αρτεμῖται; cf. our lemma no. 1217); such communities possibly had their origin in the settlement of a dependent population or of freedmen in sacred land (162/163 with note 1042). C. tentatively locates the 'Αμυκλαῖον at Kommos (396) [cf. N.Cucuzza, *RAL* 8 (1997) 64-70]. Cf. P.Perlman, *art.cit.* (cf. our lemma no. 1203) 260/261.

1214. **Gortyn. Legislation.** J.K.Davies in L.Foxhall - A.D.E. Lewis (edd.), *Greek Law in its Political Setting. Justifications not Justice* (Oxford 1996) 46-53, hypothesizes on the procedure followed for lawmaking and codification in Gortyn. Overlaps and repetitions in various documents (*I.Cret.* IV 41, 72, 75 A, and 81), the erasing of earlier laws and the reuse of the stones (*I.Cret.* IV 43, 47, and 48) and the assemblage of unrelated regulations, possibly regulations which emerged from actual cases discussed in courts at roughly the same time (*I.Cret.* IV 43) suggest that the 'big code' (*I.Cret.* IV 72), the 'small codes' (*I.Cret.* IV 41 and 75), and minor groupings (such as *I.Cret.* IV 43) may be documents issued by responsible magistrates (κόσμοι or γνώμονες) at the end of their term of office; these documents set out the changes in the law which they proposed, instigated, proclaimed, or approved during their period of office: D. presents the text and an English translation of the relevant documents. Cf. our lemma no. 1215.

1215. **Gortyn. The 'law code', ca. 450 B.C.** *I.Cret.* IV 72; *SEG* XLV 1284*. J.K.Davies, *art.cit.* (cf. our lemma no. 1214) 33-56, hypothesizes on the evolution of this document, pointing to the occasionally low degree of systematization (cf. col. II 2-45, on rape, seduction, and adultery), the presence of supplementary material (col. I 2 ff. + X 25-32 + col. XI 24/25; col. IX 24-40 + col. XI 31-45; col. II 45-III 16 + col. XI 46-55; X 14-20 + col. XII 1-5), and possible emendations (cf. col. XII 6-19 with col. VIII 42-53). The 'law code' and other fragments of Gortynian legislation should be seen as assemblages of rules on various matters put together as a single utterance, possibly by magistrates at the end of their term of office; cf. our lemma no. 1214. For a critical discussion of D.'s views see A.Maffi, *RHDFE* 75 (1997) 495-497, who rejects the identification of inconsistencies or supplements (especially on cols. II 20-45, VIII 47-53, and XI 24/25) and suggests that this document may have been the result of a legislative commission, not of ordinary magistrates. Cf. M.Gagarin, *ZRG* 115 (1998) 490/491.

D.Ogden, *op.cit.* (cf. our lemma no. 2287) 263-271, discusses the notion of bastardy in the 'law code'; he argues that the term γνέσιοι is used in the context of adoption (col. X 41 and 44; col. XI 7) not in opposition to illegitimate children but to adopted children; if the status of bastardy did exist, it could be nullified (possibly through adoption and reintegration into the family); this may be connected with the substantial property rights of women; the distinction between freedom versus serfdom was a more important concern than legitimacy versus illegitimacy; discussion of the penalties for rape, adultery, and seduction. [The existence of metronymics on Crete is also relevant to this subject, but not considered by O., who also ignores all the editions and commentaries published after R.F.Willett's edition in 1967, especially Koerner, *Gesetzestexte*; see especially *SEG* XLII 802bis; XLIII 608 and 1235. Chaniotis].

A.Maffi, *RHDFE* 75 (1997) 435-446, discusses critically the presentation of the 'law code' in *Nomima* I and II (cf. *SEG* XLIV 1735; XLV 2264), especially the views concerning the status of the ϝοικεύς (439-441), the notion of κρέματα/χρήματα (not only movables, but also land; 441-442), παστάς and κλᾶρος (442-445); according to M. the society of Gortyn was articulated on the basis of the fundamental distinction between free and slaves; various categories of unfree persons can be distinguished with regard to their function, not with regard to their legal status; only private property existed, and one cannot make a distinction between κλᾶροι and other categories of movable and immovable property (445/446) [cf. E.Lévy in *Esclavage, guerre, économie en Grèce ancienne. Hommage à Yvon Garlan* (Rennes 1997) 25-41]. M. supports the traditional reading ἐπὶ κόραι (= χώραι) ϝοικίον ('woikeus qui habite à la campagne'; contra *Nomima*: ἐπικορᾶι; see *SEG* XLV 1284) [cf. Lévy, *art.cit.* and P.Gauthier, *BE* (1998) no. 323]. M. discusses col. IV 31-37 (French translation); concerning the right of an ϝοικεύς on ownership, M. argues that it resembles the *peculium*; cf. S.Link, *Das griechische Kreta* (Stuttgart 1994) 34/35; the entire passage concerns town 'pavilions', with gardens, magazines, and some livestock.

1216. **Gortyn. Law concerning the use of public land, 5th cent. B.C.** *I.Cret.* IV 43 B. P.Perlman, *art.cit.* (cf. our lemma no. 1203) 242/243, reprints the text (English translation) and discusses the term χώρα (cf. the place name Κεσκορα = Κεσχώρα?).

1217. **Gortyn. Decree concerning freedmen (or exiles), ca. 450 B.C.** *I.Cret.* IV 78; *SEG* XXXV 983*; cf. XLIV 1735; *Nomima* I no. 16. Chaniotis, *Verträge* (cf. our lemma no. 1206) 162/163 with note 1039, rejects the restoration τὸν ἀπελευ[σομένōν ἐκς ἀλλοπολίας] (*SEG* XXXV 983; *Nomima*) and supports the restoration τὸν ἀπελευθ[έρōν] (*I.Cret.*); cf. P.Perlman, *art.cit.* (cf. our lemma no. 1203) 254. P.Gauthier, *BE* (1995) no. 9; G.Petzl, *Gnomon* 69 (1997) 615 no. 16. C. suggests that the obligation of the freedmen to remain in a particular site, the name of which derives from the name of a sanctuary of Λατώ, has a striking resemblance to the obligation of the 'Αρτεμῖται in Eleutherna not to leave their settlement without previously notifying the magistrates of Eleutherna (cf. our lemma no. 1212); the settlement of freedmen or other population of non-citizen status near sanctuaries possibly aimed at looking after the sanctuary (or may be related with sacred manumission).

1218. Gortyn. Decree of Gortyn concerning Rhittenia, 5th cent. B.C. *I.Cret.* IV 80; *Staatsverträge* 216; *SEG* XLIII 607. P.Perlman, *art.cit.* (cf. our lemma no. 1203) 262-266, discusses the legal form of the document (decree) and its provisions; at least part of the territory of the Rhittenians was in the ownership of Gortyn (or of Gortynians); Rhittenia was a dependent polis; discussion of the problems related to the judicial procedure (LL. 4-15) and the term κσενεία δίκα. Cf. Chaniotis, *Verträge* (cf. our lemma no. 1206) 161-165, for a comparison between the status of Rhittenia and that of dependent communities in Hellenistic Crete.

1219. Gortyn. Joint decree of the Gortynians and the Phaistians, ca. 240-222 B.C.? *I.Cret.* IV 165; *SEG* XIII 466. Chaniotis, *Verträge* (cf. our lemma no. 1206) 422-425 no. 71, presents a new critical edition and suggests restoring in LL. 3-6: κ(ό)ρμ[ο]|ς? ὀπεῖοί [ο] κα δίκαια μὴ συνθίων|ται ('those of the kosmoi who do not make just agreements'?); this document is related to the sympoliteia between Gortyn and Phaistos.

1220. Gortyn. Peace treaty between Gortyn and Knossos, ca. 168 B.C.? *I.Cret.* IV 181; *SEG* XXIII 588. Chaniotis, *Verträge* (cf. our lemma no. 1206) 289-296 no. 43, presents a new critical edition (German translation) and commentary (cf. 45-49). C. rejects M.Guarducci's interpretation of the clause concerning the return of war booty by the Knossians to Gortyn (LL. 10-18): The deadlines mentioned in these lines do not concern the return of war booty in two installments, but 1) the return of the booty (within 60 days) and 2) the payment, in two installments, of compensation for objects stolen and not returned. The new interpretation of this clause has consequences for the reconstruction of the calendar of Gortyn and Knossos (cf. our lemma no. 1200). The next clauses concern the return of land occupied by the Knossians to Gortyn (LL. 18-20) and the payment of debts (LL. 21-29).

1221. Gortyn. Award of proxeny and citizenship to C.Lutatius Crispus of Ptolemais, late 1st cent. B.C. (after 27 B.C.). *I.Cret.* IV 215 c (*IGR* I 1515). K.J.Rigsby, *ZPE* 113 (1996) 251 no. 4, reads in L. 2 στρατιώτης Πτο(λεμαιεύς), instead of Πτο(λεμαϊκός); this soldier was from Ptolemais. Cf. M.W.Baldwin Bowsky in A.Chaniotis (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 314, for the diffusion of the *nomen* Lutatius in the East.

1222. Hierapytna. Treaty of alliance between Hierapytna and king Antigonos (Doson?), ca. 227-224 B.C.? *I.Cret.* I III 1 A; *Staatsverträge* 502. Hatzopoulos, *Macedonian Institutions* I 312-315, leaves open the question about whether βασιλεὺς Ἀντίγονος should be identified with Gonatas or with Doson and points out that K.Buraselis' suggestion that with this treaty Hierapytna entered the Hellenic alliance cannot be supported by the evidence. See also our lemma no. 1211. [H. does not discuss the use of the word ἕκαστος in this treaty (L. 5), instead of ἑκάτερος; this indicates that the text of the treaty followed an already existing model of a treaty signed by more than two parties. Cf. A.Chaniotis, *EA* 21 (1993) 41 with note 27 and Chaniotis, *Verträge* (cf. our lemma no. 1206) 35/36 and 210 with note 1250 (on a similar phenomenon in a treaty between Lyttos and Malla (*I.Cret.* I XIX 1 = *Staatsverträge* 511). Chaniotis]. A.Magnetto, *op.cit.* (cf. our lemma no. 2340) 284-287 no. 46, presents a critical edition of LL. 19-25 (Italian translation) and discusses the clauses concerning the πόλις ἔκκλητος (LL. 22-25); M. prefers the identification of Antigonos with Doson. F.Guizzi, *Epigraphica* 59 (1997) 9-28 (ph.), reports that the treaty is kept in the Archaeological Collection of Ierapetra and presents a new critical edition with commentary (especially on the recompensation of the mercenaries sent to Antigonos by Hierapytna). G. suggests the following new readings and restorations: L. 17, in fine: Ἱεραπύτνιον (Ἱεραπύτνιο[ς], the previous editors); L. 20: [μετα]πέμπεν; L. 28: [ἄνδρας διακοσίους]; L. 30-32: δώσε[ι ἑκάστας τᾶς ἁμέρας ἐς ἕκαστον τῶν ἀνδρῶν Ἀ]|λεξανδρείαν δραχ[μὰν ὀβολὸς δύο καὶ ἐς ἕκαστον τῶν ἀνδρῶν χοίνικα Ἀ]|ττικήν. G. expresses doubts on the identification of Antigonos with Doson (15).

1223. Hierapytna. Treaty of isopolity between Hierapytna and another Cretan city (Biannos?), 3rd/2nd cent. B.C. (ca. 205 B.C.?). *I.Cret.* III III 6. Chaniotis, *Verträge* (cf. our lemma no. 1206) 273/274 no. 35, presents a new critical edition (German translation) with commentary. He identifies the text as a treaty, the clauses of which concern among other things ἰσοπολιτεία, ἐπιγαμία and ἔγκτησις (L. 3) and the offering of sacrifices (LL. 10-14). C. tentatively identifies the partner of Hierpytna with Βίαννος (L. 5: Β[ιαννίοις]).

1224. Itanos. Treaty of isopolity between Itanos and Hierapytna, early 3rd cent. B.C. *I.Cret.* III IV 1; *Staatsverträge* 554. Chaniotis, *Verträge* (cf. our lemma no. 1206) 185-190 no. 5, presents a new critical edition based on autopsy (German translation) and discusses the conditions of ἰσοπολιτεία and the clauses concerning the pastoral activities of the citizens of the two partners. C. suggests interpreting the term ἐπινομά (B L. 33) as the right awarded only to privileged citizens and foreigners to use the public pasture without the payment of fees (cf. 259/260). [See, however, the justified criticism of F.Guizzi in A.Chaniotis (ed.), *op.cit.* (cf. our lemma no. 1221) 238 with note 9, who suggests that all the citizens were exempted from the payments of the pasture fee (cf. *I.Cret.* III III 4 = Chaniotis, *Verträge* no. 28 LL. 27-30). Chaniotis].

1225. Itanos. Arbitration of Magnesia on the Maeander between Itanos and Hierapytna, 112 B.C. *I.Cret.* III IV 9/10; *RDGE* 14. S.L.Ager, *op.cit.* (cf. our lemma no. 2340) 431-446 no. 158, republishes the dossier of texts concerning the territorial conflict between Hierapytna and Itanos for the conrol of the land near the sanctuary of Ζεὺς Δικταῖος and discusses the historical context. Chaniotis, *Verträge* (cf. our lemma no. 1206) 50/51, 183-185 no. 4, 303-310 nos. 47-49, and 333-337 no. 57, presents ■ partial edition of these documents (German translation) and discusses the chronology and the treaties concluded for the settlement of the conflict. F.Guizzi, *Athenaeum* 85 (1997) 35-52, presents a detailed analysis of

these documents and the economic and legal aspects of the conflict; G. discusses in particular the terms κυριεία, τόπος, χωρίον, ἔχω, κατέχω, καρπίζομαι, and νέμεσθαι.

1226. Itanos. Fragment (of a dedication?), Roman Imperial period. Fragment of a stele; found during the excavations at Itanos. Ed.pr. E.Creco - Th.Kalpaxis - A.Schnapp - D.Viviers, *BCH* 120 (1996) 951/952 no. 1 (ph.): [------]|ριδι καὶ Μ̣[---]|ΩΝ

Possibly, [Ὀσί]|ριδι καὶ Μ̣[ητρὶ θε]|ῶν. edd.pr.

1227. Itanos. Fragment, Roman Imperial period. *I.Cret.* III IV 48. E.Creco et alii, *art.cit.* (cf. our lemma no. 1226) 951 no. 2 (ph.), report that this block was found again during the excavations at Itanos: ΔΙΚ

1228. Kerame. Treaty between two Cretan poleis, early 3rd cent. B.C.? *I.Cret.* II XXX 1; *Staatsverträge* 454; *SEG* I 410; XXV 1032. Chaniotis, *Verträge* (cf. our lemma no. 1206) 381-383 no. 63, presents a critical edition (German translation) and commentary. He tentatively suggests restoring [τ]ῶν τὸ Ψυχήιον [ϝοικιόντων] in L. 2; in this case this text would not be a boundary description, but a treaty between a πόλις and a dependent community; discussion of the judicial procedure in LL. 3-12.

1228 bis. Knossos. Graffito, ca. 650-625 B.C. Aryballos found in the North Cemetery. Ed.pr. A.W.Johnston in J.N.Coldstream - H.W.Catling (edd.), *Knossos North Cemetery. Early Greek Tombs* II (London 1996) 463/464 (dr.): Περατας καλ(λ)ίστō π[ρόχους]

The words are separated with vertical lines; the gender and the case of the personal name are not clear. ed.pr.

1229. Lato. Treaty of alliance between Lato and Gortyn, ca. 219-216 B.C? *I.Cret.* I XVI 1; *Staatsverträge* 569. Chaniotis, *Verträge* (cf. our lemma no. 1206) 225-231 no. 18, presents a critical edition on the basis of autopsy, with numerous restorations (German translation); C. discusses in particular the judial procedure described in LL. 9-40 and identifies the ὑπόβοικοι (L. 38/39) with the inhabitants of the dependent communitis of Gortyn; cf. P.Perlman, *art.cit.* (cf. our lemma no. 1203) 239-242. We present C.'s restoration of LL. 9-31.

... Αἰ δέ τις ἀδικε̃σθα[ι]
[φωνίοι?, δικαστὰ]νς ἐλέσθω ὁ ἀδικιόμεν[ος]
[------------- ὄν]ς κα λῆι αὐτός, ὁ μὲν Γορτύ-
[νιος Λατοῖ, ὁ δὲ Λάτι]ος Γ[ό]ρτυν[ι· ο]ἱ δὲ αἰλε-

[θέντες δικασταὶ δικαδδό]ν[των ο]ἱ μὲν Γορ-
[τύνιοι vacat? Λατ]οῖ, οἱ δὲ Λ[άτιοι Γόρτυνι]
[ἐν διμή]ν̣ω̣ι̣· [αἰ δὲ ο]ἱ αἰλεθέ[ντες μὴ δικάξαι]-
[εν?, πρ]αττόντων ὁ κόσμο[ς ἕκαστον δικαστὰν? στα]-
[τῆρ]αν· τὸν δὲ νικαθέν[τα τᾶι δίκαι πραττόντων]
[ὁ κό]σμος τᾶν τριάκον[τα ἀμερᾶν τὸ νίκαμα καὶ]
[ἀπ]οδόντων τῶ[ι ν]ικάσαν[τι ----------------------]
[---] ἂν κέλη[ται ---] νίκαμα ΑΙ[---------------]
[....· αἰ δέ κα μὴ π]ράξαιεν, αὐ[τοὶ ἀποτεισάντων]
[----- ca. 15 -------]ΟΡΙΟΙΕΝΑΥΤΟΙ[-------------]
[------------- τῶ]ι νικάσαντι ἢ Ω[-------------]
[-------------- α]ὐτόν τε καὶ τὰ β[ίδια ---------]
[-----------------]ΑΝΟΝΑΙΟΥΧΟΡΙ[---------------]
[------- αἰ δὲ μὴ π]ράξαιεν, ὑπόδ[ικοι ἔστων τō]
[διπλόω? -------------]Ε̣ΛΟ[...]Ο̣ Μ[.]Λ̣Η̣[--------]
[---------------- τō αἰλ?]ιο̣μένο δικάτ-
[τεν? --- ὁ ἀδικιόμεν]ος τῶι κόσμωι ἐπὶ
[τ]ō ἐπισταμένο [κό]σμο, τός κα αὐτὸς
ἕληται δικαστάνς...

11-16. In legal conflicts between citizens of the two cities, the plaintiff chose judges among the citizens of the city of the accused person; their number was stated in L. 11; the trials took place in the city of the plaintiff; the judges had to pay a fine, if they failed to appear for the trial. C. || 17-22. the magistrates of the city of the accused were responsible for the recompensation of the plaintiff, if he won the trial. C. || 24. reference to the liability of the convicted person (βίδια = ἴδια, private property). C.

1230. Lato pros Kamara. Treaty of alliance between Lato pros Kamara and another Cretan polis (Gortyn?), ca. 216-200 B.C? *I.Cret.* I XVI 19. Chaniotis, *Verträge* (cf. our lemma no. 1206) 271-273 no. 34, presents a critical edition on the basis of autopsy (German translation). C. recognizes in this fragment a treaty (dedication or decree, the previous edd.) and suggests the following restorations: LL. 1/2: τάδε συν]έθεν|[το]; LL. 5-8: ὑπάρχεν φιλίαν καὶ συμμα]χ̣ίαν ἀλλά|[λοις ἐς τὸν ἅπαντα χρόνον καὶ] ἐνμενεῖ|[ν ἐν τοῖς συνκειμένοις καὶ ἕ]π̣εσθαι | [Λατίος τοῖς ---]. In view of the ἕπεσθαι-clause he suggests identifying the partner of Lato with Gortyn.

1231. Lato. Arbitration of Knossos and Rome between Lato and Olous, ca. 118-113. Chaniotis, *Verträge* (cf. our lemma no. 1206) 51-55, 318-332 nos. 54-56 and Testimonia a-e, presents a new critical edition and commentary of the dossier of documents pertaining to the conflict between Lato and Olous for the ownership of the sanctuary of Ares and Aphrodite at Dera; the chronology suggested by M.W.Baldwin Bowsky (*SEG* XXXIX 971) should be modified (51-55); C. presents a critical edition of the following texts (318-332;

German translation): 54: *I.Cret.* I XVI 3 = *I.Délos* 1514; **55/56, copy A:** *Syll.*^{3} 712 = *I.Cret.* I XVI 4 A = *I.Délos* 1513; **55/56, copy B:** *REA* 44 (1942) 34-36; **Test. a:** *REA* 44 (1942) 35/36 C LL. 43-61; **Test. b:** *REA* 44 (1942) 36 D LL. 62-74; **Test. c:** *Kretika Chronika* 21 (1969) 28/29; **Test. d:** *BCH* 62 (1938) 405 no. 4; **Test. e:** *I.Cret.* I XVI 18. The same dossier is republished by S.L.Ager, *op.cit.* (cf. our lemma no. 2340) 466-475 no. 164.

1232. Malla. Treaty of alliance between Malla and king Attalos I, ca. 200 B.C. P.Ducrey - H.van Effenterre, *Kretika* Chronika 21 (1969) 281-284 (French tranlation); cf. P.Ducrey, *BCH* 94 (1970) 638-642 no. 2; J.-M.Bertrand, *Inscriptions historiques grecques traduites et commentées* (Paris 1982) 208/209 no. 115. Chaniotis, *Verträge* (cf. our lemma no. 1206) 17 with note 62, discusses the clause which freed Attalos from the obligation of assisting the Mallaians in wars against the Hierapytnians, the Priansians, and the Arkades (A LL. 14-17: ἐ|[ὰ]ν μὴ ἐπ' Ἱεραπυτνίους ἢ Πριανσίους ἤ Ἀρκά|δας παρκαλῶσιν). This clause implies that Attalos (and not Malla) was allied with these cities (contra W.Huss and P.Brulé).

1233. Olous. Proxeny decrees, ca. 300-250 B.C. *I.Cret.* I XXII 4. H.Hauben, *art.cit.* (cf. our lemma no. 986) 236, suggests identifying Ἀρίστανδρος Ἀρατοκλέους (A LL. 35-42) with the brother of Πτολεμαῖος Ἀρατοκλέους, priest of Alexander and the Ptolemies in 261/260 B.C. (W.Peremans - E.van't Dack, *Prosopographia Ptolemaica*, III+IX 5236).

1234. Phalasarna. Graffito naming Akakallis, 1st cent. B.C. (before 67 B.C.). Graffito on one of the blocks of the eastern curtain wall of the fortifications of Phalasarna. Ed.pr. F.Frost, *AncW* 27 1 (1996) 54-58 (dr.), with collection of the numismatic and literary testimonia for the west Cretan nymph Akakallis; F. interprets the text as a private dedication, perhaps during the last years before the conquest and destruction of Phalasarna by the Romans [or, rather, an acclamation, Chaniotis]: ΘΕ^{vv} Θεὰ I Ἀκạκαλ[λίς] | ΓΙΘΘ

1. Or Θεᾶι Ἀκạκαλ[λίδι], if a vertical hasta after ΘΕΑ is to be read as *iota*, ed.pr.

1235. Phalasarna. Lead tablet with protective charm, 4th or early 3rd cent. B.C. *I.Cret.* II XIX 7; *SEG* XLIII 615; XLIV 732*. A.Martínez-Fernández in J.Zaragoza, A.González Senmartí (edd.), *Homenatge a Josep Alsina. Actes del Xè simposi de la secció Catalana de la SEEC, Tarragona, 28-30 de novembre 1990* I (Tarragona 1992) 91-95, discusses the dialect of this poem [a longer version of this article is summarized in *SEG* XLIV 732]. In a discussion of the use of hexameters in early magic poetry, C.A.Faraone, *art.cit.* (cf. our lemma no. 1327) 87/88, points to the similarity between L. 11 of this charm (οὔ με καταχρίστ[ωι δ]ηλήσεται οὔτ' ἐπενίκτ[ωι]) and the *Homeric Hymn to Demeter* (L. 228: οὔτ' ἄρ' ἐπηλυσίη δηλήσεται οὔθ' ὑποταμνόν) and suggests that both texts depend on an earlier hexametrical charm.

1236. Praisos. Decree of Praisos concerning the Stalitai, early 3rd cent. B.C. *I.Cret.* III VI 7; *Staatsverträge* 553; *SEG* I 416. Chaniotis, *Verträge* (cf. our lemma no. 1206) 383-393 no. 64, presents a critical edition (German translation). [The readings πλεόντ[ων] (B L. 18) and [ἀ]ποδόντω⟨ν⟩? (B L. 21) should be corrected in πλεόντ[ω] and {ἀ]ποδόντω (cf. *I.Cret.*); cf. our lemma no. 1202, Chaniotis]; C. discusses the legal form of the document, the possible location of Στᾶλαι [cf. D.Viviers in A.Chaniotis (ed.), *op.cit.* (cf. our lemma no. 1221) 225], the conditional handing over of land, islands, and revenues to the Stalitai, and the duties of the Stalitai and the Setaetai. The expression πλεῖν δὲ τὰ ἔξω [Κρή]|τας κατὰ τὰ μέρη τᾶν χωρᾶν (B LL. 16/17) does not refer to the direction of the journeys which the Stalitai and the Setaetai had to undertake for Praisos; the two dependent communities of Praisos fulfilled this duty according to the size of their territories (for κατὰ μέρος in this sense, cf. *SEG* XXIII 305 II LL. 7, 11, 13/14, 17, and 19); if the magistrates of Praisos commanded one community to undertake a journey not according to this rule (B L. 17: ἐὰν δέ που ἄλλαι προστάξηι...), the costs of the journey were covered by the dependent community which did not supply ships (B LL. 19/20: πράξαν|τες τοὺς μισθοὺς παρ[ὰ] τῶν μὴ πλευσάντων | [ἀ]ποδόντω); this prevented the disantvantaging of one of the dependent communities (cf. B 18/19: [ἐ|λασ?]σωθέντων).

1237. Psychro. Eteocretan inscription?, late 4th/early 3rd cent. B.C. S.Marinatos in E.Grumach (ed.), *Minoica. Festschrift zum 80. Geburtstag von Johannes Sundwall* (Berlin 1958) 227. L.V.Watrous, *op.cit.* (our lemma no. 1205) 55, adduces this text as part of the evidence for the cult cave at Psychro. The text, written in the Greek alphabet (επιθι ζηθανθη ενετη παρσιφαι), is followed by three signs (in Linear A?).

1238. Sipilen. List of citizens of Eleutherna at Sipilen (dedication?), 3rd/2nd cent. B.C. *I.Cret.* II X 4. Chaniotis, *Verträge* (cf. our lemma no. 1206) 112, suggests that the Ἐλευθερναῖοι [ο]ἱ ἐν Σιπιλῆνι (sc. κατοικοῦντες) were not proxenoi of Eleutherna at Kydonia, but a community of citizens of Eleutherna ('Außengemeinde'), who settled down in land outside the territory of Eleutherna, possibly on the territory of another Cretan polis with which Eleutherna had signed a treaty of isopolity. Since the origin of the stone is not known, the location of Σιπιλήν (on the territory of Kydonia or Aptera) cannot be determined.

1239. Unknown provenance. Treaty of alliance and isopolity between Hierapytna and Priansos, ca. 205 B.C. *I.Cret.* III III 4. Chaniotis, *Verträge* (cf. our lemma no. 1206) 255-264 no. 28, republishes this text (German translation) and discusses in particular of the clauses concerning litigation and the terms διάγραμμα, κοινοδίκιον, and πρόδικος (cf. 137-144). P.Gauthier, *BE* (1998) no. 318 (pp. 635/636), translates the word ἐξαγωγή (LL. 25-27) as 'droit d'exporter'.

CORSICA

1240. Corsica. Greek inscriptions. R.Zucca, *La Corsica romana* (Publ. Dip. di storia dell Univ. degli studi di Sassari, vol. 29: Oristano 1996), contains an epigraphical Appendix (211-301) with all the Greek and Latin inscriptions from the island (nos. 1-64; 211-277) and with all the inscriptions found outside the island but pertaining to it (nos. 65-86; 277-296). The Greek inscriptions are nos. 38 (= J.Jehasse, *CRAI*, 1961, 374: Θ(εοῖς) Κ(αταχθονίοις) | Μενάνδρῳ | παιδίῳ θεῷ | 'Ροῦφος || στοργῆς χάριν; ph.), 42 (= E.Espérandieu, *Inscriptions antiques de la Corse*, Bastia 1893, 88 no. 13 (fragment)), 62/63 (*SEG* XLI 889; ph.). Cf. *An.Ép.* (1996) [1999] 267 no. 823.

SICILY

1240bis. Sicily. Collection of archaic inscriptions. A second edition appeared of Arena I (cf. *SEG* XXXIX 1006): Arena I². On 99-121 an Appendix with a bibliographical update for nos. 3, 6, 13, 19, 21, 23/24, 30, 38/39, 50-55, 57, 60, 64, 66, 69, 73/74, 76-78 and 81 in Arena I, and with texts published after the appearance of Arena I: nos. 17bis, 22bis, 25bis and 33bis (cf. our lemma no. 1270), 53bis (cf. our lemma no. 1273), 58bis (*SEG* XLI 835), 62bis (*SEG* XXXIX 1020), 70bis (*SEG* XXXIX 1021) and 71bis (cf. our lemma no. 1270). The texts are from Megara Hyblaia and Selinous.

1241. Sicily. Dedications to various gods. G.Manganaro, *ZPE* 113 (1996) 77-80, collects records of private cults (literary texts, statuettes, coins, inscriptions), some of which are in private collections. We mention only the inscribed objects. On 78/80, two new texts (ph.).
- Apollo: base of a bronze statuette: *SEG* XLV 1369 (ph.);
- Asklepios (?): clay phallos: cf. our lemma no. 1248;
- Demeter: *catillus* of a vulcanic mill-stone, found at Cività di Paternó (Aitna). Probably a dedication in a sanctuary of Demeter. On the right side: ἱερόν;
- Herakles: club: *IGDS* 159;
- Zeus: graffito on the neck of a small amphora, possibly from a tomb at Montagna di Marzo or at Morgantina: Διὸς Σωτῆρος.

1242. Sicily. Eponyms. P.Di Veroli, *ZPE* 110 (1996) 309/310, presents some additions to the study of R.K.Sherk (see *SEG* XLIII 1229) regarding eponymous magistrates in Hellenistic Sicily:
- Alontion: G.Manganaro, *ArchClass* 17 (1965) 201/202: a hieromnamon (2nd cent. B.C.);

- Morgantina: *SEG* XXXIX 1008/1009 (cf. XLIV 757, 1772, XLV 1342): a hierapolos (3rd/2nd cent. B.C.);
- Solunto: V.Tusa, *Kokalos* 9 (1963) 185-194 nos. 1/2: a hierothytes (end of the 3rd, middle of the 2nd cent. B.C.). 'Ιαροθύται may be eponyms in Segesta too: *IG* XIV 290 (*IGDS* 215; cf. *SEG* XLI 824/825).

1243. Sicily. Jewish inscriptions. C.Gebbia, *Presenze giudaiche nella Sicilia antica e tardoantica* (*Kokalos* Suppl. 11; Rome 1996), briefly discusses some Jewish inscriptions from Syracuse and Noto (15-21), Philosophiana (26/27; comment on *CIJ* I² 653(b)), Katane and Agrigentum (28-32). On 61-65 and 68/69, she presents the texts of *CIJ* I² 651-653, the text in our lemma no. 1294, and *SEG* XXXI 844 (Syracuse); G.Manganaro, *RAL* 18 (1963) 58/59 (phylakterion from Noto; *SEG* XLIV 775, ignored by G.); *IG* XIV 536 and 543 (= *CIJ* I² 650 (a)), *CIJ* I² 650 (c-d) (all from Katane), *CIJ* I² 649 (a) (from Tauromenion) and 654 (from Agrigentum). Cf. also the next three lemmata.

1244-1246. Sicily. Jewish names. J.B.Curbera, *ZPE* 110 (1996) 297-300, republishes three Sicilian epitaphs containing Jewish proper names.

1244: 297/298 no. 1. **Syracuse. Epitaph of Nopheios and Ny(n)phe, 5th/6th cent. A.D.** *CIJ* I² 652. C. argues that Νόφειος (read by D.Feissel, *BCH* 105 (1981) 486/487 note 23, who considered it a variant of Νύμφιος) is the Egyptian name Νούφιος. Nopheios was an Egyptian Jew. Jews from Alexandria are known to have maintained economic relations with many parts of the ancient world.

1245: 298/299 no. 2. **Soffiana. Epitaph of Attinis, 4th/5th cent. A.D.** *SEG* XV 599; *CIJ* I² 653B. C. argues that 'Αττίνις is the syncopated form of *'Αττίνιος, derived from 'Αττίνος (or 'Αττίνας), a Macedonian name. It is well attested in Egypt. C. suggests that Attinis may have been an Egyptian Jew. At the end of L. 1 the correct reading is βρ(ε)σβύτερος (there is no trace of the first epsilon).

1246: 299/300 no. 3. **Syracuse. Epitaph of Ilasios, 5th/6th cent. A.D.** Wessel, *IGCVO* 592. C. argues that 'Ιλάσιος is correct (Wessel: 'Ιλά(ρ)ιος); the name is attested in L.Robert, *Nouvelles Inscriptions de Sardes* I (Paris 1964) p. 47, *IGLS* 1319/1320 from Antiochia (cf. *SEG* XLV 1895) and *CIJ* II 907 from Jaffa. All bearers of the name are Jewish. The occurrence of the name in the Christian epitaph of Syracuse is a testimony of the interaction between Jews and Christians.

1247. Sicily. Linguistics. On the basis of epigraphic evidence, C.Consani in *op.cit.* (cf. our lemma no. 2306) 118-128, gives a sketch of the linguistic situation in Sicily from the 4th cent. B.C. up to the 1st/2nd cent. A.D. Analysis of the relation between Doric and koine in in-

scriptions from: Akrai (*IG* XIV 206, 217, 227/228; *SEG* XXXI 822; XLII 825-836), Entella (*SEG* XXX 1117-1123; XXXV 999 and XLIV 749*; *IGDS* 204-212), Kamarina and Morgantina (*SEG* XXXIX 996-1002 and 1008-1013), Tauromenion (*IG* XIV 423-432, 434) and Halaesa (*IG* XIV 352; *SEG* XXXI 825: XLII 844*; *IGDS* 196/197).

Whereas *IG* XIV 256 (Licata); 952 (Agrigentum) and 612 (Rhegium) have strong Dorian elements, *IG* XIV 953 (Melita (Malta)) is in koine.

Texts with Dorian elements are not necessarily always prior to the Roman Imperial period; for this problem C. briefly discusses *IG* XIV 288 (Segesta; dated in *IGDS* 214 to the 3rd/2nd cent. B.C.; according to C. it must be 'abaissé à la phase impériale'), 316 (Himera; 2nd/3rd cent. A.D.; *IGDS* no. 203 assigns it to the 2nd/1st cent. B.C.) and 311 (1st cent. A.D.). Doricisms continue to appear throughout the Imperial period: see *IG* XIV 241, 150 and 153. Brief remarks on the Sicilian *defixiones* (cf. *SEG* XLI 773).

1248-1249. Sicily. Inscribed phalloi, undated. Ed.pr. G.Manganaro, *ZPE* 111 (1996) 137-139 (ph.).

1248: 137 no. 1; cf. L.Dubois, *BE* (1997) no. 725. **Unknown provenance.** Clay phallus with testicles and prepuce drawn by incised lines; probably an ex-voto from a healing sanctuary. On one side: Λεχόι (separation mark), Δίων. D. prefers reading λεχοῖ ('pour l'accouchée') or Λεχοῖ ('pour Léchô' (theonym?)). On the other side: ψωλαί. D. prefers ψωλᾶι (dat.sg.). M. refers to similar objects, some of them inscribed (i.a. *SEG* XXXIV 495).

1249: 138/139 no. 2. **Akrai.** Limestone plate with the representation of a lion with two wings; its head is substituted by a prepuce. Below the lion: καὶ σύ = καὶ σοί according to M. ('(invidioso) anche a te (questo phallos, per sodomizzarti!)'). M. refers as a parallel to J.Kubinska, *Archeologia* (Warsaw) 43 (1992) 125-128, a mosaic from Antiochia on the Orontes with the same text (ph.). He presents a list of bronze phallic amulets (all uninscribed).

1250. Sicily. Πυγίζειν, κατάπυγος, οἴφειν. G.Manganaro, *ZPE* 111 (1996) 135-137, collects the Sicilian inscriptions in which these sexual words occur (for the topic, see *SEG* XLI 1876). He reprints the texts.

- Herbessos: *IGDS* 167: πυγίξει;
- Akrai: *Helikon* 2 (1962) 493-496 (*IGDS* p. 173 note 20) (dr.). M. reads the text as follows: vac AI vac | θρασὺς (?) | κατάπυγος | Ὠνότορ vac || Κα(λλ)ιμάδεος (?) | [--].ΟΣ. For the word κατάπυγος (so, rather than καταπύγων or καταπυγῶν), see *SEG* XL 908 (Apulia) and D.Bain, *ZPE* 117 (1997) 82 note 16, who suggests restoring κατάπυγ[ος] in *SEG* XXXV 1032 from Metapontum (*SEG*: καταπύγ[ō̄ν]); cf. καταπυγοτάτου at Gela (*IGDS* 151). L.Dubois, *BE* (1997) no. 725, objects that ΚΑΜΙΜΑΔΕΟΣ in L. 5 can in no way be the Doric equivalent of Καλλιμήδης;

- Leontinoi (area of): *SEG* XLII 850: [ἐ]πύγιζε;
- Unknown provenance: cf. our lemma no. 1299.

1251. Sicily. Small poleis. G.Manganaro, *Orbis Terrarum* 2 (1996) 129-144, collects evidence for and identifies a number of small poleis in central and eastern Sicily on record mainly in inscriptions but also in literature. A large part of the study is devoted to the Sicilian section of the Delphian list of thearodokoi (map of places visited; cf. our lemma no. 555). M. publishes five inedita (see *SEG* XLV 1370 app.cr. in fine and our lemmata nos. 1296-1298 and 1300) and briefly discusses some known inscriptions (see *SEG* XLV 1422 and our lemma no. 1296 app.cr.).

1252. Akragas. Dedication of two benches in the gymnasion, reign of Augustus. *SEG* XXVI 1055 (= D) and XLIV 743bis (= A-C). G.Fiorentini, *Kokalos* 42 (1996) 5-14 (dr. of A-C; translation), now publishes the following slightly revised version of these texts; cf. *An.Ép.* (1996) [1999] 260/261 no. 809 [with erroneous indications concerning the location of parts of the text].

A vacat Θ̣?[---] Καίσαρα Αὔγουστον φλάμενος Λουκίου Ἐγνατίου [Λ]ου[κί]ου υἱοῦ Γαμ̣[---]
B vacat [---] δυῶν δὲ ἀ[νδ]ρῶν [---]
C [-------] Σέξτου Ἐ[-]ατ̣ίου [Σέ]ξ[τ]ο[υ υἱοῦ] Ῥούφου
D Λούκιος [---]ς Λουκίου υἱὸ[ς ---]Ο[--- γυμνασίαρχος τῶν τε ἐφήβων καὶ νε]ωτέρων τοὺς ἀν[κ]λίτας ἐκ τῶν ἰδίων Ἑρμᾶι καὶ Ἡρακλε[ῖ]

A-D. One continuous text, divided over the eastern (A/B, running from north to south) and western (C/D, running from south to north on the northern half) bench || A-B. presented as one continuing text in *SEG* XLIV 743bis (A), where the two vacats and the lacuna in fine of (B) are not indicated || A. in fine Γαλ[--], *SEG*; Μ or Λ, F. || C. Ε[--] Ἀ̣τ̣[ί]ου, *SEG* XLIV 743bis (B); Ἐ[γν]ατ̣ίου, *An.Ép.* [this may be correct in view of the square letters, divided from each other by considerable distances, Lazzarini] || for the flamen and the duumvirate at Akragas and the duumvir Sextus Egnatius Rufus see Fiorentini's comments summarized in *SEG* XLIV 743bis app.cr.

1253. Akragas. Stamped roof tiles. R.J.A.Wilson, *AR* (1996) 87, reports that two roof tiles were found in new excavations of a vast public building with a long portico north of the 'Temple of Herakles'. Their text (γυμ[νασίου]) proves that it is a gymnasion rather than a 'lower agora' (so the excavator G.Fiorentini; cf. already *SEG* XLIV 743ter). W. also briefly comments on the texts on the two long benches in the portico (*SEG* XXVI 1055 and XLIV 743bis; cf. our lemma no. 1252).

1254. **Akrai.** Cf. our lemmata nos. 1249/1250.

1255. **Entella. Fragment, 6th cent.** B.C. *SEG* XL 786. G.Manganaro, *RAL* 7 (1996) 45, suggests reading the text as follows: [--]ΨVΟ̣ | τ̣ὸ σφέλ[ας | ? Εὐά]νδρō vacat. LL. 1/2 should be read from below to above dextrorsum, L. 3 sinistrorsum.

1256. **Herbessos.** Cf. our lemma no. 1250.

1257. **Iaitas (Monte Iato). Inscription on a bronze tablet, late 4th/early 3rd cent.** B.C. Small fragment of a bronze tablet found in 1995 near the north hall of the agora. Ed.pr. H.P.Isler, *AK* 39 (1996) 54 (ph.): [--]ΠΡΑ[--|--]ΑΘΙΑΣ[--|--]ΡΣΕ[--]; cf. also *Sicilia Archaeologica* 28 (1995) 19/20 (ph.).

In view of the find-spot probably an official document like the Entella bronze tablets, ed.pr.

1258. **Iaitas (Monte Iato). Stamped tile, pre-Hellenistic?** Terracotta tile with oval stamp; between the two lines a fish; L. 1 sinistrorsum; found in 1995 in the 'Hofhaus' in the western quarter. Ed.pr. H.P.Isler, *AK* 39 (1996) 59/60 (ph.): Ξένιων

Previously unattested on tiles, ed.pr., who on 55 mentions a tile stamped with a monogram found in the agora (ph.).

1258bis. **Iaitas (Monte Iato). Two inscribed kylikes.** H.P.Isler, *Sicilia Archaeologica* 29 (1996) 19 and 21 (ph.), publishes two graffiti engraved on the inside of the bottom of a red-figured kylix (Χαιρίας καλός) and on the foot of a kylix (Μέντōρ), respectively. For the Μέντōρ-text cf. also id., *AK* 40 (1997) 55/56 (dr.).

1259. **Kamarina. Lead tesserae, ca. 450** B.C. *SEG* XLII 846; XLV 1368. See now also F.Cordano in *op.cit.* (cf. our lemma no. 2379) 179-194, for a concise report on this find.

1260. **Kasmenai (Monte Casale). Three inscriptions.** G.Manganaro, *RAL* 7 (1996) 60-63, reflects on the following texts: 1) 60 (ph.): *IGDS* 103. On the basis of a new photo, M. reads Κρατέα εἰμὶ σ̣ᾶμα τ̣οῦ Εὐπύλ|ου (*IGDS*: [σ]ᾶμα τοῦ [--]). L.Dubois, *BE* (1997) no. 723, refers to the name Εὐπυλίδας [for this text see now also Arena V 80]; 2) 60-63 (ph.; dr.): *IGDS* 104. M. offers a complete text: Καλικράτε̄ς καλὸς [ὁ̣] Κ[ρα?]σίπου καὶ Λōσαὶς Ἀμουνφί|λōν̣ος τοκε̃ς hοί κ' ἔλαβον χόρε̄(ν) hōι hōς μνε̃μα μεῖν|αι καὶ hōς

ἄμ(α) εἶ(ν)αι. The two parents received land in order to build a family tomb in the public necropolis of the city. Cf. L.Dubois, *BE* (1997) no. 723: 'Ses propositions de restitutions n'emportent pas la conviction'; 3) 63 (dr.). On the basis of a drawing by P.Orsi, M. presents an unpublished fragment: [--]ΕΙΡΑΨΟ[--]; if Ψ stands for chi (Chalkidian alphabet), we have -]ει Ῥαχό; if it stands for psi (Corinthian-Megarian alphabet), we have [--]ει Ῥαψō; the latter is attested as name of a nymph (*BE*, 1976, no. 232); for Ῥαχό M. refers to Ῥαχᾶς (*LGPN* I p. 398 s.v.).

1261. **Katane. Epitaph of Theodoule, 1st half of the 4th cent.** A.D. G.Rizza in *Oikoumene. Studi in onore del C.E.Vaticano II* (Rome 1964) 593-612. I.Bitto in B.Gentili (ed.), *Catania Antica. Atti del Convegno della SISAC, Catania 23-24 maggio 1992* (Pisa-Rome 1996) 279-292, gives the text and comments on LL. 6/7.

> Ἐνθάδε κεῖτ{τ}ε ☧ | ἀεὶ παρθένος ὀ|νόματι Θεοδούλη ζή|σασα [ἔ]τη κβ' ☧ τελευτᾷ τῇ || πρὸ γ' καλ(ανδῶν) Ἰανουαρίων. | ἐδόθη δὲ ἡ ἔνβασις κατὰ δωρε|ὰν σφραγῖδος τῆς πρεσβυτέ(ρας)

Before L. 1 there are three Christian monograms || 5. between καλ(ανδῶν) and Ἰανουαρίων a Christian monogram || 6-7. B. interprets σφραγίς as baptism and argues that Theodoule was allowed to be buried in an *area martyrum* 'per via del dono del battesimo il piu antico e il piu importante', viz. the baptism of the martyr. B. quotes numerous literary parallels for this baptism, which is also called a δῶρον. B. rejects A.Ferrua's reading πρεσβυτέ(ρου) ('fu donato il sepolcro quando ricevette il sigillo del sacerdote (nel battesimo)') (*Note e Giunte* (cf. *SEG* XXXIX 988) 112 no. 425).

1262. **Leontinoi.** Cf. our lemma no. 1250.

1263. **Megara Hyblaia. Sacred law?, beginning of the 6th cent.** B.C. *SEG* XXVI 1084; XXIX 1804; *IGDS* 20; Arena I 13. G.Manganaro, *RAL* 7 (1996) 52-56 (ph.; dr.; translation), offers the following text: Πασά(ρ)ατο[ς | h]ο hάδεϝος κ|α(τὰ) τō ἀρχō Μ[α|λ?]άϙου ε' ὀγδ||όαν ἀποτε[ι]|σάτō: αἰ δὲ[λ|ε̄ι ? τō ἐνιαυτ|ō χαλκο?] δ̣έ|κα λίτρας: ἀ|ποτεισάτō: 'Pasaratos, il figlio di Hades, secondo il (giudizio) dell' *archos* Malakos (?) paghi per cinque volte una ottava (del prodotto del fondo); ma se vuole, per anno di bronzo dieci litrai paghi'. In M.'s view we have a 'cippo ipotecario, posto a garanzia di una multa comminata ad uno dei *pacheis* di Megara'. Cf. L.Dubois, *BE* (1997) no. 723: 'nombreuses restitutions gratuites'.

R.Arena, *PP* (1996) 46-48 (cf. also Arena I² on p. 100), proposes for LL. 2-4 hός κα τō ἀρχō μ̓ἀϙούε̄ (krasis of μὴ ἀκούη): 'he, who does not obey the leader'. Cf. L.Dubois, *BE* (1997) no. 728: 'Peu convaincant'.

1264. Messana. The cult of Asklepios and Hygieia. G.Manganaro, *ZPE* 113 (1996) 82-84, republishes *CIG* 5616 (*IG* XIV 402; cf. *SEG* XLII 819), a dedication to Asklepios and Hygieia, Σωτῆρσιν | Πολιούχοις (LL. 3/4) (2nd/1st cent. B.C.; dr. of G.Walther, 1624). According to L.Robert, *OMS* VII 225-275, this stone was transported to Messina from Aigeai in Cilicia. M. draws attention to another dedication in the Museum of Messina, with almost the same text: *SEG* XLII 870 (Augustan period?). There is no text on the back, while the former monument has a dedication to Antoninus Pius. M. rejects the opinion of Robert on the provenance of the first monument and his view that there did not exist a cult of Asklepios and Hygieia, Saviors and Protectors of the city, at Messana in the Imperial period. He refers to fragments of statues of the gods (Imperial period) and to representations of the gods on coins at the neighboring city of Rhegion (3rd/2nd cent. B.C.) [cf. also the dedication to Hygieia, *SEG* XLIV 773 bis]. The two dedications must have been erected by the city of Messana itself.

1265. Montagna di Marzo. Owner's inscription, undated. Tiny bronze flask for holding a collyrium; the letters were cast with the flask. Now in the Museum of Agrigento. Ed.pr. G.Manganaro, *ZPE* 113 (1996) 81 (ph.): Ἀντιγένης. M. refers to a similar bronze flask inscribed Αἰτναῖον (*SEG* XXXI 881, from Tarentum; cf. our lemma no. 2315); it must have contained a collyrium made in Aitna. Clay flasks for holding a collyrium are more common. M. presents text and ph. of two items: 1) *AJA* 64 (1960) 80 from Morgantina: Ͱρακλείου | λύκιον; 2) A.Messina, *Cronache di Archeol. e Storia dell'Arte* 10 (1971) 106 from Mineo: Νικία | λυκίου ('(vasetto) di lykion (dell' oculista) Nikias'). Consequently, the interpretation of the word λυκίου by M.T. Manni Piraino (*SEG* XXVI 1078) as Λυκίου, patronymic, is erroneous [so also Manni Piraino's interpretation of the word as an ethnic, *SEG* XXXIV 950]. For another text possibly coming from Montagna di Marzo cf. our lemma no. 1241.

1266. Morgantina. Four curse tablets against the slave Venusta, 2nd/1st cent. B.C. *SEG* XXIX 930-933 (*IGDS* 195; cf. *SEG* XLI 773). J.B.Curbera, *ZPE* 110 (1996) 295-297, argues that all four tablets were directed against the same slave and that the name of her owner was Σέξτιος 'Ροῦφος. In 930/931 the slave is called τὰν Βενούσταν, τοῦ 'Ρούφου τὰν θεράπαιναν. In 932 (cf. XLI 821) C. suggests reading in LL. 4/5: τὰν Βενού[σταν] | τοῦ 'Ρούφο[υ Σεξτ]ίου || [τὰν θεράπαιναν (?)] (*SEG* XXIX: τοῦ 'Ρούφο[υ ...]ιου || traces; *SEG* XLI: τοῦ 'Ρούφο[υ τὰν] δού||[λαν]). The inversion of the normal order of nomen and cognomen is well documented. In 933 C. suggests restoring in LL. 2-4: [Βε]|νούσ[τ]αν τὰ[ν] Σεξ[τίου τ]ὰν | θεράπαιν[αν] (*SEG*: Σέξ[του]). A Roman could be addressed by his family name alone. For another text possibly coming from Morgantina cf. our lemma no. 1241.

1267. Naxos. Dedication to Enyo, ca. 600 B.C. *SEG* XXXV 1014; XLII 872; XLIV 774; Arena III 72. G.Manganaro, *RAL* 7 (1996) 43-45, suggests reading the text as follows: [ἐπὶ + eponymate | ὁ δεῖνα] | Γυράϙō | ͱυιὸς | 'Ενͱυο[ῖ].

1268. Naxos. Inscribed kylix, 6th cent. B.C. P.Pelagatti, *BA* 2 (1964) 154. G.Manganaro, *RAL* 7 (1996) 45, suggests reading the graffito as follows: [? Χαρ]μίχα μ' [ἀ]νέθε̄[κε] τõι ['Απόλλōνι?].

1269. Ragusa (area of: Acate). Funerary epigram for Montanus, 2nd cent. A.D. *SEG* XLIV 779. G.Manganaro, *ZPE* 113 (1996) 80/81, reprints the text (ph.) and presents some objects in connection with the medical profession, found on Sicily. See our lemma no. 1265.

1270. Selinous. Some archaic inscriptions. G.Manganaro, *RAL* 7 (1996) 27-42, (re)publishes the following texts: 1) 27/28 no. A (ph.): *SEG* XXXVII 770 (Arena I 81). M. presents an excellent photo and reads Εὐφρόνε̄ς; the final sign is a 'grosso punto' (and not an omicron); the penultimate four-bar sign (Σ) is a sigma (Megarian alphabet) rather than a iota (Corinthian alphabet). Previous readings were Εὐφρονεῖ (dative) or Εὐφρονείō; cf. also Arena I² on p. 121; 2) 28/29 no. B (ph.): limestone plaque; boustrophedon-text: Κράτōνος (Arena I² 22bis); 3) 28-30 no. C (ph.): limestone plaque: οἴμοι ō Ηαγία (Arena I² 33bis); for the formula, typical of Selinous, ed.pr. refers to *IGDS* nos. 63-69, for Ηαγίας to *IGDS* 27; 4) 30 no. D (ph.; Arena I² 25bis): limestone plaque: ΔΙΑ[--] Υ[--] | ΑΝΕΟΘΥΛΙΟΘΥΓΑΤΕΡ | ΚΛΕΤΑΓΟ||ΡΑΔΟΝΥ[..]|Α. Ed.pr. reads Δια[--]υ [--] | ἁ Νεοθύλιō θυγάτε̄ρ | Κλε̄ταγό||ρα Δονυς [.]|α and believes that we have the epitaph of Δια[--], daughter of Neothylos (previously unattested name) and wife of Kletagoras; the latter's name is followed by a demotikon vel sim.: Δονυσ[ι]|α [But see L.Dubois, *BE* (1997) no. 729, who prefers to read ἁ Μεθθύλō (ligature of alpha and mu) and favors two deceased; the name Kletagora is followed by a patronymic]; 5) 30-33 no. E: inscription on a clay pounder: ⊗ΡΥ; abbreviation of a word related to θρύπτω ('to crush'): e.g. θρυ(πτικόν), sc. σκεῦος [see also Arena I² 71bis].

1271. Selinous. Dedication by the citizens of Selinous, 475-450 B.C. *IG* XIV 268; *Syll.*³ 1122; *SEG* XXXVIII 960*; *IGDS* 78; Arena I 53 and I² p. 104. G.Manganaro, *RAL* 7 (1996) 33-38 (ph.; dr.; translation), suggests restoring in LL. 7/8 ἐν χ[ρ]υσιέō[ι] ἔλα[φο]ν, τὰ [μὲν] ὀνόματα: the Selinuntians are supposed to have decided to dedicate a statue of a golden deer. L.Dubois, *BE* (1997) no. 729, holds the absence of Artemis in the list of deities to be an argument against the dedication of a deer.

1272. Selinous. Dedication to Malophoros, 475-450 B.C. *SEG* XII 411; *LSAG*² 277 no. 42; Arena I 39; *IGDS* 54. After study of the stone and the photo, G.Manganaro, *RAL* 7 (1996) 38-40 (ph.), confirms his reading, already proposed by him in *Kokalos* 14/15 (1968/1969) 195, in LL. 4/5 Εὔραν ἐν πελάγει (*IGDS*: εὐχὰν ΕΝΠΕΛΑΙ[--]). For Εὔραν he refers to the Hesychian gloss Εὖραι · Αὖραι. After having returned safely to the harbor, the dedicator decided to dedicate a statue 'di Eura (Aura)-personificazione del buon vento marino';

before ἐν πελάγει a participle like εὐξάμενος is to be understood [Cf. now also R.Arena, *PP* 52 (1997) 418-420 and Arena I^2 p. 103].

1273. Selinous. Sacred law, ca. 460-450 B.C. (or earlier). *SEG* XLIII 630; XLV 1413* Arena I^2 53bis; cf. our lemma no. 17. K.Clinton, *CPh* 91 (1996) 159-179, discusses this text in great detail, both its arrangement and the significance of the rituals prescribed in it. He argues that the rituals were arranged chronologically (e.g. annual, biennial, triennial, and quadrennial rituals, followed by rituals not performed at regular intervals). Thus, the document was probably not confined to the one sheet which is preserved; there is no opposition between the sets of rituals in Col. A (rituals of groups) and Col. B (rituals of individuals; contra edd.pr.); the regulations are not concerned with a single issue (purification, contra edd.pr.); the document was issued by the city of Selinous (161-163). The sacrifices (A LL. 7-9) probably did not take place in the excavated sanctuary of Ζεὺς Μειλίχιος on the Gaggera, but in precincts of Zeus Meilichios in the sanctuaries of Μύσκος and Εὐθύδαμος (A L. 9: τõι Διὶ τõι Μιλιχίõι τõι ἐν Μύσϙō; A L. 17: τõι ἐν Εὐθυδάμō); Myskos and Euthydamos may have been local heroes, not necessarily founders of Selinous (163-165). The primary function of the inscribed stones and cippi found in the sanctuary of Zeus Meilichios on the Gaggera was not to mark spots for sacrifices, but to serve as embodiments of the god (164 note 18). A LL. 7-9 present a new self-contained section of the document which opens with the expression τõν hιαρõν hα θυσία (A L. 7): 'the performance of the sacred sacrifices' or 'the sacrifice of the sacred things'; the sacrifices in this section were quadrennial, based on the Olympic year. The Εὐμενίδες (A L. 9) were deities distinct from the Ἐρινύες; Aischylos may have been the first to identify them; the Eumenides appear here as the recipients of sacrifices together with Zeus Eumenes and Zeus Meilichios in a single set of related rites (A L. 8/9, 165-170).

Separate sacrifices were offered to the impure and the pure Τριτοπατρεῖς/Τριτοπάτορες (A LL. 10-13: τοῖς μιαροῖς -- *κἔπειτα* τοῖς κ(αθ)αροῖς; cf. the separate sacrifices offered to the Μανίαι and Ἄκη near Megalopolis (Paus. 8.34.1-3; contra edd.pr., who suggested that the polluted Tritopatores are the same as the pure ones; they became pure after they had received a sacrifice, and then they were offered a second sacrifice as 'the pure Tritopatores'). Both sacrifices were offered on the same altar, which, however, had to be cleaned and renewed after the sacrifice to the polluted Tritopatores in order to receive the sacrifices for the pure ones (A LL. 12/13). The ninth parts burned for the impure Tritopatores were those of the victim sacrificed to them (A L. 11; contra edd.pr.: the ninth part of the animals sacrificed to Ζεὺς Εὐμενής, the Εὐμενίδες, and Ζεὺς Μειλίχιος). The Tritopatores were worshipped by the city, and not by a group (170-172). The rituals described in A LL. 17-21 do not concern the Tritopatores, but Zeus Meilichios, who received a sacrifice in the sanctuary of Euthydamos; the hιερὰ τὰ δαμόσια (A L. 18) were various sacred objects (not a plurality of images); it is not clear whether ϝοίϙοι (A LL. 20/21) means 'at home' or 'in a (public) sacred building'. C. suggests the following restorations for B LL. 1/2 and B L. 4: [αἴ] κ' ἄνθροπος [αὐτορέκ]τα[ς ἐλ]αστέρον ἀποκα[θαίρεσθαι | λεῖ] (B LL. 1/2) and δότο κἀκρατίξασθαι καὶ hάλα τõι αὐ[τορέκται] (B L. 4) ('if a person who is an αὐτορέκτας wishes to be purified of ἐλάστεροι, having made a proclamation --, let him purify himself, and let the one serving as host give water to wash with and

something to breakfast on and salt to the αὐτορέκτας'). After the purification had been accomplished by washing, the purificand was socially re-integrated by partaking of the purifier's meal and salt. Then, a sacrifice was offered to Zeus, probably at the purifier's home, and the purified person departed from the host's home (B L. 5: ἐξ αὐτõ). A separate ritual was followed for two distinct types of homicide, the murder of a guest and that of a blood relative, which were prosecuted by the ξενικοὶ and πατρῶοι ἐλάστεροι (B LL. 7-13); the ἐλάστεροι were supernatural beings (not gods) connected with the underworld (174-179). The analogy between the purification from the ἐλάστεροι in this lex sacra and the expulsion of a visitant or ghost (ἱκέσιος ἐπακτός) in the 'cathartic law of Kyrene' (*LSCG* Suppl. 115 B 28-39; cf. our lemma no. 2200) is a superficial one. The ἐλάστεροι were supernatural beings which haunted murderers, closely corresponding to the Erinyes, whereas the ἱκέσιος ἐπακτός was addressed as a human being (ὦ ἄνθρωπε, αἴτε ἀνὴρ αἴτε γυνά); the visitant was regarded as the extension of its (human) sender (175 with note 64; 179).

Cf. R. Arena, *PP* 52 (1997) 428-439, for a linguistic commentary (Italian translation) and suggestions for the interpretation of several passages: the verb καθhαιγίζεν (A L. 3) may be a confusion of καθαγίζειν (consecration by means of the sacrificial fire) and καταιγίζειν (432); comments on the festival of the Κοτύτια (A L. 7; 432/433); the verb ὑπολείβω (A 10-11) should be translated as 'versare nell'ipogeo', 'versare guttatim' (434); A LL. 18/19 should be read as τὰ hιερὰ τὰ δαμόσια ἐξhιρέτō (cf. the expression ἱρεύω ἱερήιον; 436). For this text see also the reviews of L.Boffo, *Athenaeum* 84 (1996) 620/621; B.Jordan, *AJPh* 1996, 326-328; P.R.Kingsley, *CR* 46 (1996) 281/282; F.Probst, *AC* 65 (1996) 421/422; H.Schwabl, *WS* 109 (1996) 284-286; cf. A.Chaniotis, *Kernos* 12 (1999) 234/235 no. 45.

M.L.Lazzarini in A.Catani - S.M.Marengo (edd.), *op.cit.* (cf. our lemma no. 2187 in fine) 314-316, points to the striking analogies between the cult of Zeus Meilichios in Selinous and in Kyrene: the extra-urban location of the sanctuaries, the gentilician character of the cult, the dedicatory (and possibly purificatory) character of the inscriptions, and the relation of Zeus Meilichios to the Eumenides (cf. *SEG* IX 325, 327 and 330; XX 723) and the Τριτοπάτορες (cf. *SEG* IX 72 LL. 21-25); the latter are not directly associated with Zeus in Kyrene, but L. points to the fact that they received sacrifices like ἥρωες in Selinous; a Kyrenaian inscription (*SEG* IX 336; cf. IX 337) associates Ζεύς, Εὐμενίδες and Ἥρωες. On the Τριτοπάτορες in Selinous cf. also D.R.Jordan in A.P.Christidis - D.R.Jordan, *Γλώσσα και μαγεία. Κείμενα ἀπὸ τὴν ἀρχαιότητα* (Athens 1997) 65-73.

1274. Selinous. Dedication to Hekate, ca. 450 B.C. *IG* XIV 270; *LSAG*^{2} 277 no. 41; *SEG* XXVII 660; *IGDS* 55; Arena I 38 and I^2 p. 102. After study of the stone and the photo, G.Manganaro, *RAL* 7 (1996) 40-42 (ph.), suggests reading in L. 2 θε[ᾶι Ἀ]γγέλōι τᾶι Hεκάται; in L. 1 he reads Ἀλ[ε]ξέας hο Ξένōνος.

1275. Selinous? Two defixiones, ca. 500-5th cent. B.C. *SEG* XXXIX 1020/1021; Arena I^2 62bis and 70bis. See M.López Jimeno, '*Sobra una nuova defixio de Selinunte*', *CFC(G)* 5 (1995) 209-214. Non vidimus.

1276. **Selinous. Defixio, 5th cent. B.C.** *IGDS* 37; Arena I 61; *SEG* IV 37/38. G.Ottone, *Sandalion* 15 (1992) 45-50 (Italian translation; no reference to *IGDS* and Arena), reprints the text of this defixio and discusses the term τõν ξένõν συνδίϙõν (A LL. 6/7). This is not a technical term, but simply refers to the fact that the supporters of the opponent in this lawsuit (or the opponents, if one reads τõν ξένõν ⟨τõν⟩ συνδίϙõν, 'i sostenitori degli "stranieri" ') were foreigners (cf. the names Σελινούντιος and Τυρρανά). The two women named on side B were probably slaves questioned as witnesses in this lawsuit.

1277. **Selinous. Hexametrical charm, mid 4th cent. B.C.** Lead tablet in the Getty Museum, probably from Selinous. D.R.Jordan, *ZPE* 72 (1988) 256/257, used this text in order to restore *SEG* XXXVIII 1837 LL. 64-73; he suggested that the scribe may have been copying an earlier text (5th cent. B.C.). R.Kotansky in C.A.Faraone - D.Obbink (edd.), *Magica Hiera. Ancient Greek Magic and Religion* (New York-Oxford 1991) 127 notes 27/28, presents five lines and reveals that the text contained hexameters related to the mysteries and cites words from the *Ephesia grammata*, which can now be understood as perfectly good Greek hexameters. C.A.Faraone, *art.cit.* (cf. our lemma no. 1327) 92/93, prints a few lines in advance of the ed.pr. being prepared by R.Kotansky and discusses them in connection with other early hexametrical magical poetry. We print the lines which have been previously published.

Fragm. 1, Side A, LL. 2-5 (Faraone):
hὀστις τῶν[δ'] hιερῶν ἔπεων ἀρίσημα καλύψει
γράμματα κασσιτέρωι κεκολαμμένα λᾶος ἐν οἴκωι,
4 οὔ νιμ πημανέουσι hόσα τρέφει εὐρεῖα χθών
οὐδ' ὅσα πόντωι βόσκει ἀγάστονος Ἀμφιτρίτη{Σ}

Col. 2, LL. 4-8 (Kotansky):
4 [- ca. 6 -]ου κατάκουε φάσιν γλυκὺν [---]
[- ca. 5 - ἀ]νθρώποισιν ἐπιφθέγγεσθαι ἀν[---]
[- ca. 6 -]ωι κἂν εὐπολέμω[ι] ναυσὶν hοτα[---]
[- ca. 5 - ἀ]νθρώποις θανατηφόρος ἐγγυ[---]
8 [- ca. 8 -] προβάτοις καὶ ἐπὶ τέχναισι βροτ[οῖσι]

1278. **Selinous (now in Germany). Inscription on a Corinthian vase, 7th cent. B.C.** *SEG* XIX 614; XXX 347 no. 33; XXXV 1018. B.Millis points out *per ep.* that in *SEG* XXX 347 no. 33 (where 64 should be corrected to 614), we attributed the reading M[hε]τίχα to Heubeck when, in fact, he proposed M[υρ]τίχα. For M[hε]τίχα see *SEG* XIX 614 app.cr.; for M[υρ]τίχα see also *SEG* XXXV 1018. Cf. our lemma no. 339.

1279. **Selinous. Sealing, ca. 350-250 B.C.** C. Zoppi in *op.cit.* (cf. our lemma no. 2379) 327-340, discusses a group of 688 clay sealings now in the Archaeological Museum at

Palermo. Very few have inscriptions; the only legible example reads Διὸς Σωτῆρος, accompanied by a vase, the Punic word for 'storeroom' and a horse protome (A.Salinas, *NSA* 1883, 299/300; cf. G.Garbini, *Kokalos* 13, 1967, 66-72; mentioned by Z. on 330).

1280. **Syracuse.** For a new inscription from Syracuse see our lemma no. 1302; for two epitaphs cf. our lemmata nos. 1244 and 1246.

1281. **Syracuse. Dedication to Apollo by Kleomenes, ca. 600-575 B.C.** *IGDS* 86; *SEG* XXVI 1118; XXXI 841; XXXVI 860. G.Sacco, *Scienze dell' Antichità* 6/7 (1992/1993) [1996] 17-27, reviews all previous restorations and interpretations and in the end suggests her own text ('solo un' indicazione e uno spunto per ulteriori nuove ricerche' (24)).

Κλεομ[έν]ε̄ς : ἐποίε̄σε τõ̓πέ̄λõνι : hο Κνιδιείδα :
κἐ̄τ̣[έ]λ̣ε̣[σ]ε στυλεῖα : κα[λ]ὰ ϝέργα̣ (or κἆ[λ]α
ϝέργα)

For τελέω ('to execute') S. refers to *CEG* 139 and 418; ποιεῖν = 'far fare'; τελέω = 'far eseguire'. S., who subscribes to Guarducci's view that Kleomenes supervised the building of the temple rather than being its architect ‖ G. Manganaro, *RAL* 7 (1996) 56-59, suggests in fine κἔ[θ]ε[κ]ε στυλεῖα : κἄλ(λ)α ϝέργα [R. Arena, *Acme* 50, 2 (1997) 206/207, argues that after the third letter of Κνιδιείδα there is not enough space for ⊳I; he wonders whether we should read a И (= beta): Κνιβείδα (or Κνι(μ)βείδα), and refers to *IG* XII 9 56 L. 98 (Κνιμβεύς) (for this text see now also Arena V 62; the inscription is also discussed by H.Svenson-Evers, *op.cit.* (cf. our lemma no. 2261) 461-469 and M.Donderer, *op.cit.* (cf. our lemma no. 2262) 306-308 no. D 2, Pleket].

1282-1293. **Syracuse. Christian epitaphs.** Twelve epitaphs from the Catacomb of St. John found in 1988 and now in the Antiquarium of the Catacomb or in the Archaeological Museum Paolo Orsi. Ed.pr. M.Griesheimer, *RAC* 72 (1996) 115-128 nos. 1-4 and 6-13 (ph.; no. 5 is in Latin). No dates are given.

1282: 115/116 no. 1. **Epitaph of Aristide.** White marble plaque; inscription between guidelines: Ἀρισ̮τίδη | ἐνθάδε | κεῖτε

1283: 116-118 no. 2. **Epitaph.** Bluish marble fragment.

----|[----]EXO|[----]OC vvv |[----]OYCHC||[----]TAΘI|----

4. End of a name, perhaps [Συρακ]ούσης, ed.pr. ‖ 5-6. [τελευ]τᾷ θι' | [μηνὸς --]; θι' = ιθ', ed.pr.

1284: 118-120 no. 3. **Epitaph.** Four cipollino fragments, one already known: cf. P.Orsi, *RQA* 10 (1896) 85 no. 91 (360); cf. A.Ferrua, *Note e giunte* (cf. *SEG* XXXIX 988) 42 no. 149.

[----|--] καὶ [..] N[--]|NEΩ[.. ἔζησε]ν ἔτῃ [-- τό]|πος
κοινός ἐστιν ☧ ⳨ ☧ [--] || ἀμφότεροι χρηστιανọ[ί --]

4. κοινός: unusual indication referring to the practice of successive depositions frequent in the Syracusan catacombs, ed.pr. || 5. χρηστιανός, though rare in the Christian epigraphy of the West, is attested in twenty-five Sicilian epitaphs (fifteen in the Catacomb of St. John). The latter, however, are invariably in the singular due to the fact that the modest plaques are mostly intended for individuals rather than couples or families, ed.pr.

1285: 120 no. 4. **Epitaph.** Marble fragment: ----|ẸỊ[--] καλ[ανδ--] | ----

2. First letter: E or Σ; second letter: I or T, ed.pr.

1286: 122/123 no. 6. **Epitaph of Syrakousa.** White marble plaque.

Ἐνθάδε κῖτε | Συράκουσα | ζήσα(σα) ἔτη κε´

1287: 123/124 no 7. **Epitaph.** Marble fragment.

---- | [----] | [--]HHM[--|--]ENA[--||--]KAΛΛ[--|--]EN | †

Above the two lambdas 'deux tildes ondulés -- pour indiquer l'abréviation des calendes', ed.pr.

1288: 124 no. 8. **Epitaph.** Bluish marble fragment.

[---- ἐ]νθάδε | [----]ις ἔζησεν | [ἔτη ----]

1289: 125 no. 9. **Epitaph.** White marble fragment.

----|[--]AN[--]| vacat M[--|--]|EK̄ [--] || ---- (?)

4. Last letter: tau or pi, ed.pr.

1290: 125/126 no. 10. **Epitaph.** White marble fragment.

---- | [----]|HM[--]| vacat EN[--] | ---- (?)

3. HM: indication of the day of death or deposition, or the number of days lived, ed.pr.

1291: 126/127 no. 11. **Epitaph.** Two white marble fragments, not joining; (A) already known: P.Orsi, *RQA* 10 (1896) 13 no. 8 (277).

A: [ἐνθ]άδε κεῖ[ται --] B: [--] Νεικạ[νδρ --|--] Στασιμο[--]

1292: 127/128 no. 12. **Epitaph.** White marble fragment.

[----- | -- ἐτελεύ]τησ[εν --|--] τῇ πρ(ὸ) [--|-----]

1293: 128 no. 13. **Epitaph.** Bluish-white marble fragment showing the lower parts of three vertical hastae.

1294. Syracuse. Inscribed pinax. G.Manganaro, *Cronache di Archeologia e di Storia dell' Arte* 2 (1963) 64 ff. Pinax with representation of Artemis/Isis and a magical inscription. Reproduced by C.Gebbia in *op.cit.* (cf. our lemma no. 1243) 62.

Ατωμ φάος ερον
ηọηχηιλνισα
χνιωηκχοοτ
(s.) ηδιν κωρρι
μλυ (s.) (s.) ηυρυω
εωυς (χ.) ο ο (s.) υ (s.) οḳ
φαυφιḷ (s.) ạδ
(s.) τḳịηιị (s.) μυος
ιοαποφος (s.) νοη
αξμδ̣οδηει
μ (s.) οξ (s.) (χ.) (χ.) (χ.) (χ.) ị
αβσωνι (χ.)
δαμι Ιακωππι
υοεοακταịραβχ

πạιvοịο τ̣π̣ον ακ
εστιḳα αị μαρανị ιạ

(s.) indicates 'segni diversi dai normali caratteri tipografici'; (χ.) indicates magical *characteres* || M. interprets the deity represented on the pinax as a magical deity with Jewish 'coloritura', indicated by signs and words 'di tipo ebraico'; the text testifies to a Jewish-pagan syncretism.

1295. Terravecchia di Cuti. Loom weights, ca. 450-400 B.C. *SEG* XLII 876-883. Cf. now also R.J.A.Wilson, *AR* (1996) 111 (ph. of *SEG* XLII 878). In addition to the

new and old texts recorded in *SEG* XLII, W. also mentions a weight with the owner's inscription Κυκυος εἰμί [genitive of the female name Κυκυοι: cf. *SEG* XLI 36].

1296. Villadoro (province of Enna). Inscription on a kerykeion, late 5th cent. B.C. Bronze kerykeion; inscriptions on all sides of the square shaft (A opposite B; C opposite D); now in a private collection. Ed.pr. G.Manganaro, *Orbis Terrarum* 2 (1996) 141 (ph.).

A: Ἰχανίνōν δαμόσιον B: [--]αμόσιον C: [-----] D: [--]ανίνōν

Date: ed.pr. distinguishes three stages: C is the oldest; the letters have been erased in favor of a new version on A and D ('*Ductus* piú recente'; + = chi ('blue alphabet'); late 5th cent. B.C.), while B represents the last stage ('ultima incisione ben chiara a lettere meno antiche') ‖ A. Ἰχανῖνοι = Σιχανῖνοι (cf. the alternations Σέγεστα/Ἔγεστα; Σεργέτιον/Ἐργέτιον; Σίκανα/Ἴκανα). Ἴχανα (cf. Steph. Byz. s.v.) is a small city conquered by the Syracusans; for a coin engraved ΣΙΧΑ (= Σιχα(νίνōν)) see ed.pr., *JNG* 34 (1984) 31-33. Ed.pr. suggests restoring οἱ δὲ Σι[χανῖνοι --] in *IG* I[3] 291 Col. I L. 27 ‖ on 141-143 ed.pr. briefly discusses a number of similar kerykeia; the following are from Sicily or refer to Sicilian cities: *IG* XIV 589 (dr.) and 594 (ph.); *SEG* XXIX 940; XXXII 919 (= Arena III 62); XXXVIII 368; *Coll. Froehner* 129 no. 83 (ph.); see also our lemmata nos. 1297/1298 ‖ in *Orbis Terrarum* 3 (1997) 127-130, Manganaro presents photos of *IG* XIV 589 and *SEG* XXXII 919. He republishes a kerykeion (dr.) found at Monte dei Cavalli (Prizzi), first published by G.Crispi, *Poligrafo. Rivista scientifica, letteraria, artistica per la Sicilia* 1, 3 (1875) 165-169 (cf. V.Tusa, *Kokalos* 7, 1961, 117 and C.Michelini s.v. Monte dei Cavalli in *Bibliografia topografica della colonizzazione greca in Italia e nelle isole tirreniche*, Pisa-Rome 1992, 324-328, especially 325): Ἱπα[νατᾶν] δαμόσιον (rest. M.). Discussion of the history and the coin production of Hip(p)ana; the latter's location at Monte dei Cavalli is confirmed by the kerykeion.

1296bis. Unknown provenance. Graffito on a krater, late 6th cent. B.C. *SEG* XXIX 941; *IGDS* 217; Arena I 74. In Arena I[2] 120 no. 74 an alternative text, proposed by F.Cordano after examination of the krater, is presented: {ἐμί} Κα(λ)λικράτεος μὲν hᾶδός ἐμι.

1297-1298. Unknown provenance. Inscriptions on kerykeia, end of the 4th/beginning of the 3rd cent. B.C. Ed.pr. G.Manganaro, *Orbis Terrarum* 2 (1996) 143 (ph.), publishes the inscriptions engraved on the circular shafts of two bronze kerykeia. Cf. also our lemma no. 1296.

1297: 143. **Eastern Sicily. Zeus Hikesios, ca. 400-200 B.C.** Inscription running from bottom to top: Διὸς Ἱκεσίου vacat

The rare epithet refers to the sphere of the family and the phratry, ed.pr. [for Zeus Hikesios cf. *SEG* XLV 1447].

1298: 143. **Ethnic, ca. 300-200 B.C.:** [--]νων δαμ[όσιον].

1299. Unknown provenance. Graffito, undated. Square piece of lead (one mina of weight). Ed.pr. G.Manganaro, *ZPE* 111 (1996) 136/137 (ph.), with commentary [for words of sexual intercourse, see *SEG* XLI 1876].

Πανδοσία
πυγίζεται
καὶ Ὑ̣κὼ Ῥάπαν
πυγίζει καὶ ΝΙ
δο̣[.]π̣α̣ οἴφει̣ [.]ΑΜΑ̣
πυγίζει Νινι̣[--]

1. Pandosia may have been a hetaira, ed.pr. ‖ 3. Ὑκώ, female name, not attested elsewhere (possibly derived from ὕκης, ὕκος, a fish), ed.pr.; Ῥάπα perhaps another female name, derived from ῥάπα, ed.pr.: 'forse si tratta di donne che si sodomizzano l'una l'altra, con il fallo di cuoio, l' ὄλισβος' ‖ 4-5. perhaps a female name, ed.pr. ‖ 5. οἴφει: recorded in Doric areas in the archaic period, ed.pr.; at the end perhaps [κ'] ἅμα: 'la donna si accoppia (verosimilmente con un uomo) e insieme sodomizza Ninnion', ed.pr. ‖ 6. perhaps the female name Νίνν̣[ιον], ed.pr.

1300. Unknown provenance. Inscription on a weight, undated. Square bronze weight (20.95 gr.) with four letters engraved sinistrorsum around a large delta (Δ(αμόσιον)): X at right; V below; Σ at left; K above). Ed.pr. G.Manganaro, *Orbis Terrarum* 2 (1996) 140 (ph.): perhaps Συκχ(--) = Συγχ(--), i.e., a toponym consisting of συν- and χώριος, e.g. Συγχ(ωρίων) though 'in ogni caso imbarazzante'.

1301. Unknown provenance. Lead seal, undated. Circular lead seal with double attachment; on the obverse the head of a bearded Herakles; on the reverse a winged Eros armed with an arch and riding on a dolphin; in the field a pecten and an inscription reading VV, i.e., two inverted lambdas. Ed.pr.R.Turcan, *Nigra moneta. Sceaux, jetons -- d'époque romaine conservés au Musée des Beaux-Arts de Lyon (Palais Saint-Pierre) ---* (Lyon 1987), 35 no. 52.

ITALY

1302. Italy. Corpus. A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* (Coll. Éc.Franç.Rome, vol. 222; Rome 1996), presents a Corpus of 231 early Byzantine and medieval inscriptions made in Italy (Sicily, Corsica and Sardinia included) or imported from abroad. Most texts are too late for them to be relevant to *SEG* (cf. p. V of the preface of *SEG*

XXVII). For all texts, G. provides a bibliography, the Greek text, a French translation, the date and brief comment.

The following texts fall within the chronological scope of *SEG* and are new: 1) 10 no. 3 and 12/13 no. 9: silver ampullae with the text † ῎Ελαι[ον ξύλου] ζοῆς [τ]ῶν [ἁγίων Χ(ριστο)ῦ τ]όπων (6th cent. A.D.; from Bobbio; identical texts on such ampullae are known: see e.g. Guillou's nos. 8 and 11); 2) 228/229 no. 206 (ph.): bronze bell with suspension-ring and the inscription † Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ· † Κύριος φωτησμός μου καὶ σότήρ μου, τήνα φοβιθίσομε (6th/7th cent. A.D.; Syracuse; text of *Ps*. 26, 1). To G.'s Corpus add *IG* XIV 2263 (*CIG* 9853; *An.Ép*., 1994, no. 615), *An.Ép*. (1994) no. 669 and *SEG* XLV 1350, 1362, 1372/1373, 1375, 1384 and 1426/1427; in *An.Ép*. (1996) [1999] no. 271, the reader is referred to reviews in *ByzZ* 91 (1998) 129-132 and *JÖByz* 48 (1998) 307-316, and to an article by G.Traina, *AOrientHung* 50 (1997) 297-299, on Guillou's no. 103.

We give a *comparatio numerorum* for the texts included in Corpora and Corpora-like publications. Quite a few texts from *CIG* fall outside the chronological scope of *SEG* but, nevertheless, we include them in our *comparatio*. For G.'s nos. 141 and 213, the *CIG* reference is either wrong (no. 141) or missing (no. 213). We have been unable to trace these texts in *CIG* with the help of the Indices of vol. IV.

SEG XXVI	Guillou	*CIG*	Guillou
789	60	8737	188
1124	58	8738	205
SEG XLV		8751	44
1485	103	8756	21
1344 (5)	186	8765	97
1344 (6)	187	8784	76
1344 (3)	203	8785	50
1344 (1)	209	8811	16
1344 (2) and (7)	208, 210	8812	77
CIG		8813	98
8620	43	8815	78
8668	120	8846	130
8684	133	8848	213
8689	185	8853	113
8694	15	8938	17
8706	95	8966	107
8709	178	8971	54
8714	80	9535	196
8716	195	9536	197
8717	131	9539	191
8721	90	9540	192
8723	184	9543	121
8724	112	9544	104
8725	111	9869	109
8726	189	9870	108
8727	190	9876	103
8731	193		
8732	214		

IG XIV	Guillou	A.Grabar, *Les ampoules de Terre Sainte* (Paris 1958)	Guillou
629	132	33 no. 2	11
697	120	17 no. 1	26
2314	103	18 no. 2	27
2320	58	20 no. 3	28
IGUR 57	48	21/22 no. 4	29
ICUR 3974	47	22/23 no. 5	30
ILS 8883	46	23 no. 6	31
Grégoire, *IGC*		25 no. 9	34
115	20	26 no. 10	35
115 quater	21	28 no. 11	36
A.Grabar, *Les ampoules de Terre Sainte* (Paris 1958)		29 no. 12	37
43 no. 20	5	29/30 no. 13	38
39/40 no. 15	6	30 no. 14	39
38 no. 14	7	31 no. 15	40
37 no. 10	8	32 no. 16	41
33 no. 1	10		

1303. Anagnia. Greek inscriptions. H.Solin - P.Tuomisto (edd.), *Le iscrizioni urbane ad Anagni* (Acta Instituti Romani Finlandiae, vol. XVIII; Rome 1996), present the Corpus of inscriptions from the city. Greek inscriptions are few: 1) 32 no. 10 (ph.) = *IG* XIV 1755 (*IGR* I 284; *IGUR* 682 with vol. IV p. 159); 2) 32/33 no. 11 (ph.) = *CIG* 9636 (*ICUR* 9325); 3) 39/40 no. 24 (ph.) = *CIL* VI 16635; 4) 65 no. 89 (ph.) = *IG* XIV 1414 (*ICUR* 2632); 5) 66 no. 90 (ph.) = *CIG* 9655 (a) (*ICUR* 2634); 6) 66 no. 91 = *ICUR* 2635; 7) 66/67 no. 92 (ph.) = *CIG* 9655 (b) (*ICUR* 2637); 8) 79 no. 123 (ph.) = *CIG* 9644 (*ICUR* 9287); 9) 80 no. 124 (ph.) = *ICUR* 9303; 10) 88/89 no. 140 (ph.) = *CIG* 9659 (b) (*ICUR* 12846); 11) 89 no. 141 (ph.) = *ICUR* 12857; 12) 90 no. 142 (ph.) = *CIG* 9656 (*ICUR* 12883); 13) 97 no. 157 (ph.) = *CIG* 9568 (*ICUR* 22811); 14) 111/112 no. 188 (ph.) = *CIG* 9689 (*ICUR* 26037); 15) 123/124 no. 210 (ph.) = *CIG* 9720 (*ICUR* 27231); 16) 126 no. 213 = *ICUR* 2636.

The following are new texts:
1) 67 no. 93 (ph.): ----|[--]ῳ φίλῳ | [---] | οἱ γονῖς· | [ἔζησ]εν ἔτη Ϛ', ‖ [μῆν]ες ζ' bird;
2) 67 no. 94 (ph.): τῇ κυρίᾳ μου καὶ | γλυκυτάτῃ συμ|[βίῳ ---] γλ̣υ̣[κυτ]ατ[---].

1304. Aquileia. Bilingual dedication to Artemis, 256 A.D. J.Brusin, *Inscriptiones Aquileiae* I (cf. *SEG* XLIII 641) no. 182; *SEG* XXX 1133. Republished, with ample commentary, by L.Boffo in E.Gabba - P.Desideri - S.Roda (edd.), *Italia sul Baetis. Studi di storia romana in memoria di Fernando Gascó* (Turin 1996) 137-151 (ph.).

[vacat Ἀγαθ]ῇ̣ Τύχ[ῃ̣ vacat]·
[Τῇ̣ κυρίᾳ καὶ π]ατρίῳ θεᾷ Ἀρτ[έμιδι],
εἰς δόξαν [κ]α̣ὶ̣ [τι]μὴν τῆς λαμπρο-

τάτης Ἀκυλειησίω[ν] πόλεως καὶ τοῦ συν-
εδρίου τῶν περὶ τὴν θεὰν Νεμεσιακῶν
vacat κυναγετῶν vacat
Τιβ. Κλαύδιος Μάγνος Ἐφέσιος
καὶ βουλευτὴς τῆς Ἀκυλειησίων πόλε-
ως, τοῦ συνεδρίου πάτρων, τὰς στοὰς
τοῦ ναοῦ λίθῳ ποικίλῳ σκουτλώσας
καὶ ζωγραφήσας ἐκ τῶν ἰδίων ἀναλω-
μάτων ἐκόσμησα καὶ ἀφειέρωσα·
καθιερώθη τὸ ἔργον ἰδ(οῖς) Αὐγούστ(αις)
Μαξίμ[ῳ κ]αὶ Γλαβρίωνε ὑπάτοις
Tib. Claud(ius) Magnus vacat?
dom(o) Ephesius dec(urio) co[l(oniae) Aquil(eiensium)]
[..]RVN+[...]AT : PA[---]+[---]
- -

1. In larger script ‖ 3. in somewhat larger script than LL. 4/5 ‖ 5-6. Νεμεσιακοὶ κυναγέται: Nemesis and Artemis/Diana are gods of the hunt, Boffo, who suggests that our association practiced the hunt 'in un contesto "civico"', i.e., in a *venatio* in the circus/amphitheatre ‖ 6. after κυναγετῶν in painted letters θρησκείαν ‖ 7. in larger script ‖ 9-10. Boffo suggests interpreting the ναός as the clubhouse of the Nemesiakoi kynagetai; the dedicatory plaque may have been part of the marble revetment (σκούτλωσις) of the stoa ‖ 11. paintings, possibly on the ceiling of the stoa, since the walls were covered with revetment plaques, Boffo, who points out that there is no convincing evidence for the existence of a true temple of Artemis Ephesia in Aquileia.

1305. Aquileia. Rhodian amphora stamps, 2nd cent. B.C. Edd.pr. C.Tiussi - L.Mandruzzato, *AN* 67 (1996) 50-80 (ph.), publish the stamps on fragments of twenty-one Rhodian amphoras found during excavations in the area of the Forum: the first discovery of amphora stamps at Aquileia. All stamps are of known types, but two (61-63 no. 12) yield a new combination of a known eponym and a known manufacturer: Ἐπ(ὶ) ἱερέως | Τιμοθέου, | Ἀρταμιτίου and Μόσχου (both rectangular stamps). Μόσχος, tentatively assigned to V.Grace's Period II (240-210 B.C.) formerly, can now be dated to the time when Τιμόθεος was in office, i.e., at the end of Period IV (175-146 B.C.) or the beginning of Period V (146-108 B.C.). Most of the stamps date to the 1st half of the 2nd cent. B.C., just before Rhodian wine export began to decline; possibly Aquileian wine production had increased in the course of the century, rendering import superfluous.

1306. Aquileia. Gems, 1st cent. B.C. - 3rd cent. A.D. G.Copulutti, *Comune di Udine. Civici musei di Storia e Arte. Museo Archeologico, Gemme Romane da Aquileia* (Triest 1996), contains 207 gems including six inscribed pieces (ph.; texts in majuscules): 1) Εὐχί (= Εὐχή; 70 no. 69; red jasper; representation of Tyche and Nike; ed.pr. C.M.Tomaselli, *Le gemme incise di età romana dei Civici Musei di Udine*, Florence 1993, 74 no. 103; 3rd cent.

A.D.); 2) HC (91 no. 161; red jasper; representation of a gryllos with the heads of a bearded Silenos and a horse; ed.pr. M.Buora in *Aquileia - Aquincum. Museo Storico di Budapest*, Budapest 1995, 64 no. 19; 1st cent. B.C./1st cent. A.D.); 3) obverse: Σαβα|ωκ; reverse: νε|ικα|ροπ|λη (95 no. 181; obverse: representation of a male figure with lion's head; ed.pr. G.Sena Chiesa, *Gemme del Museo Nazionale di Aquileia*, Padova 1966, 425 no. 1554; 2nd/3rd cent. A.D. [The figure is Heliorus: cf. H.Philipp, *Mira et Magica*, Mainz 1986, 92 no. 137. For Σαβαωθ see W.M.Brashear, *ANRW* 18.5 (Berlin 1995) 3597; for νεικαροπλη cf. νιχαροπληξ, the anagram of πλῆξον χάριν: see Brashear, *ibid.* 3594, Chaniotis]); 4) Θωβαρ|ραβαυ (95/96 no. 182; representation of a lion killing a bull, a star, the sun and the crescent moon; ed.pr. in *Instrumenta Inscripta Latina, sezione Aquileiese*, Aquileia 1992, 51 no. 83; cf. also M.Buora in *Aquileia - Aquincum* -- (cf. above) 63 no. 11; 2nd/3rd cent. A.D. (The first two letters are omitted in the ed.pr. and by B. [For Θωβαρραβαυ, a composite of *thoh* ('good') and the name of a Palmyrene god, see Brashear, *art.cit.* 3586, Chaniotis; but cf. *SEG* XLIV 1755, Tybout]); 5) Ὑγία (99 no. 200; representation of two hands in dexiosis gesture; 1st/2nd cent. A.D.); 6) E ~~SSS~~ Σ | Αβραμαωθ (100 no. 206; ed.pr. D.Siena Chiesa, *Gemme* -- (cf. above) 420 no. 1539; Αβραμαω, ed.pr.; 2nd/3rd cent. A.D.).

Nos. 3/4 and 6 are also published by A.Giovannini in *Instrumenta inscripta latina, sezione Aquileiese* (Aquileia 1992) on 50/51 no. 81 [Σαβαωθ, but the photo in Sena Chiesa shows Σαβαωκ], 51 no. 83 and 51 no. 82, respectively (ph.; texts in majuscules). On 62 no. 133, G. publishes a seventh gem from Aquileia (ineditum; rectangular chalcedon; inscription in a tabula ansata; Roman Imperial period): TYHE|ENH | χαῖρε (either a wish of well-being to the owner or a salute to Tyche, G. [possibly a corruption of Τύχη ἡ | ἔνει, | χαῖρε, i.e., a salute to the good luck which is in the amulet; for ἔνειμι in the second person singular indicating divine bodily presence cf. *SEG* XXXVI 350 L. 6, Tybout]).

1307-1312. Aquileia. Inscriptions on small objects. Various authors (re)publish inscriptions on small objects in *Instrumenta inscripta latina, sezione Aquileiese* (Aquileia 1992; ph.).

1307: 30 no. 32. **Signature of a glass maker, 1st cent. A.D.** Circular extension of a handle originally belonging to a green-blue glass skyphos; identical stamp on both sides. Ed.pr. V.Degrassi: [Φ]ίλιππος | [Σι]δόνιο[ς]

For this stamp see *CIL* XV 6962; M.C.Calvi in *Enciclopedia dell'arte antica* Suppl. (1970) s.v. vitrarius, nos. 1(a-c). Philippos is one of several Sidonian glass makers: cf. *CIL* XV 6957-6963, ed. pr. [for Syrian glass makers see also *SEG* XLI 1768, XLII 1766, XLIII 1228, XLIV 1559 and XLV 2254].

1308: 46/47 no. 70. **Dedication to the deceased Antinoos, after 130 A.D.** Terracotta plaque in the shape of a drop; suspension hole; within the frame a relief medallion representing Antinoos; inscription running clockwise around the portrait. G.Brusin, *Aquileia* (Udine 1929) 211; T.Kraus, *Das Bildnis des Antinoos* (Heidelberger

Jahrbücher 3, 1959) 51; C.B.Pascal, *The cults of Cisalpine Gaul* (Brussels 1964) 21. Republished by C.Zaccaria (text in majuscules): Ἡ πατρὶς Ἀντίνοον θεόν

Votive probably manufactured in the Eastern Mediterranean; Antinoos' portrait resembles that on coins struck in his honor in Alexandria and Asia Minor, Z.

1309: 53 no. 86. **Tessera, undated.** Oval whitish bone tessera. Obverse: cornucopia (?); reverse: incised inscription Ed.pr. S.Blason Scarel: XIIII | ιδ´

1310: 53/54 no. 87. **Tessera, undated.** Circular yellowish ivory tessera. Obverse: purse; reverse: incised inscription. Ed.pr. S.Blason Scarel: ια´

1311: 54 no. 88. **Tessera, undated.** Circular blackish bone tessera. Obverse: fish; reverse: inscription. Ed.pr. S.Blason Scarel: XI | ια´

The same inscription on two other unpublished tesserae: 55 nos. 90 and 93 (ivory and yellowish bone respectively); 55 no. 96 (yellowish bone) belongs to the same series without figural representations: VIIII | θ´

1312: 54 no. 89. **Tessera, undated.** Circular ivory tessera; obverse: bust of Hermes; reverse: incised inscription. Ed.pr. S.Blason Scarel: XII | Ἑρμῆς | ιβ´

1313. Armentum. Inscribed gold wreath, ca. 300 B.C. *IG* XIV 654. C.Consani in C.Brixhe (ed.), *op.cit.* (cf. our lemma no. 2306) 116-118, offers linguistic commentary. He argues that the text and the wreath were products of Oscan speakers, who mechanically used Greek vowels for their Oscan vowels. The text runs: Κρειθώἱνιος ἥθηκη (= ἔθηκε) | τοειστήἱφανον (= τὸ(ν) εἰστέφανον). The ει in ειστήφανον is a prothetic iota (cf. *IG* XIV 48: Ἰσπής = Spes; XIV 2253: Εἰσταβλάρι(ο)ς = Stabularius).

1313bis. Bari (area of: Altamura?). Alphabet on a vase, late 5th-mid 4th cent. B.C. Black glazed cup; alphabet incised inside (A); on the cup's exterior a series of (couples of) letters divided from each other by (:); now in the collection of L.Loiudice in Bari. Ed.pr. P.Palmentola, *Taras* 16, 2 (1996) 37-45 (ph.; dr.). We reproduce ed.pr.'s drawings.

A:

B:

A. α β γ δ ε ? ϝ ? θ ι κ λ ο ν μ σ τ υ φ χ ψ ω: 'blue-black' alphabet, with the order of μ, ν and ο inversed and without the letters ξ, π and ρ; the 6th and 8th sign are uncertain; the first may either be a zeta (turned 90°) or, preferably, an eta, the second is either an eta, or, preferably, a sign indicating the spiritus asper (⊢); the sequence eta, digamma, spiritus asper is most likely though leaving us without zeta and with the order of digamma and eta inversed. The spiritus asper is found in the Tarentine alphabet since the end of the 5th cent. B.C., replacing H used in this function in the archaic period; also the omega points to a date after the diffusion of the Milesian alphabet. The clay of the cup favors an origin from Metapontum, and the spiritus asper testifies to the use of the Tarentine alphabet in this place belonging to Tarent's sphere of influence; other attestations of ⊢ in Metapontum are known. The last four letters are cramped in the margin and do not belong to the preceding sequence; 'forse una sigla', ed.pr. ‖ B. perhaps a trademark; the first two letters (AX) are possibly an abbreviated name; the second couple reads either OM or OΛΛ; K and Θ in fine are perhaps numerals, ed.pr.

1314. Bobbio. For a new inscription from Bobbio see our lemma no. 1302.

1315. Formiae. Greek inscriptions. H.Solin, '*Appunti sulla produzione epigrafica di Formiae*', in id. (ed.), *Studi storico-epigrafici sul Lazio antico* (Acta Instituti Romani Finlandiae 15; Rome 1996) 155-186, is almost entirely based on Latin inscriptions. On 158, with note 11, S. lists four Greek inscriptions published since *CIL* III: 1/2) M.Zambelli, *MGR* 2 (1968) 368 no. 22 (K. Κοίλιος | Γρᾶτος | Πατρεύς· | ἐτῶν με´) and 376/377 no. 39 (-- ? | TAKI[--] | ΔΕΩ[--] | ΔΕΡΕΙ[--] | ΒΕΥΤΗ[--] ‖ ΚΕΙ[--] [perhaps Τάκι[τος] κτλ. [-- πρεσ]βευτὴ[ς - ? | κεῖ[ται] ?], Tybout); 3) L.Gasperini in id. (ed.), *Scritti storico-epigrafici in memoria di Marcello Zambelli* (Univ. di Macerata, Pubbl. Fac. Lett. 5; Rome 1978) 161/162 no. 42 (white marble weight; 4310 gr.; Θου(ρίων)); 4) an unpublished epitaph of a Λάλος φιλόλογ[ος] seen by S. in the Villa Rubino in 1979 and stolen afterwards. *Ibid.* 162, S. also briefly mentions the bilingual list of winds *CIL* X 6119 = *IG* XIV 906.

1316. Gabies. Inscribed vase, before 770 B.C. *SEG* XLII 899 (XLIII 646). For D.Ridgway, *ORom* 20 (1996) 87-97, see *SEG* XLIII; contra, L.Dubois, *BE* (1998) no. 602, who is skeptical about R.'s views on Εὔλιν(ος) as a *nomen ex arte* ('good at spinning') and prefers interpreting the inscription as a female name unattested so far: Εὐλίν[η] [or rather Εὐλί-ν(η), since nothing seems to have been inscribed after N]. This does not detract from the importance of this oldest Greek inscription as testimony for pre-colonial exchanges (cf. *SEG* XLIII 646 in fine).

1317. Gnathia. Inscriptions on small objects, 3rd cent. B.C./3rd cent. A.D.? Ed.pr. C.Santoro, *NSA* 5/6 (1994/1995) [1996], publishes two inscriptions on small objects found during excavations on the acropolis: 1) 195/196 no. 3 (ph.): Ἐνφιάδο(υ) (relief letters running along the rim of a circular amphora lid; 3rd cent. B.C.); 2) 196 no. 4 (ph.): Νεικάνδρου (inscription on the bottom of a lamp; 3rd cent. A.D. [?; for this rarely attested lamp-maker see *SEG* XXXII 912 (Crete; undated; previously unattested according to K.Davaras) and XXXVI 1526 on p. 460 (Corinth; dated ca. 100 A.D. by M.-C.Hellmann, which contradicts ed.pr.'s 3rd cent. A.D. date of the Gnathian lamp), Tybout]).

1318. Hipponion. Orphic text, ca. 400 B.C. *SEG* XXVI 1139; XL 824*. C.Russo, *Epigraphica* 58 (1996) 35-59, presents a new edition on the basis of autopsy (ample bibliography; Italian translation; commentary on problematic passages). We single out the most important readings and suggestions:

L. 1: R. favors the reading Μναμοσύνας τόδε ἠρίον (L. 1); the lamina is regarded, in a metaphorical sense, as the grave of Remembrance; this opening phrase was probably a ritual formula. C.A.Faraone, *CA* 15 (1996) 107/108, adopts the reading Μνημοσύνης τόδε θρῖον ('the leaf of Mnemosyne'; cf. *SEG* XXVI 1139) and tentatively suggests that this phrase should be understood as a rubric, referring both to the inscription and to the object which bears it.
L. 2: The lake of Remembrance, being located further than the lake of Oblivion, confronts the initiate with yet another test: he must pass by the first lake before he can satisfy his thirst.
LL. 3/4: The white cypress near the lake of Oblivion possibly symbolizes the earthly rebirth of those who had not been initiated; as they drink the water of Oblivion they remain subject to the cycle of rebirths.
L. 9: R. reads οὔρου {ε} ἐντός, i.e., within the boundaries of Hades; the Hades is understood as a territory, where the sacred way (L. 15) starts.
L. 11: R. accepts the reading δότ' ὦ[κα] ('give me to drink, right away').
L. 12: R. reads: ψυχρὸν ὕδωρ πιὲν αὐτῆς Μνημοσύνης ἀπὸ λίμ[νης] (cf. L. 14). See, however, A.C.Cassio, *ZPE* 113 (1996) 14-20, who defends the reading πιέναι τε̄ς Μνε̄μοσύνε̄ς (cf. the infinitive form πελέναι in Parmenides fr. 8.22 and 45 ed. Coxon). Cf. L.Dubois, *BE* (1997) nos. 718/719. C. further suggests that the variants Μνε̄μοσύνης (L. 12) and Μναμοσύνας (LL. 1, 6, 14) indicate that the text of Hipponion is the Doric version of a text originally composed in the Ionian dialect (but possibly in the West, and not in Ionia).
L. 13: R. reads ἐρέουσι (cf. *SEG* XXXVII 778; ἐλεοῦσιν or ἐλέουσιν, other edd.); this verb refers to the guardians of the underworld, who will report the initiate's answer to the king of the underworld.
L. 14: καὶ δή τοι δώσουσι πιεῖν τᾶς Μναμοσύνας ἀπὸ λίμνα[ς], R.
L. 15: καὶ δὴ καὶ σὺ πιών, R. (cf. *SEG* XXVIII 775bis; συχνόν, *et sim.*, other editors). C.Watkins, *op.cit.* (cf. our lemma no. 1327 in fine) 281-283, points to elements which may derive from early liturgical poetry: the old dative plural φρασί, the etymological figure ψυχαὶ... ψύχονται, the phonetic echo in LL. 13-16 (**καὶ δέ τοι..., καὐτοί σοι..., καὶ δὲ καί..., μύσται καὶ...**), and the metrical prominence of the words hοδὸν... hιεράν (LL. 15/16). L. 16 (στειχο̄σι κλεινοί) must be restored as στείχουσι κλεεινοί, in order to scan (with the otherwise unattested uncontracted form κλεεινός). The 'holy way' of this and other Orphic texts recalls the 'great way' in an Old Hittite text (17th or 16th cent. B.C.) which describes the voyage of the soul. For the 'Orphic' texts of Italy and Sicily see also G.Maddoli in G.Pugliese Carratelli (ed.), *I Greci in Occidente* (Monza 1996) 495-498 (p. 498: translation of the text of Hipponion) [See now also C.Riedweg in F.Graf (ed.), *Ansichten griechischer Rituale. Geburtstags-Symposium für Walter Burkert* (Stuttgart-Leipzig 1998) 359-398; H.-D.Betz, *ibid.* 399-419 and R.Merkelbach, *ZPE* 128 (1999) 1-13; for an Orphic-Dionysiac gold lamella from the area of Rethymno in Crete see I.Gavrilaki - Y.Z.Tzifopoulos, *BCH* 122 (1998) 343-355, Pleket].

1319. Interamna Nahars (Terni). Funerary epigram?, Roman Imperial period. White marble plaque; now built into the sacresty of the Cathedral of Terni; probably found in the Cathedral between 1933 and 1937. Ed.pr. L.Sensi, *Epigraphica* 58 (1996) 166/167 (ph.).

[-- οὐδέ ?]ν ἐν ἀνθρ[ώποις --|--]ν̣α κοσμηθεὶς α̣[--|--]κων
διδάσκα{λος --|--] στέμμα[τα --||-- δα]κρυχέ[ω̣ν --|--]

2. κοσμηθείς or κοσμηθεῖσα (referring to the deceased), ed.pr. || 4. στέμματα refers to the noble lineage of the deceased (cf. Kaibel, *EG* 418, 647 (= *IGUR* 1149) and 881), ed.pr. || 5. or δα]κρυχέ[ουσιν (cf. Kaibel, *EG* 379, 409 and 663; *IG* II^2 12764), ed.pr. || the terminology points to a funerary epigram. For other Greek inscriptions from Terni see *IG* XIV 2249-2251, ed.pr.

1320. Magna Graecia. R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia*, IV: *Iscrizioni delle colonie Achee* (Milan 1996), presents the archaic inscriptions from Sybaris (and the area controlled by Sybaris: Laos, Pandosia, San Sosti, Sirinos and Pissus, Palinuros and Molpe), Posidonia and surroundings, Kroton and places dependent on Kroton (Caulonia, Terina, Temesa, Petelia, Crimisa) and Metapontum (and the area controlled by M.); on 109-116 Achaian inscriptions of unknown provenance or found in non-Achaian areas; in an Appendix (117/118) two inscriptions in the Achaian alphabet but with Greek and non-Greek elements. In a brief introduction, A. sketches the history of Achaian colonization and the Achaian alphabet. On 119-126 a 'piccola grammatica' of the language of the inscriptions (phonetics; morphology). Indices (anthroponyms; toponyms; ethnika; names of gods; important words) conclude the volume. Cf. *Kernos* 12 (1999) 224 no. 7 for a summary of the religious evidence in this volume.
We give a *comparatio numerorum* into which we do not incorporate the texts on coins.

IG I^2	Arena IV
814	66
IG I^3	
1007	66
IG XIV	
636	51
643	15
647	56
652	79
664	24
665	22
694	31
2420 (4)	76
IvO	
694	90

SEG IV	Arena IV
71	52
75	53
78	56
SEG XI	
1233	91
SEG XII	
412	19
SEG XV	
601	26
SEG XIX	
618	81
SEG XXII	
336	3

SEG XXVIII	Arena IV
774bis	41
791	81
SEG XXIX	
954	55
955	59
956	57
956 app.cr.	56
957	58
960	67
961	69
962	72
963	71
982	19
1017	2
1019	9
1020	10
SEG XXX	
1176 A 3	54
1176 A 5	61
1176 B 4	70
1176 F 5	77
SEG XXXI	
357	3
SEG XXXIII	
767	43
768	42
807	87
808	86
SEG XXXIV	
997	39
998	40
999	41
1004	79
1019	30
SEG XXXV	
1032	80
1035	26
1056	95
1846	43
SEG XXXVI	
917	38
919	79
941	1
SEG XXXVII	
781	78
817	33
SEG XXXIX	
1046	43

SEG XL	Arena IV
827	39
828	40
842bis	65
843	79
SEG XLII	
934	30
SEG XLIII	
655	32
CEG	
395	24
396	79
*LSAG*²	
p. 224 no. 6	90
p. 224 no. 7	91
p. 259 no. 2	25
p. 260 no. 3	19
no. 4	22
no. 5bis	26
no. 6	31
no. 7	24
no. 8	15
no. 14	56
no. 15	75
no. 18	70
p. 261 no. 16	79
no. 17	66
no. 19	76
no. 21	41
no. 28	51
no. 29	52
no. 30	53
p. 262 no. 31	95
no. 35	94
p. 376 (ad p. 287)	81
p. 456, 1(a)	2
1(b)	3
30(a)	89
p. 456 B	6
C	8
D	9
F	7
p. 457 G	20/21
H	30
J	55
K	57
L	59
M	64
O	62

*LSAG*²	Arena IV
P	77
Q	80
R	42
S	86
T	87
p. 458	63
p. 458 B	1, 88

[In the meantime vol. V. appeared: R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* V: *Iscrizioni di Taranto, Locri Epizefiri, Velia e Siracusa* (Turin 1998)].

1321. Matera (area of: Pomaricho Vecchio). Inscriptions on small objects, Hellenistic period? Ed.pr. M.Barra Bagnasco, *NSA* 3/4 (1992/1993) [1996], publishes four inscriptions incised on various small objects found during excavations of an indigenous settlement [no precise dates are given; the settlement seems to have taken a more definitive shape in the course of the 4th cent. B.C.]: 1) 203 no. 105 (dr.): Δ on the fragment of a shoulder of an amphora; 2) 210 no. 120 (ph.; dr.): ΚΙΣ on a terracotta ball with perforation; but L.Dubois, *BE* (1997) no. 716, points out that we should read ΚΡϟ ('iota brisé'): an inscription in Achaian alphabet denoting the owner or the contents of the vase; 3) 212 no. 123 (ph.; dr.): Σ or M on a terracotta disk; 4) 217 no. 143 (ph.; dr.): Μεγακλ[ῆς] on a terracotta tile (incised before firing; in view of the 'aristocratic name' probably an official rather than a manufacturer, ed.pr.).

1322. Metapontum. Dedication to Apollo Lykeios, ca. 550 B.C. *IG* XIV 647; *LSAG* 260 no. 14 (*SEG* IV 78; *SGDI* 1644; Arena IV 56; M.T.Manni Piraino, *PP* 23, 1968, 432 no. 6). After re-examination of the stone now in the Provincial Museum at Potenza, F.G.Lo Porto, *PP* 51 (1996) 373-377 (ph.; dr.), reads the last four letters as βυδθ (Βυρο, *LSAG*; Βύρθ, M.P.; 'Ρύδ. θ[ῆμα], Ρυπθ or Ρυπο[ς], earlier editions), i.e., βυδ(ō̃) θ[ε̃μα]: 'the votive offering of a musician' (βυδός is Cretan for Attic μουσικός according to Hesychius). The dedicator Theages may have been a Cretan who participated in a musical contest held in the archaic ekklesiasterion located under the classical theatre in Metapontum [For Apollo Lykeios at Metapontum see *SEG* XXIX 956-962, XLI 857 and XLII 909].

1323. Minturnae. Fragment of unknown character, advanced Roman Imperial period. Fragment of a local limestone block built into the wall of the court of the Castel of Minturno; inscription in a recessed field. Ed.pr. H.Solin in *op.cit.* (cf. our lemma no. 1315) 226/227 (ph.).

----|[--?]Δ̣Η̣ΚΑ[--|--?]ΣΥ̣//Α̣Σ̣[--|--?]ΚΟΙΝΟΝΤ̣[--|--?]Λ̣ΗΣΚΥ̣[--||--?]Η̣Ν[--]

3. κοινὸν τ̣[--] (genitive) ?; however, this term used in a constitutional context ('League') is rare in inscriptions from Italy (cf. *IG* XIV 829 and *IGUR* 5); possibly an epitaph, ed.pr.

1324. Monteserico (Lucania). Inscriptions on sling bullets, 3rd cent. B.C. Two lead sling bullets; inscription on (B) with some letters (A, Ω, N) upside down; now in the Museo Archeologico Nazionale di Venosa. Ed.pr. A.Carrabba, *Epigraphica* 58 (1996) 148/149 (ph.; dr. of (B)): A: Νικασίων B: [Ν]ικασίων

Probably the name of a military commander, ed.pr.

1325. Ostia. Greek inscriptions. M.L.Lazzarini in A.Gallina-Zevi, A.Claridge (edd.), *'Roman Ostia' Revisited. Archaeological and Historical Papers in Memory of Russell Meiggs* (London 1996) 243-247, collects and discusses the following Greek inscriptions published after the first edition of R.Meigg's *Roman Ostia* (Oxford 1960; some of them are mentioned in the second edition, Oxford 1973, cited below): 1) building inscriptions: *SEG* XXXIII 773 and XLII 916 (texts; cf. Meiggs^2 475 and 587/588, respectively); 2) dedications: *SIRIS* 533d, i and f; 537; *SEG* XXIX 973, which L. now restores as [Διὶ Ἡλίῳ μεγάλῳ Σαράπιδι ἀνει]κήτῳ καὶ το[ῖς συννάοις --]ος ἰδίαις δαπάναις ἐκόσμησεν rather than [Διὶ Ἡλίῳ Μίθρᾳ ἀνει]κήτῳ κτλ.; 3) inscriptions on three statue bases: F.Zevi, *RPAA* 42 (1969/1970) 95-116, especially 110 (cf. Meiggs^2 581ff.). A: Πλάτων ὁ τῆς ἀρχαίας | κωμῳδίας ποιητής· | Λυσικλῆς ἐποίει; B: Ἀντισθένης φιλόσοφος· | Φυρόμαχος ἐποίει; C: Χαρίτη θεμιστεύουσα | ἐν Δελφοῖς· | Φράδμων Ἀργεῖος ἐποίει. According to G.-Z., the bases supported original Greek bronze statues. L. argues that only the sculptors' signatures reproduce the inscriptions accompanying the originals; the names and professions of the persons represented are labels added after the occasion of the re-arrangement of the statues on their new bases in the 1st cent. B.C.; 4) epitaphs: L. mentions the same phrases and terms from Jewish epitaphs already adduced in *SEG* XLII 916, app.cr. in fine.

1326. Ostia. Christian epitaph, 4th/5th cent. A.D. Marble plaque found in the basilica of Pianabella. Ed.pr. D.Nuzzo, *VetChr* 33 (1996) 104 (ph.).

[---]C γλυκύτατος | [-- ἐ]νθάδε [κο]ιμᾶτε | [---]ΝΑ θυγά[τ]ηρ ἐτῶν κη´

2. Κοιμᾶσθαι is used under the influence of Latin *dormire*, frequent in Ostia, ed.pr.

1327. Pithekoussai. Inscription on Nestor's cup, ca. 720-690 B.C. *SEG* XIV 604 (XLV 1454*); *CEG* 454. C.O.Pavese, *ZPE* 114 (1996) 1-23, gives a new edition of the text, studies the exact context of the cup's discovery (in the grave of a young boy of 10-14 year old), and presents a detailed commentary. P. supports the view that the first line (probably a trimeter) is an ordinary owner's inscription (Νέστορος ἐ[μί]) and has nothing to do with the legendary Nestor. The subsequent hexameters are not a playful allusion to the epic δέπας, but describe the erotic properties of the particular cup in the context of a symposion; the inscription may have been engraved long before it was placed in the tomb of the boy by Nestor, its owner (the boy's father or lover). The inscription should not be regarded as evidence of the knowledge of Homeric poetry in Italy in the late 8th cent. B.C., but does provide evidence of the diffusion of epic poetry at Pithekoussai contemporary to but independent from Homer; discussion of Aphrodite's epithet καλλιστέφανος and the expression ἵμερος Ἀφροδίτης; the letters NH under the left handle were possibly an error: the scribe intended to start the inscription there, but wrote NH instead of ΝΕ(στορος).

For an earlier and shorter version of this study see *MCr* 25/28 (1990-1993) 7-20, where P. also argues that the closest parallels to the first line are early owner's inscriptions which are not composed in hexameter, but in iambic meter (9/10: cf. *CEG* 447; 450; 452; 460; 443a = 893; 454a = 897; 642a = 902).

A.Bartoněk - G. Buchner, *Sprache* 37 (1995) [1997] 146-154 no. 1 (ph.; dr.), present a critical edition (detailed linguistic commentary) and a survey of the history of the discovery of the cup's fragments and of earlier scholarship. They accept Pavese's restoration ἐ[μ]ί in L. 1, which matches exactly the gap, and suggest reading ποτερίō (genitive singular) in L. 2; the text in L. 1 is prose rather than an iambic trimeter; hὸς δ' ἄν (L. 2) is a Euboian form (150-153). The horizontal and vertical lines under the right handle may be related to the use of this cup in symposia indicating, e.g., how often it was used in symposia or how often it had been emptied (141 and 152/153). The composer of the text probably had some vague knowledge of the epic reference to Nestor's δέπας (A.B.), but this does not exclude the possibility that the inscription refers to the actual owner of the vase, a Pithekoussan Nestor; the joke of the text is based on the contrast between the initial threat formula (ὃς δ' ἂν τόδε πίεσι ποτερίο) and the following promise of sexual desire (153/154). Cf. also M.Imperato, *Aion(Ling)* 16 (1994) [1996] 190-192.

C.A.Faraone, *CA* 15 (1996) 77-112, discusses in great detail the analogy between the inscription on Nestor's cup and hexametrical spells. He argues that the hexametrical couplet (LL. 2/3: 'whoever drinks from this cup, desire for beautifully crowned Aphrodite will seize him instantly') is a magical incantation, and not a playful allusion to the Homeric poems; the structure of these verses is analogous to that of conditional curses; the use of the deictic pronoun (L. 2: τόδε) implies a performative utterance, characteristic of magical incantations. Hexametrical verse was commonly used in magical incantations (reference to examples in the literary sources); early Greek thought could regard erotic seizure as an accursed thing. The first line of the inscription (a trimeter?) can either be interpreted as an ordinary owner's inscription ('I am the cup of Nestor good for drinking') or, should Nestor be identified with the legendary king of Pylos, as a rubric for the magical incantation of LL. 2/3.

For the traditional view, that the inscription is a direct allusion to the *Iliad*, see G.Lambin, *Kentron* 8 (1992) 137-150 (French translation), who collects the references to the δέπας of Nestor in Greek and Latin literature (137-143), and discusses the Pithekoussan text (143-150, following the readings suggested by O.Hansen: *SEG* XXXVII 789); the joke of the composer does not consist in the contrast between imprecation at the beginning and promise of sexual desire at the end, but in the contrast between the famous cup and this object. L. argues that the text provides evidence for the diffusion of script, its early use primarily for the recording of poetry, for a 'démocratisation de la technique poétique' and for the knowledge of a particular episode of the *Iliad*. See also J.Kastelic, *ZAnt* 45 (1995) 142-145 (dr.; cf. our lemma no. 2312).

D.Ridgway, *OJA* 16 (1997) 325-344, especially 331, accepts the assumption that the inscription alludes to the Iliadic cup and suggests that a particular kind of 'heroic' drinking may have been introduced into Etruria by the Euboians [Cf., however, G.Danek: *SEG* XLII 919].

C.Watkins, *How to Kill a Dragon. Aspects of Indo-European Poetics* (New York-Oxford 1995) 102, recognizes a phonetic figure in L. 1: νΕΣΤοροσ ΕΣΤι ευΠΟΤον ΠΟΤεριον [however, the restoration ἐστί is rejected in the recent editions]. Alliteration can be found in L. 2 (p-p) and L. 3 (h-h), in both cases near metrical boundaries.

1328. Pithekoussai. Astronomical graffito?, ca. 700 B.C. Graffito on the inner face of a sherd from the lip of a large, probably local krater; in the graffito a line connects a star with a letter beta and indirectly with a second star; found in 1994 during excavations near the church of S.Restituta at Lacco Ameno, situated at the foot of the Monte di Vico (the acropolis of Pithekoussai, from which the sherd is likely to have fallen). Edd.pr. J.N.Coldstream - G.L. Huxley, *PP* 51 (1996) 221/222 (C. on the sherd; ph.) and 222-224 (H. on the graffito). H. reports a suggestion made by the excavator Don Pietro Monti that beta stands for the constellation Boötes (also called Arctophylax), used by early Greek mariners for navigation. See now also A.Bartoněk - G. Buchner, *Sprache* 37 (1995) [1997] 179/180 no. 46 (ph.).

1329. Pithekoussai. Owner's inscriptions on vases. In his article on the Nestor-cup (cf. our lemma no. 1327), C.Pavese on 4-6 lists six 'speaking' owner's inscriptions on vases dating from ca. 740 to the end of the 8th cent. B.C.: 1) *IGDGG* 1 = Arena III 1 = *LSAG*^{2} 453A = *SEG* XXVIII 796 (XXXIX 1059); 2) *IGDGG* 5 = Arena III 6 = *LSAG*^{2} 453; *SEG* XXXIX 1060; dr.; P. reads [--]ευποτ{α}εε[--] or ρ[--], i.e., either [--] ευποτε ἐ[μι] (female singular, e.g. [name in the genitive ⏑⏑–] εὔποτε̄ ἐ[μὶ φύλιξ], rather than neutral plural: εὔποτα, scil. ποτήρια vel sim.) or, less preferably, [--] ευ ποτε̄ρ[ιον] (εὖ?; vocative in εύς?; both are problematic; earlier editors: ευποτε or -ε̄; ευποταν); 3) *IGDGG* 6a = Arena III 3b = *LSAG*^{2} 453 1b; 4) *IGDGG* 6b = Arena III 3a = *LSAG*^{2} 453 1b; 5) G.Buchner in G.Gnoli - J.P.Vernant (edd.), *La mort, les morts dans les sociétés anciennes* (Cambridge 1982) 283: [--]μι, i.e., [name in the genitive ἐ]μί; 6) *IGDGG* 7 = Arena III 8. On 6/7, P. collects similar inscriptions on vases from other areas and dating from the 7th to the 5th cent. B.C.

See now also the catalogue of early vase inscriptions from Pithekoussai by A.Bartoněk - G. Buchner, *Sprache* 37 (1995) [1997] 129-237, which includes the six aforementioned texts (ph.; dr.): (1) = 165/166 no. 23; (2) = 154-156 no. 2 (B.-B., who classify this item under 'Fragmentarische Inschriften vorderhand unsicheren Inhalts, keine simplen Besitzerinschriften', prefer εὔ ποτε̄ρ[ιον] = ἠὺ ποτήρ[ιον], 'ein edler Becher'); (3) = 158 no. 7; (4) = 157 no. 6; (5) = 165 no. 22; (6) = 163/164 no. 20. B.-B. present eleven more owner's inscriptions, dated to the 7th and early 6th cent. B.C. for the greater part: 158-162 nos. 8-17 (ten inedita which we will present in *SEG* XLVII; 160/161 no. 13 is also adduced by Pavese on p. 6: [male name in genitive]ō ἐμί; early 6th cent. B.C.) and 166/167 no. 24 (*IGDGG* 10 = Arena III 10 = *LSAG*^{2} 453C; cf. *SEG* XLIII 655bis).

1330. Pontecagnano. Inscription on a cup, late 5th cent. B.C. Black-glazed cup found in a tomb; graffito upside down on the exterior above the foot. Ed.pr. G.Bailo Modesti, *SE* 61 (1995) [1996] 328 (ph.; dr.); cf. also M.Cristofani, *ibid.* 329/330: Σπυρ[--]

Name of Etruscan origin; one of the earliest examples of the use of Greek letters (of the Ionian-Attic alphabet of Naples) by indigenous Italians in Campania. C.

1331. Poseidonia (area of: Fratte). Inscription on the foot of a bucchero cup, 6th cent. B.C. G.Colonna, *SE* 49 (1981) 338/339. Republished by R.Arena, *op.cit.* (cf. our lemma no. 1320) 54 no. 29 (ph.; dr.) as a Greek (and not Oscan) text: ϝισύλ(λ)ō ἐμί; for the name Ἴσυλλος A. refers to *IG* IV 950 (Colonna: Εἰσύϝō ἐμί).

1332. Poseidonia. Inscribed ceramic fragments, 475-450 B.C. R.Arena, *op.cit.* (cf. our lemma no. 1320) 52 no. 28 (ph.), publishes three inscribed fragments of Attic cups (sinistrorsum): a) ἀπὸ τύμō; b) and c) [ἀ]πὸ τύμō. 'Questi iscrizioni erano intese a dissuadere eventuali saccheggi di tombe'.

1333. Rome. Seasonal death. B.D.Shaw, *JRS* 86 (1996) 100-138, points out that due to the altered Christian attitude to death, which was considered a birth into true life, Christian epitaphs often recorded the precise date of death and were more exact in recording ages than their pagan counterparts (no Jewish influence). A result of the significance of time in the context of death was the frequent proviso that a person lived so many years 'more or less' (*plus minus*; μικρῷ πλείῳ; πλέον ἔλαττον; cf. *SEG* XXXI 1655), intended to cover any area of doubt. S. selects 3,943 sufficiently dated examples from the ca. 35,000 Christian epitaphs (3rd and mainly 4th cent. A.D.) assembled in *ICUR* to use for establishing the 'seasonal curve' of mortality. The proportion of males to females in these date-of-death inscriptions is almost equal; infant death is grossly underrepresented, so that the results of S.'s study apply to those who survived their first year of life only. For them, death at Rome shows a marked peak in late summer (August/September, with death rates twice as high as in the rest of the year, females slightly anticipating males). S. compares this with other more restricted data sets, inter alia from north and south Italy: the former area has one peak in August and another in December/January, and the latter has twin peaks in August and October (Sicily, the only area where Greek inscriptions prevail, is in line with the pattern in other southern areas: 126 note 89). The winter deviation of the north is undoubtedly due to environmental conditions. The high mortality rates in summer are best explained by the influence of temperature, directly or indirectly causing fatal diseases. Comparison with studies concerning mortality in early modern Italy suggests that 'normal' diseases (tuberculosis and other pulmonary infections; gastric diseases) were the principal cause of death.

1334. Rome. Slave names. H.Solin, *Die Stadtrömischen Sklavennamen. Ein Namenbuch.* Teil II: *Griechische Namen* (Stuttgart 1996), contains a comprehensive and thematically arranged collection of slave names on record in the Latin and Greek inscriptions from Rome.

1335. Rome. Jewish community. I.Levinskaya, *op.cit.* (cf. our lemma no. 918) 182-193, discusses the epigraphic evidence concerning the Jewish community in Rome, the organization of their synagogues, and the synagogues' officials: ἀρχισυνάγωγος, γερουσιάρχης, ἄρχων (with ἄρχων νήπιος, ἄρχων πάσης τιμῆς, μελλάρχων, ἐξάρχων), γραμματεύς, ὑπηρέτης, φροντιστής, προστάτης, πατὴρ (μήτηρ) συναγωγῆς, ἱερεύς (ἱέρισσα); for these officials cf. also Ameling's article, summarized in our lemma no. 2367, and H.Lichtenberger in R.Jütte - A.P.Kustermann (edd.), *op.cit.* (cf. our lemma no. 2367) 16-23.

1336. Vacat.

1337. Rome. Greek inscriptions concerning the cults in the Syrian temple on the Ianiculum and the cult of Iuppiter Dolichenus in Rome. P.Lombardi in G.M. Bellelli - U.Bianchi (edd.), *Orientalia Sacra Urbis Romae. Dolichena et Heliopolitana* (Rome 1996) 57-86, presents the dossier of Greek texts from the Ianiculum and the texts concerning the cult of Iuppiter Dolichenus in Rome (ph. of all texts). 1) *IGUR* 111 (cf. also vol. IV ad no. 111); *IGR* I 1387; *CIL* VI 36802 (dedication to Ζεὺς Κεραύνιος and the Νύμφαι Φορρῖναι (i.e., of the trees and springs) by a woman from Cyprus; Zeus Keraunios has his parallels in the federal Phoenician sanctuary in Baitokaike and in Cypriote Kition; for this text cf. also J.Calzini Gysens, *ibidem* 264-266); 2) *IGUR* 110; *IGR* I 1386; *CIL* VI 36803 (dedication to Θεὸς Ἄδαδος, styled Ἀκρωρείτης and Λιβανεώτης; cf. Calzini Gysens, *ibidem* 267); 3) *IGUR* 114; *CIL* VI 36797 (bilingual text mentioning a κρ]ήνη and a form of προχέω; a ritual of water transport is attested in Heliopolis for Venus); 4) *IGUR* 112A-C; *CIL* VI 36805 (fragment with πουλυβοτείρη and θυήκοος: two Homeric words which indicate a certain 'acculturation' among the worshippers of the Ianiculum); 5) *IGUR* 109 (cf. also vol. IV ad no. 109); *IGR* I 1388; *CIL* VI 36804 (L. interprets δεσμός as 'le (fort) vincule' built by the dedicator in order to provide the deity with offerings; the dedicator channeled the water of the spring into a basin, into which the werings [in the same sense F.Duthoy - J.Frel, *ibidem* 295; for a completely different and convincing interpretation cf. *SEG* XLIV 829; for this text cf. also Calzini Gysens, *ibidem* 278/279, Pleket]; 6) *IGUR* 166; *IG* XIV 985; *IGR* I 70; *CIL* VI 420 and 30764 (cf. 36749) (bilingual dedication to Iuppiter Optimus Maximus Heliopolitanus and to Κόμμοδος ἀνὴρ βασιλικώτατος ἀσπιστὴς τῆς οἰκουμένης); 7) *IGUR* 165; *IGR* I 69; *IG* XIV 984 (found on the Quirinal; dedication erected κατὰ κέλευσιν Θεοῦ Δολιχηνοῦ; cf. also S.Sorrenti, *ibidem* 413/414).

1338. Rome. Dossier of texts concerning the boy poet Q.Sulpicius Maximus, (just after) 94 A.D. *IG* XIV 2012 (Kaibel, *EG* 618; *GV* 1924; *IGUR* 1336; *IGR* I 350-352;

CIL VI 33976; *ILS* 5177; cf. *SEG* XXXVII 803). See J.A.Fernandez Delgado - J.Ureña Bracero, *Un testimonio de la educación literaria griega en época romana: IG XIV 2012* = Kaibel, *EG 618* (Badagoz, Universidad de Extremadura 1991). Cf. J.M.Alonso-Nuñez, *Tyche* 8 (1993) 244.

After some remarks on improvisation (in view of the *versus extemporales* presented by Sulpicius during the Capitolia of 94 A.D.), S.Döpp, *ZPE* 114 (1996) 99-114, analyzes the structure of Sulpicius' Greek poem, its relation to the Greek mythological tradition, and the language of the poem (text; app.cr.; German translation). See also H.Bernsdorff, *ZPE* 118 (1997) 105-112.

1339. Rome. Dedication to Caesarea, later 3rd cent. A.D. Lower part of a moulded base, probably from the Forum along the Via Sacra. Ed.pr. P.Sabbatini Tumolesi in S.Panciera (ed.), *op.cit.* (cf. our lemma no. 1353) 229-231 no. 75 (ph.).

---- | [---]ẠΠỌ.[---] | [τῆ πατρί]δι Καισαρείᾳ π̣[ρὸς ---]

2. Possibly ἀποκ[ατέστησαν, ed.pr., who assumes that we have a dedication of an object in one of the *stationes* of the *exterae civitates*, which were located along the Via Sacra (cf. L.Moretti, *Athenaeum* 36, 1958, 106-116) || 3. ed.pr. envisages two possibilities: either Carian Tralles or Anazarbos; in view of π̣[ρὸς she opts for the latter: π̣[ρὸς Ἀναζάρβῳ?] = Caesarea ad Anazarbum. The Anazarbians are known to have had a *statio* in Rome.

1340. Rome. Funerary epigram for Geminas, 50-300 A.D. *IGUR* 1181 (*IG* XIV 1517; Kaibel, *EG* 716). Republished after re-examination of the stone now in the Palazzo Gallenga Stuart in Perugia by G.Dareggi, *AFLPer* 14 (1990/1991) [1996] 116-120 no. 48 (ph.; dr.). The text is that of *IGUR*, except for ὀνομ(ά)ζῃ in L. 8 (ONOMZH, lapis; ὀνομάζῃ, *IGUR*). The lower left part of the stone is broken off and lost; the complete text is known from a ms. of Pirro Ligorio. Brief comments on the relief (the bed with back rather than a kline suggests a date not prior to the 2nd cent. A.D.), the mason's writing errors, *IG*'s restoration in L. 1, the deceased's nickname (ὄνομα χαριέστατον) Πετροκόραξ (hapax) and his age at death (XXX, possibly an instance of age-rounding).

1341. Rome (? area of: coemeterium ad decimum). Epitaph of Mussena Eirene, 3rd-5th cent. A.D. *ICUR* 15755; Wessel, *IGCVO* 801. Republished by P.W. van der Horst - G.Mussies, *ZPE* 110 (1996) 285-289, with translation and commentary. The tombstone is now in the State Museum 'Het Catharijneconvent' at Utrecht, the Netherlands, except for the piece broken off at the left side. J.Gascou, *An.Ép.* (1966) [1999] no. 102, notes that according to F.Coarelli, *Dintorni di Roma* (Bari 1981) 157, the site of the coemeterium is in the territory of Tusculum.

L. 2: vdH.-M. read M]ούσενα (the deceased woman's name, unparallelled) (ε)ἰρήνη (greeting-form, found in Jewish and Christian epitaphs). H.Solin, *Arctos* 30 (1996) [1997] 244/245, argues that Mousena is the nomen Μουσῆνα (Mus(s)enus, cf. *CIL* IX 5612);

L.4: the idea that the soul of the deceased is 'immortal with Christ' is without parallel. Does Christ guarantee the believer's immortality?;

L. 5 is problematic. One sees on the ph. of the lost left part of the stone O or Θ, E or Σ, Y or X or N, a lacuna of at most one letter, then (on the right part) NHA. The most likely reading is [ἐν μ]νήᾳ ἀνδρός ('(your soul is) -- (and) in the memory of your husband'), though this is an unusual construction (others have proposed εὔνοια, θύνηα, συγγένεια, εὐμένεια; the conjecture συ (= σῇ) μηνα (= μνεία) ἀνδρός (= ἀνήρ), '(your) husband set up (this stone) for your memory', is considered somewhat unlikely by vdH.-M.). EΘHE is probably an error for ἔθη(κ)ε (the grammatical subject should be supplied from ἀνδρός), rather than for ἔτη;

L. 6: ...]ωσουσαν looks like a future participle instead of an aorist e.g. βιώσασαν. Perhaps ὡς οὖσαν κβ', possibly connected to a preceding [ἔτη] or [ἐτῶν]: 'having lived about 22 years'.

1342. **Rome. Epitaph of --a Tertia, Roman Imperial period.** *IGUR* 974 (cf. *SEG* XLV 2269). J.Aronen, *ZPE* 111 (1996) 125-132, studies this Latin epitaph which contains in LL. 2/3 the Greek words νύμφη δρακαίναι. Since these words are followed in L. 4 by coniugi sine exemplo, it must be an honorific attribute. A. points out that Greek was predominantly used by esoteric cults in the Roman Empire as their language. He reviews mystic cults (which included an initiation) using the dragon and other dragon cults, i.a. in Macedonia (*SEG* XLI 577, cf. XLII 1820) and in Rome. Δράκαινα is found twice in Latin inscriptions, always in a cultic context (draccena in *CIL* III 8238 from near Scupi; dracena in *CIL* VI 30159 from Rome). Νύμφη is the female form of νύμφος, the second of the seven initiation grades of Mithraism; it denotes a newly initiated member. The initiated members may have performed a mimic ritual, perhaps dressed in the guise of a dragon. A. concludes that νύμφη δράκαινα probably denotes a female initiate into an esoteric religious association, perhaps with some sacerdotal duties. The cult may have been a dragon cult or a cult with intense dragon imagery (for example of Glykon, Hekate, Dionysos, Sabazios). On 132, A. proposes to interpret νύμφη in the epitaph of Eirena from Syracuse (*CIJ* I^2 651; D.Noy, *Jewish Inscriptions of Western Europe* I (cf. *SEG* XLIII 636) 151) as a cultic title.

1343. **Rome. Epitaph of the slave Successus, with Greek formula.** Text preserved in the inventory of 92 Latin and Greek inscriptions which constituted the epigraphical Collection of Cardinal Camillo Massimo (1620-1677); the inventory is preserved in a manuscript of the Biblioteca Angelica. Ed.pr. M.Buonocore in id., *Camillo Massimo, collezionista di antichità. Fonti e Materiali* (Xenia Antiqua. Monografie 3; Rome 1996) 197 no. 2. Cf. *An.Ép.* (1996) [1999] 52 no. 115.

> Dis Mani(bus) sacru(m). | Successo, v(ixit) a(nnis) II, dieb(us) I, | Candidus pater | et L.Marcius Agatopus || et Caeshia Prepysa | vernae suo fecerunt | APHET>ECEH ETOC

6. Caeshia: probably for Caeseia, *An.Ép.* || 8. 'sans doute une formule grecque', *An.Ép.*

1344. **Rome. Antiquarians.** C.Schuddeboom, *Philips van Winghe (1560-1592) en het ontstaan van de christelijke archeologie* (Leiden 1996), studies the life and career of this Flemish antiquarian who stayed in Rome from 1589 to 1592. His notebooks contain drawings of Christian sarcophagi, catacomb paintings and pagan and Christian inscriptions. Almost all of the latter have been published in *CIL* and *ICUR* on the basis of W.'s copies and those of others; for three Latin inedita see *An.Ép.* (1996) [1999] 94/95 nos. 257-259. S. presents separate lemmata of those inscriptions from catacombs which W. according to his notes saw himself (majuscule texts; dr.). Four of these are in Greek, all published in *ICUR*: 24805 and 24815 (anonymous catacomb on the Via Anapo; S. 143/144); 13103 and 13260 (catacomb of S.Sebastiano; S. 173/174 and 176). Two more Greek edita are mentioned in the section on W.'s drawings of sarcophagi (majuscule texts; dr.): *ICUR* 24819 (from the Via Anapo catacomb; S. 183) and 13841 (unknown provenance, copied by W. in a private house; S. 198/199).

M.Buonocore in id. et alii, *Camillo Massimo. Collezionista di antichità. Fonti e materiali* (Rome 1996) 193-202, makes accessible a manuscript now in the Biblioteca Angelica in Rome (ms. 1684) and containing a contemporary catalogue of 92 Latin and Greek inscriptions belonging to the collection of Cardinal Camillo Massimo (1620-1677). It was unknown to the editors of *CIL* and *IG* XIV, but partly consulted by those of *ICUR* (for nos. 3238 and 3754) and *IGUR* (for no. 171). M. provides brief descriptions of selected texts, a full catalogue and concordances with *CIG*, *CIL*, *IG* XIV, *IGUR*, *ILS* and some other publications. The additional value of the manuscript as compared to known sources lies in its precising the original location of the stones rather than in readings, which are often inaccurate. Moreover, there are four inedita, all Latin epitaphs from Rome (B. nos. 2, 26, and 70/71). The bulk are inscriptions on stone from Rome (mainly epitaphs), but there are a few texts on small objects. The following are in Greek or bilingual (no new readings):

B. no. 4 = *CIL* VI 309 = *IG* XIV 1000 = *ILS* 3466 = *IGUR* 171 (f. 14^v; dr.);
B. no. 5 = *IG* XIV 1234 = *IGUR* 1555 (f. 14^v; dr.);
B. no. 6 = *IG* XIV 2126 = Kaibel, *EG* 690 = *GV* 1280 (f. 15; dr.; from Arcesicca);
B. nos. 12-20 = *CIG* 7293-7295 (17^v);
B. no. 78 = *IG* XIV 1078 = *IGUR* 68 (f. 36; dr.);
B. no. 91 = *IG* XIV 2831 (f. 45).

1345. **Rome (area of: Bocchignano). Inscription below the bust of the comic poet Menander, 2nd cent.** A.D. *IG* XIV 1184, *IGUR* 1527 (cf. *SEG* XLI 119). H.de Marcellus, *ZPE* 110 (1996) 69-76, argues that the inscription must be mistaken in its account of how long Menander lived: not 52 but 50 years (he died in his 51st year). S.Schröder, *ZPE* 113 (1996) 35-42, on the other hand, thinks that the error lies with the year of Menander's death (S. reprints the text). Menander lived for 51 years (the inscription correctly says that he died in his 52nd year). The year of his death must be 291/290 B.C., not 292/291 B.C. S. supposes that the error about the year of Menander's death is due to some unknown source (later than Apollodoros

FGrHist 244F43) in which the year may have been incorrectly indicated in e.g. Olympiads. See our lemma no. 32bis.

1346. Rome. Fragment, 4th cent. A.D. *SEG* XLIV 839. We have been able to see A.Ferrua's contribution mentioned in *SEG* XLIV; the fragment runs as follows:

- - - - - - - - - - - - - - - - - -
[- - -]ΙΛΕω ΝΤΕ[- - - - - - - -]
[- - -]ΥΤΟΥϹ Ε̇Λ̇ΑΒΟΝ[- - - -]
[- - - -]'' ⊿ΝΙ⊿ΚΙ⊿ . ω̇ΤΤ[- -]
[- - - - - - - -]Τω Ν⊿ΡΧΟ̣[- -]
- - - - - - - - - - - - - - - - - -

In *SEG* XLIV the third line was omitted.

1347. Rome. Lead seals. For lead seals found in Rome but originally from Lugdunum, Tyre, Alexandria and Kyrenaika see our lemmata nos. 1363, 1805, 2115 sub (1), (3) and (4/5), and 2188.

1348. Rome. Inscribed gold rings. A.Garside (ed.), *Jewelry, Ancient to Modern* (Baltimore 1979) 125 no. 349 and 126 no. 355. Presented in D.E.E.Kleiner - S.B.Matheson (edd.), *I, Claudia. Women in Ancient Rome* (Austin 1996) 146 no. 81 (ph.) (αὔξανε; ring of a boy or girl; 1st/2nd cent. A.D.) and 150 no. 91 (ph.) (betrothal ring; dulcis vivas; εὐτύχ(ε)ι; 3rd/4th cent. A.D.).

1349. Signia (Segni, in Latium). Mosaic inscription, late 2nd/1st cent. B.C. *SEG* XLV 1474. F.Zevi, *CCG* 7 (1996) 219-252, subscribes to the views of the ed.pr. about the architect Κόϊντος Μούτιος (= Μούκιος) as indicated in the app.cr. of *SEG* XLV 1474.

1350. Signia (area of: Colle Maiorana). Stoic hymn on the creation of the world, 2nd/3rd cent. A.D. *SEG* XXVIII 793; XXXII 1020. M.Kajava, *Arctos* 30 (1996) [1997] 76-94, republishes the Latin epigram found by L.Quilici, *La Civitá di Artena* (Rome 1982) 173-180 (late 2nd cent. A.D.), in the ruins of the same Roman villa in Colle dell' Imperatore (part of Colle Maiorana, which together with Artena and Colleferro belonged to the territory of Signia in antiquity) from which the Stoic hymn comes. Both texts testify to the cultural activity in the villa. On 91, K. reproduces the text of the hymn, and comments on Janus, on record in the Latin poem and embodying similar syncretistic features as those described in the hymn.

1351. Signia (area of: Colle Maiorana). Epigram, 2nd/3rd cent. A.D. Fragmentary stone now in the Antiquarium of Colleferro. Ed.pr. M.Kajava, *Arctos* 30 (1996) [1997] 98-100 (ph.). For Colle Maiorana see our lemma no. 1350 [For an epigram dedicated to Herakles from the same area, see now M.Kajava, *Arctos* 31 (1997) [1998] 55-86, Tybout].

- -
[- -]
ΟΙΟϹ[- - - - - - - - - - - - -]Ν[- - - - - - -]
ΑΥ[- - - - - - - - - - - - -]ΛΙ[.]Ν̣ΙΜ[- -]
[- - - -]Ν̣Ι̣ϹΑ̣ΟΙΚ̣ΟϹΙΝ̣[....]Ϲ̣Α̣Ι̣Κ[- -]
[–⏕ –]Ι̣ΑΝ̇ΗΝ ἠνυ̣σάμ[ην ⏕ –]
[–⏕ –⏕]Ϲω καὶ ἀμυνομ[εν –⏕ -]
Ϲω Α̣Λ̣[..]ΙΟΙ̣Ϲ[- - -]Ν̣Ο̇[- - - - - - - - -]
Α̣Ϲ̣Κ̣ω̣̇[.]Α[.]Ϲ̣̇ΝΕΝΙ̣Ϲ̣̇Α̣Ι̇[- - - - - - -]
[- - - - - - - - - - - - - - -]ΙΟ̇Ϲ̣ Ϲ̣[- - - - - -]
- -

Dactylic poem; LL. 5/6 seem to point to elegiac distichs, ed.pr. ‖ 2. either οἷος or οἶος, ed.pr. ‖ 4. perhaps οἶκος or ἄοικος, ed.pr. ‖ 5. initio: perhaps a noun in the accusative; ἠνυ̣σάμ[ην (from ἀνύομαι) or ᾐνε̣σάμ[ην, though the middle voice of αἰνέω is rarely attested. Other possibilities are the active voice, either ἤνυ̣σα or ᾔνε̣σα (unless it is in the first person plural), followed by a word beginning with M, ed.pr. ‖ 6. initio: perhaps a present participle; ἀμυνόμ[ενος, ἀμυνομ[ένη vel sim. or an indicative like ἀμύνομεν, ed.pr. ‖ 7. initio: perhaps σῶα, ed.pr. ‖ 8. the readings are uncertain, ed.pr., who hesitatingly suggests initio [φ]άσκω, [χ]άσκω or [λ]άσκω.

1352. Stabiae. Obscene graffito, 1st cent. A.D. *SEG* XXVIII 816. D.R.Jordan, *ZPE* 111 (1996) 124, argues that the scribbler has misquoted the original model in iambic trimeters. Γενόμενος in L. 1 may be a prosaic corruption of γ' ὢν (suggestion of R.Merkelbach); ἐκῖνος in L. 2 looks like an intrusion. J. reconstructs the model as follows:

Εἴ τις καλός γ' ὢν οὐκ ἔδωκε πυγίσαι, | καλῆς ἐρασθεὶς μὴ τύχοι βινήματος

J.Gascou, *An.Ép.* (1996) [1999] no. 400, considers Jordan's method rather arbitrary [for verbs of sexual congress, see *SEG* XLI 1876 and our lemma no. 1250; βίνημα is still unique].

1353. Suessa Aurunca. Funerary epigram for Domitius Philippus, just after 220 A.D. *IG* XIV 888 (*IGR* I 407). A.Illuminati in S.Panciera (ed.), *Iscrizioni greche e latine del Foro Romano e del Palatino. Inventario generale - inediti - revisioni* (Tituli 7; Rome 1996) 208-212, suggests connecting this text with two new Latin fragments from Rome, in which Domitius Philippus and his son Domitius Antigonus may be on record.

1353bis. Tibur. Stamped Megarian bowl, 1st cent. B.C. M.Moretti - P.Zampetti, *Musei d'Italia-Meraviglie d'Italia. S.Severino Marche. Museo e Pinacoteca* (Bologna 1992) 2 no. 5. M.C.Leotta, *Rivista di Studi Liguri* 62 (1996) 228, points out that the reading 'Ηρακασια is erroneous. After examination of the bowl she reads 'Ηρακλείδης, wellknown from other bowls: cf. *SEG* XLV 2271.

1354. Timmari. Vase inscriptions. F.G.Lo Porto, *Timmari: L'abitato, le necropoli, la stipe votiva* (Rome 1991), contains two vase inscriptions found in a votive deposit in Lamia di San Francesco and testifying to the cults of Persephone and Aphrodite already known from archaeological data: a late 2nd cent. B.C. bowl bears the graffito ΠΑΙ on its bottom: abbreviation of Παι(δός)/Παι(δί) or the invocation Παῖ (= Kore/Persephone) and a sherd of an Apulian vase (159 no. 217; ph.) with the graffito 'Αφροδίτη 'come didascalia di una scene figurata'. Cf. A.Chaniotis, *Kernos* 9 (1996) 382 no. 135.

1355. Tusculum. For an epitaph probably found in the territory of Tusculum, see our lemma no. 1341.

1356. Verona. Signature of Praxiteles, ca. 100-50 B.C. *SEG* XXXVIII 1021. A.Corso, *NAC* 25 (1996) 144/145 (ph.), reports that after examining the original in Verona he can reconfirm his reading of the artist's signature as Πραξιτέλης (not Πασιτέλης).

1356bis. Unknown provenance (Apulia). Vase inscriptions, shortly after 350 B.C. A.D.Trendall - A.Cambitoglou, *The red-figured Vases of Apulia* II (Oxford 1982) 479-481 no. 14. The inscriptions (Πειρίθοος; Λαοδάμεια; Θησεύς) identify figures in the lower register representing a centauromachy. M.Catucci, *Taras* 16, 2 (1996) 47-69 (ph.), argues that the label Λαοδάμεια was erroneously included by the vase-painter among the figures of the lower register, where it surprisingly indicates the bride of Peirithoos called 'Ιπποδάμεια in all other sources. It rather belongs to the protagonist of the upper register, which C. interprets as a key scene from Euripides' lost tragedy Πρωτεσίλαος: the latter's young bride Laodameia is represented in the couple's thalamos, clad in her nuptial gown and reflecting on her impending suicide, after being prevented by her father to follow her husband - fallen before Troy and consented to return to Earth to take his wife back with him - to Hades. If correctly interpreted, the inscription Laodameia is the oldest confirmation of Euripides coining this name for Protesilaos' wife, named Polydora in the *Kypria*. The combination of this scene with the centauromachy can be explained by the common fate of the heroines: both suffered from an interruption of their wedding-party.

1357. Unknown provenance (Apulia). Vase inscription, ca. 345-335 B.C. Apulian red-figure kalyx krater assigned to the Hippolyte painter; on one side a scene perhaps derived from Euripides' *Iphigeneia in Tauris*: Orestes and Pylades have arrived at the temple of Artemis in order to carry off the cult statue. From left ro right Pylades, Nike flying above an altar towards Iphigeneia, a statuette of Artemis on a pillar, Pylades (seated) and Artemis caressing a fawn; inscriptions above the head of the protagonists. Offered for sale at Christie's, New York: cf. auction catalogue *Fine Antiquities, Friday, June 10, 1994*, 68/69 no. 147 (ph.).

Πυλάδης 'Ιφιγένεια 'Ορέστης

1358. Unknown provenance (Apulia). Vase inscriptions, ca. 340-330 B.C. A.D.Trendall - A.Cambitoglou, *The red-figured Vases of Apulia*, Supplement 2 (London 1991/1992) 508 no. 41 a 1 ('Αγαύη; 'Αΐδας; 'Αχέτα (maenad); 'Ακταίων; Διόνυσος; 'Ερμῆς; Οἴνοψ (nude youth); Πενθεύς; Περσίς (maenad); Φερσεφόνα). Now in the Museum of Art in Toledo (Ohio). S.I.Johnston - T.J.McNiven, *MH* 53 (1996) 25-36 (ph.), argue that this vase provides the first artistic illustration of the soteriological doctrines alluded to in the 'Orphic' gold tablets; brief discussion of the prominent role of Dionysos in these documents (on 30/31). Dionysos in the Underworld clasping the hands of Hades refers to the former's power in the realm of the dead, used to the benefit of his worshippers/μύσται after death. Hades, Persephone and Hermes turn away from Agaue, Aktaion and Pentheus because the latter have been famous 'Dionysiac sinners' and non-believers while alive. Contra J.-M.Moret, *RA* (1993) 293-351, who interpreted the scene as the departure of Dionysos from Hades.

1359. Unknown provenance (Apulia). Vase inscription, ca. 330-320 B.C. Apulian vase by the Darius Painter now in the J.Paul Getty Museum in Malibu. Mentioned by H.A.Shapiro, *LIMC* V 1 (1990) 477 no. 2 and A.D.Trendall in T.Rasmussen - N.Spivey (edd.), *Looking at Greek Vases* (Cambridge 1991) 178/179. G.Thériault, *op.cit.* 137/138 and *art.cit.* 144/145 (cf. our lemma no. 2292), briefly comments on this vase which features one of the earliest personifications of 'Ομόνοια, who personifies the concord between the members of a family.

GAUL

1360. Aquae Sextiae (Aix-en-Provence). Greek inscriptions. J.Gascou, *Inscriptions latines de Narbonnaise* III: *Aix-en-Provence* (XLIV Suppl. of Gallia; Paris 1995), republishes three Greek inscriptions: 1) 70/71 no. 6 (ph.) = *IG* XIV 2467 (inscribed herm with "Ηρωι Λυσάνδρου; G. refers to *IG* XIV 2431 (a), now lost: "Ηρως); 2) 115/116 no. 39 (ph.; translation) = M.Clerc, *REA* 15 (1913) 190 (--- | Φοῖβος | εἰατρός; cf. *SEG* XXXIV 1034

for a study of doctors in Gaul); 3) 124/125 no. 42 (translation) = *CIG* 6779; *IG* XIV 2469 (funerary epigram for Πρόκλος who probably was a rhetor or lawyer).

1361. Le Châtelet (now: Bayard-sur-Marne; Haute-Marne). Epitaph of Titios Gemellos, ca. 250 A.D. *IG* XIV 2456. K.de Kersauzon, *Catalogue des portraits romains du musée du Louvre* II: *de l'année de la guerre civile (68-69 ap. J.-C.) à la fin de l'Empire* (1996) 462 no. 216 (ph.); inscription on a funerary bust: Τίτιος Γέμελλος | ἑαυτῷ | τὴν προτομὴν || μνήμης | χάριν | ἐποίησεν ἐπὶ τῷ αὐτὸν | ἐνθάδε κηδε[θ]υθῆναι (French translation). In *IG* XIV the bust is erroneously assigned to Massilia; it originated in the excavations in the Châtelet. Cf. J.-C.Decourt, *BE* (1998) no. 596.

1362. Lugdunum. Lead seals. For lead seals from Alexandria and Kyrenaika found in Lugdunum see our lemmata nos. 2115 sub (2) and 2188.

1363. Lugdunum? Lead tesserae, undated. Ed.pr. R.Turcan, *op.cit.* (cf. our lemma no. 1301), publishes numerous inscribed tesserae (lead for the greater part) probably found in Lugdunum. We mention those included by ed.pr. in the Index of Greek inscriptions on 197 (on 51-66 a discussion of earlier views on the enigmatic function of these objects): 1) obverse: AC?; reverse: [.]E? (84 no. 209); 2) obverse: AE? (84 no. 210); 3) obverse: K (92 no. 272); 4/5) obverse: ΛΟΡΟ (104 nos. 366/367; perhaps ΛΟΡΔ, referring to Λόρδων, a demon of salaciousness, T.); 6) obverse: ΦΙ? (104 no. 368); 7) obverse: drunken Dionysos holding a goblet; reverse: ΟΥΙΚΙ? (106 no. 380); 8) obverse: Victory with a trophy on her shoulder (?); reverse: EV · PH (133 no. 574).

1364. Lugdunum? Lead amulets, undated. Ed.pr. R.Turcan, *op.cit.* (cf. our lemma no. 1301), publishes two lead amulets probably found in Lugdunum: 1) obverse: bearded head of Serapis; reverse: ΦΥΛ (171 no. 849; square; either φύλ(αξε) or φύλ(αξον)); 2) obverse: Ἀβρασαξ; reverse: Ἰαω (171/172 no. 851; lunate omega).

1365. Nemausus. Funerary epigram for Chrysis, ca. 100 A.D. Limestone block, broken on top and at the right side. The inscription is in a slightly recessed field. At the bottom a simple moulding. Found northeast of the ancient city wall. Now in the Archaeological Museum of Nîmes. Published as ineditum by J.-C.Decourt, *ZPE* 110 (1996) 65-68 (ph.), with commentary, especially on the very traditional inspiration of the poem. He refers for comparison to *GV* 1986 from Peiraeus. In *BE* (1998) no. 586, D. points out that the text had already been published by F.Mazauric, *Les Musées archéologiques de Nîmes. Recherches et acquisitions. Années 1906-1907* (1908) 17/18 no. 3.

- - - - - - - - - - - - - - - - - - -
ξένε, Χρυσίδι [---------]
ἐν κραδίῃ πικρὸν [------]
ξείνῃ γὰρ γαίῃ με Π[-- ἥρ]-
πασε Πλούτων ❦ ΚΑ[------]
σώφρων ἀνδρὶ φίλῳ [------]
ἀλλὰ πόσιν καὶ τέκν[α, ---]
κόσμοιο κρατύνων ❦ Σ[-----]
ἐν φθιμένοις ἐστὶ χά[ρις ----]

At least one line is lost at the top || 2. at the right, A or M, rather than Δ; possibly ἄ[λγος --], D. || 3. after Π the lower part of a vertical hasta, D. || 3-4. [ἥρ]|πασε or a compound of this verb (ἀφαρπάζω, ἀναρπάζω), D. || 4. possibly κα[ὶ --], perhaps followed by another divine name, D. || 5. at the right end possibly M, D. || 6. τέκν[α or τέκν[ον: the accusatives may depend on a form of the verb λείπω, D. || 6-7. R.Merkelbach apud D. suggests restoring ἄναξ] | κόσμοιο κρατύνων, σ[ῶζε· || 7-8. R.Merkelbach apud D. suggests restoring καὶ] | ἐν φθιμένοις ἐστὶ χά[ρις φιλίης].

1366. Sigean (area of: Pech-Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036; XLV 1492*; 2264. H.Rodríguez Somolinos, *ZPE* 111 (1996) 74-78, reprints the text and translation of M.Lejeune and the translation of J.Chadwick. She prefers reading in L. 2 ἐπρίατο τελ[--] (*SEG*: ἐπρίατο τε/[--]). In L. 5 she places a comma after αὐτός (*SEG*: a point above the line). She criticizes earlier interpretations (of Chadwick, Lejeune, Paz de Hoz) and offers a new one regarding the payments and the moments of the transactions.

In her view there were only two payments; the ἀρραβών ('advance payment') is two and a half hektania; the ἐγγυητήριον ('pledge, guarantee') is one trita and is thus different from the ἀρραβών; κεῖν(ο) in LL. 5/6 refers to τρίτō ἡμιοκτανίō of L. 3 and has the meaning of 'that final amount' (sc. required to complete the two and a half oktania). The first and the second payment are described in the two sentences of LL. 4-6 and are coordinated by καί of L. 5. The document was drafted quickly and by association of ideas. After the description of the second payment the writer sketched the scenario of the first one (sc. the advance payment) with the names of the witnesses; thereafter he returned to the final payment and named the witnesses of that transaction. The return of the pledge is not mentioned. R.S. presents a new translation, based on her conclusions.

SPAIN

1367. Hispania. Jews. A.M.Rabello in *op.cit.* (cf. our lemma no. 2365) 160-190, collects and discusses a number of bilingual texts which mention Jews: *CIJ* 661 (Dertosa), 662-664 (Elche (Alicante)) and two texts from Tarraco, published in *Sefarad* 15 (1955) 151-156 (ph.; trilingual: Hebrew-Latin and incomprehensible Greek signs: ΤΑΗ or ΠΑΗΕ) and 17 (1957) 3/4 (mentioning a Jew from Kyzikos).

1368. Carthago Nova. Epitaph of Crescitura. 6th cent. A.D.? Wessel, *IGCVO* 409. Republished by J.B.Curbera, *ZPE* 110 (1996) 290/291 (dr.): ✝ ὑπὲρ ἀναπ(αύσεως) | κ(αὶ) σοτερίας τ(ῆ)ς | μακαρίας Κρ|ισκιτούρας ✝ [C. erroneously prints σοτηρίας] (L. 2 κ(αὶ) σ{ε}οτηρίας, Wessel; LL. 3/4: κ(υ)ρ|ίε(ς) Κιτούρας, Wessel). The sign S is both used as an abbreviation mark and as final -ς. The name Κρισκιτούρα is the Latin name Crescitura.

1368bis. Cordoba. Epigram dedicated to Artemis by the proconsul Arrianus. *SEG* XXVI 1215; XLII 970. D.Plácido, *HABIS* 27 (1996) 117-122, suggests reading in L. 3 of *SEG* XXVI 1215 Μουσάων μ[ί]θρων. He refers to Hesychius: μίθρος ἢ μίθρους· συζευγνυμένους. He translates in Spanish: 'pero no es santo que devoradores de lo ajeno ofrezcan a la divinidad dones de animales uncidos por la cerviz'; he connects Μουσάων with the preceding words [the text now also apud M.P.de Hoz, *Epigraphica* 59 (1997) 75/76 no. 23.3].

1369. Jerez de la Frontera? Inscription on an amulet, 2nd-5th cent. A.D. *SEG* XLIII 684. Text now also in *Hispania Epigraphica* 5 (1995) 289/290 no. 944, with brief comment by I.Velásquez (in Spanish). She prefers a straightforward interpretation (invocation of the Destructor of Sodom and Gomorra (cf. *Genesis* 19.23) against the evil spirit: πνεῦμα sc. κακόν/πονηρόν) to various 'explicaciones más o menos difíciles' suggested by edd.pr., who assumed Jewish connotations and a specific significance of the scribe's alleged hesitation between οὗτος and οὕτως in L. 3; οὗτος for οὕτως - connected with ὧς in L. 1 - is a simple orthographic error. V. dates the amulet to the 4th/5th rather than to the 2nd-4th cent. A.D.

See also M.P.de Hoz, *Epigraphica* 59 (1997) 73/74 no. 21.1 (text and commentary following edd.pr.).

1370. Karteia. Epitaph of Nikolaos, 7th cent. A.D. **or later.** Wessel, *IGCVO* 956. Republished by J.B.Curbera, *ZPE* 110 (1996) 291/292: ['Ενθ]άδε κατάκιται | [Ν]ικόλαος Μακριόταις | μ(ηνὸς) Μαρτίου ε´ ἰνδ(ικτίωνος) δ´ (L. 2: μακ(α)ριότα(το)ς, Wessel). C. follows a suggestion by G.Anrich (1917) that Μακριώτης of L. 2 is an ethnic of the island of Makra (western Lycia), though the ethnic of this place is Μακρονησίτης or Μακραῖος or Μακρήσιος (so Steph. Byz., who is not always reliable). Or it may be the ethnic of Makre, the ancient Lycian city of Telmessos, which bears the new name Μάκρη for the first time in a document of 879 A.D. Lycian traders (naukleroi) are well attested in the west, for example *IG* XIV 404, 1878 and 2068 [for this topic see *SEG* XLII 1237].

1371. Numantia. Sling bullet, 134/133 B.C. Lead sling bullet now in a private collection in Sevilla. Ed.pr. J.González, *Athenaeum* 84 (1996) 143-156 (ph.; in Spanish): Αἰτωλῶν. G. discusses the surprising presence of the Aitolians in Numantia. A clientela relationship between the latter and the Cornelii Scipiones had been established during the campaign against Antiochos III in 190 B.C. (Polyb. 21.4/5). Probably P.Cornelius Scipio Aemilianus inherited these ties, and the Aitolians took part in the siege of Numantia in 134/133 B.C. as his allies. The

inscription is similar to that on coins of the Aitolian League. Consequently our bullet testifies to the persistence of the League after 146 B.C. Cf. also our lemma no. 590.

LUSITANIA

1372. Almeida. Inscribed magical gem. C. Alfaro Giner, *Entalles y camafeos de la Universitat de València* (València 1996) 110-112 no. 49 (dr.; republication of a gem already mentioned by C.Bonner, *Studies in magical amulets, chiefly Greco-Egyptian*, Ann Arbor 1950, pp. 176/177). After examination of relevant archival material, S.Perea, *Aevum* 72, 1 (1998) 127-142 (dr.), argues that the provenance of this gem is Portuguese Almeida (between the river Côa and the Spanish border of the province of Salamanca). Further comment on the formulas of the text, which runs as follows: Τὸν Θεόν σοι τὸν Ὕψιστον, μή με ἀδικήσις (= -σῃς)· μέγα τὸ ὄνομα. P. interprets this as a Jewish text honoring Yahwe, whose name is not mentioned.

1373. Panoias (Vila Real). Rock-cut dedication to Serapis, late 2nd/early 3rd cent. A.D. *CIL* II 2395c. Republished by A.Rodríguez Colmenero, *Corpus-catálogo de inscripciones rupestres de época romana del cuadrante noroeste de la Península ibérica* (Sada-A Coruña 1993) 65-67 no. 31 (ph.; cf. *Hispania Epigraphica* 5, 1995, 328 no. 1060); a revised version of this book appeared in A.Rodríguez - L.Gasperini (edd.), *Saxa scripta (Inscripciones en roca). Actas del Simposio Internacional Ibero-Itálico sobre epigrafía rupestre, Santiago de Compostela y Norte de Portugal, 29 de junio a 4 de julio de 1992* (Sada-A Coruña 1995 [1996]) 117-259 (our inscription on 177-180 no. 31; ph.; dr.; cf. also J.M.Blázques, *ibid.* 54, with inaccurate transcription in Latin characters of R.C.'s text of 1993); also republished by G.Alföldy, *MDAI(M)* 38 (1997) 194-196 no. 4 (ph.; dr.; cf. the brief reference by id., *MDAI(M)* 36, 1995, 256; ph.), in the context of an article entitled '*Die Mysterien von Panóias (Vila Real, Portugal)*' (176-246). We present A.'s text [the text now also apud M.P.de Hoz, *Epigraphica* 59 (1997) 85/86 no. 28.1].

Ὑψίστῳ Σεράϊπιδι σὺν γάστ|ρᾳ καὶ μυστα|ρίοις G(aius)
C(--) Calp(urnius) || Rufinus v(ir) c(larissimus)

No Greek text in *CIL* || 2-4. συνναο(κ)ο|ρω και μιστω|ριοις (sic; CYNKNAOPΩ, lapis), R.C. (1993) [= σὺν ναοκόρῳ καὶ μιστωρίοις; according to R.C., Calpurnius dedicated the inscribed altar together with cult personnel]; σὺν καγθό|ρῳ κτλ. (= κανθάρῳ), R.C. (1995) [1996], who on 246 note 131 rejects A.'s reading; σὺν μοί|ρᾳ καὶ μυστη|ρίοις, earlier editions (cf. Alföldy 1997, 195/196 notes 50/51 for ample bibliographical references) || A. offers the following translation: 'Für den Allerhöchsten Serapis (weihte) der Senator Gaius C(--) Calpurnius Rufinus (den heiligen Bezirk) zusammen mit der Errichtung eines kreisförmigen Behälters und mit den Initiationsriten (oder: mit den Mitteln der Initiation)'.

1374. Tavira. Epitaph of Tatianos, undated. *IG* XIV 2542; *CIL* II 5171. S.P.Yébenes, *Conimbriga* 34 (1995) 169-183 (dr.), argues that the epitaph is that of a 'famille paléochrétienne récemment installée en milieu païen'; cf. D.Feissel, *BE* (1998) no. 671 [the text now also apud M.P.de Hoz, *Epigraphica* 59 (1997) 86 no. 30.1].

GERMANIA

1375. Augusta Treverorum. Contacts with Asia Minor and Syria. W.Binsfeld, *MDAI(I)* 46 (1996) 287-291, collects and discusses literary and epigraphical evidence of contacts between Trier and the eastern part of the Roman empire. The Greek inscriptions, all found in Trier, are: 1) two lead seals dating to the middle Imperial period and inscribed Ἐφέσ[ου] and Ταο[υ]ί(ου) Γαλα(τίας) (ph.): W. Binsfeld, *Kurtrierisches Jahrbuch* 28, 1988, 13*ff. = *An. Ép*. (1988) no. 892b; the batch from Tavium may have contained the typically Galatian dye known as *Galaticus rubor* (Tert., *De pallio* 4) or κόκκος (Paus. 10.36.1, who also mentions its Galatian name ὗς); Trier itself housed an important cloth industry which needed the dye; 2) four Christian epitaphs (350-450 A.D.) of persons styled Ἀνατολικός (i.e., from the *dioecesis Orientis*; cf. *SEG* XXXII 1065 app.cr.), Σῦρος κώμης Καπροζαβαδαίων ὅρων Ἀπαμέων and ἀπὸ κώμης Ἀδδάνων (twice; the village of Addana also belonged to the territory of Apamea-on-the-Orontes): N.Gauthier, *Recueil des inscriptions chrétiennes de la Gaule* I: *Première Belgique* (Paris 1975) nos. 168 (ph.), 10, 93 and 112, respectively; 3) a bilingual epitaph of a person from Antiochia-on-the-Orontes: Hic requiesc[it - name -] | civis Antioc[henus; - name -] | posuit ei ti[tulum ---]; | ὥδη (= ὧδε) ἀν[απαύεται ---] || ---; J.Merten (ed.), *Trier: Kaiserresidenz und Bisschofssitz. Die Stadt in spätantiker und frühchristlicher Zeit* (exhibition catalogue Rheinisches Landesmuseum Trier; Mainz 1984) 227 no. 113.

1376. Augusta Treverorum (area of: Martberg, near Pommern a.d. Mosel). Bilingual epigram dedicated to Lenus Mars, ca. 150-early 3rd cent. A.D. *IG* XIV 2562 (*CIL* XIII 7661; *ILS* 4569). H.Merten, *TZ* 48 (1985) 19-23 (ph.), presents texts and translations both of the Greek and Latin version of this epigram, summarizes the earlier literature, points to literary reminiscenses (Homer; Lucretius) and reflects on the origin and status of the dedicant Τυχικός (eastern half of the Empire; slave (?), probably a domestic teacher, rhetor or grammaticus rather than a merchant). He probably composed the Greek epigram himself. Our inscription is the only evidence for Lenus Mars as healing deity, and is unique in Gaul and Germany for its flawless literary verses, matched only by the bilingual funerary epigram for Thaimos from Lyon (*CIL* XIII 2448).

W.Binsfeld, *TZ* 59 (1996) 83-87 (ph.), gives texts and new translations and points out that the Greek and Latin lines are interspersed, as was usual in didactic contexts. He discusses the high literary quality of the verses and traces some more reminiscenses to ancient authors (Homer; Lucretius; Virgil). B. dates the text to the period indicated in the heading.

[For Lenus Mars see J.Duchesne-Guillemin, *CRAI* (1996) 661-664, Tybout].

1377. Augusta Treverorum. Inscribed lead seal. H.-J.Lenkel, *Römische Bleiplomben aus Trierer Funden* (Trier 1995), presents ca. 1250 lead seals; non vidimus. Cf. *An.Ép.* (1996) [1999] 381 no. 1101: Σάμος (or Σάμου) (140 no. 662).

PANNONIA

1378. Aquincum. Epigram, 3rd cent. A.D. *SEG* XXIX 1047. Republished by A.R. Facsády in *Aquileia-Aquincum. Museo Storico di Budapest* (Budapest 1995) 87 no. 200 (text in majuscules; Italian and Hungarian translation); cf. P.Kovács, *Corpus Inscriptionum Graecarum Pannonicarum* (Debrecen 1998) 14 no. 83.

1379. Carnuntum. Dedication to the Genius of the centuria of Lutatius, 3rd cent. A.D. F.Hild, *Supplementum epigraphicum zu* CIL III, *Das pannonische Niederösterreich, Burgenland und Wien, 1902-1968* (diss.Vienna 1968) 24 no. 33. See now D.Bojadžiev, *art.cit.* (cf. our lemma no. 2310) 34/35, for comment on the confused partial use of Greek letters for a Latin text, engraved by a (Greek-speaking) native of Asia Minor.

Γενείῳ [κ]|ετουρίας | Λουτα[τίου] Αὐ[ρ]|ή(λιος) Tiudotu||ς Ἀσιανus

1380. Siscia. Lead curse tablet, 3rd cent. A.D. V.Hoffiller - B.Saria, *Antike Inschriften aus Jugoslawien* I. *Noricum und Pannonia Superior* (Zagreb 1938; repr. Amsterdam 1970) no. 526 (Hoffiller); cf. D.R.Jordan, *GRBS* 26 (1985) 172 no. 82. Republished by J.B.Curbera - D.R.Jordan, *Tyche* 11 (1996) 45-50 (ph.; dr.).

Γενηᾶλις ·
Ἰανουαρία
Σηρᾶνος Εὔπορ
4 Ἐπίτευξ̣ις
Ποσίλλα · Φῆστα
Οὐιτᾶλες [·] Κόσμος
Φ(ί)λητος · Ὀπττᾶτα
8 Κάρπη · Μάμμος
Πρειβᾶτο̣[ς ·] Εὐτυχᾶς
Ἡρακλᾶς · Ἀπρείων ·
Φῆλιξ · Ἀττικός · Εὔπλους
12 Κάλλισττος Ἑρμῆς · Σόσις
Λαβέρις · Δωρυφόρος · Κρήσκης
Γρᾶτος · Κέρττα Γρατίολα
magical sign
16 four magical signs

· = punctuation (dot) on the tablet || τ is usually doubled after other consonants (cf. LL. 7, 12 and 14). Like the more frequent doubling of the first consonant (e.g. Κάλλισστος), this spelling perhaps indicates the syllabic

more frequent doubling of the first consonant (e.g. Κάλλισστος), this spelling perhaps indicates the syllabic boundary between two consonants, C.-J., with references ‖ 1. Γενηᾶλις (= Genealis rather than Genialis): male or female name, C.-J. ‖ 3. Seranus: perhaps from Spain, where this name is especially frequent; cf. two other Spaniards on record at Siscia in H.-S. nos. 537 and 557; Εὔπορ: transliteration of Eupor, the Latin rendering of Εὔπορος, C.-J. ‖ 4-5. ἐπιτεύξας | ἀπόσιμα, H.; Ποσίλ̣λ̣α (ΛΛ or Μ) = Posilla, a variant of Pusilla, C.-J. ‖ 6. Οὐιτᾶλες (= Vitalis): male or female name, C.-J. ‖ 9. Ọ or conceivably Ị, C.-J. ‖ 10. Ἀπρήων, H. ‖ 12. Σόσις: either Σῶσις or, preferably, the equivalent of the Latin gentilicium Sos(s)ius, C.-J. ‖ 14. in fine Γραπ(...) Φλα(...), H.; Γρατίολα: previously unattested; presumably a daughter of the preceding Γρᾶτος (cf. *CIL* XIII 1650, where a Severiola is the daughter of a Severus), C.-J. ‖ 15-16. C.-J. adduce parallels for the five magical signs in these lines ‖ most of the sixteen Latin names (e.g. Festus, Posilla, Vitalis, Optatus, Aprio, Gratus) are frequent in northern Italy. This may reflect the importance of the northern Italian population in Pannonia. The single names are the result of the unofficial character of the tablet rather than an indication of the social status of their bearers, though names like Ἑρμῆς, Εὔπορ, Κάρπη, Κρήσκης, Κόσμος, Φῆλιξ and Φίλητος may well have belonged to (former) slaves, C.-J.

AFRICA CONSULARIS

1381-1382. **Carthage. Two inscriptions on lead pieces, Imperial period.** Ed.pr. D.R.Jordan, *ZPE* 111 (1996) 115-119 nos. 1/2 (dr.), with translation. Now in the National Museum of Carthage.

1381: 115/116 no. 1. **Epitaph of Pacuvia Epigone.** Roundish fragment, possibly part of a lid of a lead cinerary jar: Πακουία | Ἐπιγόνη | ἐτῶν | κγʹ · ‖ χαῖρε

1. No other Pacuvii are known in Carthage, ed.pr.

1382: 116-119 no. 2. **Invocation of angels.** Rectangular lead tablet with its surface divided by straight lines into compartments (diagram on 116).

I.		Charakteres
II.a.		Charakteres
II.b.		σανκισστη
		σανκαθαρα ΠΟΑ
		καὶ τὴν Αἰμιλίαν Ὑγείαν,
	4	ἣν ἔτεκεν Λειγουρία Σατουρνῖνα.
II.c.		Charakteres Ιαωθ
		βαυεο Charakteres
		Charakter
III.a.		Charakteres
		Αιλωνε

		Σαβαωθ
III.b.		Charakteres
		Ιαιοω Βηλ
		Charakteres ('dumbbells')
III.c.		Ὑμεῖς ἄνγελοι οἱ ἐγραμ-
		μένοι, δότε ἀσθένιαν
		τῇ Αἰμιλίαι Ὑγείαι, ἣν ἔτε-
	4	κ[ε]ṇ Λιγουρία Σατο-
		ρνῖνα - ἤδη, ταχύ -
		[κ]αὶ θάṿατον.
III.d.		Charakteres
IV.a.		σανκαθαρα
		κοδηρευ
IV.b.		Δὸς θάνατον τῇ Αἰ-
		μιλίαι Ὑγείαι - ταχύ -
		ἣν ἔτεκεν Λιγουρία Σατορνῖνα.
	4	Ια[.?]οβιω Charakteres
V.		Αλ-
		ασις
		καὶ τ-
	4	ὴν Αἰμ-
		ιλία(ν) Ὑγί-
		αν, ἣν ἔ-
		τηκεν Λιγου-
	8	ρεία Σατο-
		ρνῖνα

II.b.1-2. σανκιστη, σανκαθαρα: parts of a string, recurrent in magical texts of the period, for example Audollent, *DefixTab* 295 LL. 1-4. The meaning is unclear (they seem to govern an accusative), ed.pr. ‖ II.b.2. Ποα: a vocable or just charakteres, ed.pr. ‖ II.b.4. the name Liguria is previously unattested at Carthage, ed.pr. ‖ II.c.2. Βαυεο: a corruption of Βαυβω, which occurs in magical strings, ed.pr. ‖ III.a.2. Αιλωνε: an ignorant miscopying of Αδωναϊ or Αδωναιε, which must have stood in an exemplar, ed.pr. ‖ III.b.2. Βηλ (Baal): occurs relatively seldom in Greek magical texts; his name sometimes appears with that of Yahweh and/or Sabaoth, as is here the case, ed.pr. ‖ III.b.3. a row of 'dumbbells', cf. a curse tablet from the Isthmos of Corinth with similar initial vocables and the mention of ἀσθένεια, *SEG* XLIV 308B, ed.pr. ‖ III.c.1. it is not clear who are the 'inscribed angels': perhaps those named in III.a.2/3 and b.2 (cf. *PGM* III 41 ff.), ed.pr. ‖ III.c.3-4 and IV.b.3 and V.b.6/7: the fact that the scribe is inconsistent in the spelling (ἔτεκεν, ἔτηκεν) may mean that this standard sentence in the formula was abbreviated (e.g. ἡ̣Η̣Λ̣), ed.pr. ‖ III.c.5. the usual phrase is ἤδη ἤδη, ταχὺ ταχύ, often abbreviated; the scribe overlooked the sign indicating the doubling, ed.pr. ‖ IV.a.1-2. σανκαθαρα, κοδηρευ: parts of a magical string, ed.pr. ‖ IV.b.2. the placing of ταχύ here is unexpected, possibly the result of an abbreviation in the formulary which made the scribe jump over the lineage, which he added after noticing his mistake, ed.pr.

1383. Kairouan. Fragment of an epitaph. *CIL* VIII Suppl. IV 23128 B; Wessel, *IGCVO* 564; *ILTun* 269. D.Feissel, *Ktema* 18 (1993) [1996] 179 note 43, points out that L.Ennabli, *Bulletin des Travaux de l'Institut National d'Archéologie et d'Art* (Tunis) 2 (1988) 55-63, showed that Wessel's restoration θ' ἔτους Φ[ωκᾶ βασιλεύοντος] (L. 4) is arbitrary and unacceptable. As a result his date (610 A.D.) is to be rejected. The stone dates from ca. 1000 A.D. (Ennabli).

MAURETANIA

1384. Caesarea (Cherchel). Epitaph, Roman Imperial period. Three non-joining fragments of a marble block found near mausoleum D. Edd.pr. S.Agusta-Boularot - M.Boubaa, *BCTH* 24 (1993-95) [1997] 128 no. 10: A) ΘΝΟ or ΟΝΘ B) ΙΒΛ C) ΣΙ

CARIA

1385. Caria. Byzantine bishops. V.Ruggieri, *REByz* 54 (1996) 221-234, presents addenda to the episcopal lists of Caria in G.Fedalto, *Hierarchia Ecclesiastica Orientalis* I-II (Padova 1988), who did not take into account epigraphy and much of sigillography. R.'s additions are mainly based on the latter two sources. On 232-234 a more complete list of the Carian episcopate arranged according to sees. We mention some observations concerning inscriptions dating before the 9th cent. A.D. (mostly dates not given in earlier publications). *I.Keramos* 64 (5th/6th cent. A.D.) and 69-71 (6th/7th cent. A.D.); *I.Knidos* 245 (before mid 7th cent. A.D.), 623 (= *IGC* 239 ter; 5th cent. A.D.?) and 627 (= *IGC* 240 ter; 5th-7th cent. A.D.); *IGC* 280 quater (5th-7th cent. A.D.); *SEG* XXXIX 1115 (Kildara is not known as a bishop's see from other sources. If nearby Kindya did not become an episcopal city - not attested as such either -, the reference is either to Mylasa or Bargylia).

1386. Alabanda. Honorary decree for Pyrrha[--], 188-133 B.C.? C.Diehl - G.Cousin, *BCH* 10 (1886) 299-306; M.Holleaux, *REG* 11 (1898) 258-266 (cf. *SEG* XXXVIII 1048 and our lemma no. 2345). F.Canali de Rossi, *Scienze dell' Antichità* 6/7 (1992/1993) [1996] 35-40, presents the full text with Italian translation, and focuses on the three embassies fulfilled by the honorand. He suggests relating the first, in which the ambassador should emphasize the χρεῖαι which Alabanda offered to the στρατόπεδα of the Romans (LL. 13/14), to an episode described by Livy (43,6,1) according to which the city offered 300 shields to the Roman army in Macedonia in 170 B.C.; the second embassy concerned φόροι and led to the publication by the senate of a δόγμα περὶ τῆς ἀφορολογησίας (L. 31); the third embassy went πρὸς τὸν βασιλέα περὶ τῶν [φόρων] and was very successful but entailed the death of the ambassador. C. de R. suggests a close connection between the last two embassies and identifies the king with Eumenes II of Pergamon. Admittedly Caria is known to have been assigned to *Rhodes* after 189/188 B.C. but C. de R. argues that Alabanda is to be added to the list of Carian cities which were to pay tribute to Eumenes. The second embassy dates to the period after 168 B.C., when Eumenes II was no longer a friend of Rome. The ambassador may have lost his life during the third embassy as a victim of Eumenes' wrath [For embassies to Rome cf. also *SEG* XLV 2232 and F.Canali de Rossi, *Le ambascerie dal mondo greco a Roma in età repubblicana* (Studi pubbl. dall' Istituto Italiano per la Storia Antica, vol. 63; Rome 1997].

1387. Alakışla. Various inscriptions. V.Ruggieri - F.Giordano, *OCP* 62 (1996) 53-88 (map), present the results of a survey of the early Byzantine settlement founded in the early or mid 6th cent. A.D. at Alakışla (between Halikarnassos and Keramos; cf. W.R.Paton - J.L. Myres, *JHS* 16, 1896, 198: 'the precipitous hill -- overhanging the small bay known as Helleni-ka'). They briefly discuss the few inscriptions known so far (cf. G.Cousin - G.Deschamps, *BCH* 18, 1894, 27/28 and E.Hula - E.Szanto, *Sitzungsberichte Akademie der Wissenschaften Wien, Ph.-Hist. Klasse* 132, 1895, 30; R.-G. 78 note 26): a single pre-Byzantine epitaph, in

itself no proof of the existence of an ancient city (Πολεῖτα χρηστέ, χαῖρε· Τρόφιμε χρηστέ, χαῖρε); a Byzantine inscription reading ΚΥ (= Κύριε or Κύριος) ναύκληρος (for ναύκληρος in a Christian inscription cf. *I.Rhod.Per.* 43). They also mention some dipinti (labels identifying painted figures) in two early Byzantine buildings, the Baptistry (two figures; inscription above one of them: ΜΟΑ(?)ΝΘ[--]; 81; ph.) and the Mausoleum (busts in tondi; largely prophets and personifications; 85-87): 1) ΕΛ[.]C[--] (probably Ἔλισα or Ἐλίσαιε | Ἰσσαῖος); 2) [--]AC (ph.); 3) Εἰρήνη; 4) [--]CΩ(?); 5) Ἰησο̣ῦ̣ς [.]ο̣υ̣ [---] (probably Ἰησο̣ῦ̣ς [τ]ο̣ῦ̣ [Ναυῆ]; ph.; dr.); 6) Ὁ ἅγ(ιος) Μᾶρκος (ph.); 7) Ἀβδ[ίας] (ph.). On 88 comment on the letter forms, painted by different hands.

1388. Amyzon. Asylia of the sanctuary of Artemis, 203 B.C. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 335-338, collects and discusses the epigraphical evidence for the recognition of the ἀσυλία of the sanctuary of Artemis by Antiochos III (cf. *SEG* XLI 906/907); discussion of *I.Amyzon* 1, 9/10, 12-14 and 20. R. suggests restoring in *I.Amyzon* 20 L. 7 περὶ τ[ῶ]ν λειστευόντων τὴν [ἱερὴν χώραν | καὶ] τὸ ἄσυλον (or τὴν [χώραν ἡμῶν] or τὴν [πόλιν ἡμῶν]).

1389. Aphrodisias. Emperor cult. J.M.Reynolds in A.Small (ed.), *Subject and Ruler: the cult of the ruling power in classical antiquity* (JRA Suppl. 17; Ann Arbor 1996) 41-50, briefly discusses a large number of Greek inscriptions from the city, which shed light on the cult of Θεὰ Ῥώμη, Νίκη, Ἐλευθερία, Ὁμόνοια (Concordia), Ἀμεριμνία (Securitas) and the emperors; on the Σεβαστεῖον and on the γενέσια ('birthday celebrations' in an unpublished inscription; probably for Tiberius' sons Germanicus and Drusus).

As to *SEG* XXX 1245 (*MAMA* VIII 446), R. suggests that the θεογενὴς Καῖσαρ (LL. 1/2) may have been Octavian rather than Caesar.

1390. Aphrodisias. Elites, power, and religion. See D.R.Edwards, *Religion and Power. Pagans, Jews, and Christians in the Greek East* (Oxford-New York 1996) 55-60 (cf. also 73/74 and 79), for a succinct discussion of 'how local elites in the Greek East drew on cosmic power to interpret their relation to imperial, regional, and local networks of power', largely based on Greek inscriptions from the city: Ἀφροδίτη (Προμήτωρ, the bond between Rome and Aphrodisias), the Σεβαστεῖον, statues of the emperors, homonoia-coins with other cities (Ephesos, Antiochia, Neapolis).

1391. Aphrodisias. Treaty oath of Plarasa/Aphrodisias, Kibyra, and Tabai, 2nd cent. B.C. (after 167 B.C. or after 129 B.C.?). J.M.Reynolds, *Aphrodisias and Rome* (London 1982) no. 1; *SEG* XXXVII 844*. G.Thériault, *op.cit.* (cf. our lemma no. 2292) 82-85, reprints the text (French translation) and discusses the historical context of the establishment of a cult of Ὁμόνοια (not necessarily after a conflict among the three poleis). T. prefers a date in the late 2nd cent. B.C. (cf. J.M.Reynolds; contra M.Errington: see *SEG* XXXVII 844).

1392. Aphrodisias. Boundary stone of the sanctuary of Aphrodite, after 39 B.C. J.M.Reynolds, *Aphrodisias and Rome* (London 1982) no. 35; *SEG* XXXIX 1102. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 430-432 no. 213, presents a critical edition [but omits the word ὅρος, Herrmann] and discusses the ἀσυλία of the temple of Aphrodite; it is one of the few instances of ἀσυλία that began under Roman rule (428/429).

1393. Aphrodisias. Honorary decree for Adrastos, 50-75 A.D. Rectangular marble block formerly built into a house near the theatre demolished in 1981; now in the local museum; mentioned in *SEG* XLV 1502 on p. 403 and, like the two blocks presented *ibid.* and honoring Adrastos' granddaughter, belonging to the honorand's tomb under discussion in our text. Ed.pr. J.M.Reynolds in C.Roueché - R.R.R.Smith (edd.), *Aphrodisias Papers 3. The setting and quarries, mythological and other sculptural decoration, architectural development, Portico of Tiberius, and Tetrapylon. Including the papers given at the Fourth International Aphrodisias Colloquium, held at King's College, London on 14 March, 1992 in memory of Kenan T.Erim* (JRA Suppl. Series 20; Ann Arbor 1996) 121-126 (ph.; translation) [This volume contains photos of *SEG* XL 947/948 (p. 34), XLIV 866 (p. 35), of the epigram now published in Merkelbach-Stauber, *SGO* I no. 02/09/11 (p. 51) and of an unpublished funerary epigram for Ζήνων Ἀρτεμιδώρου (p. 31); cf. also our lemmata nos. 1396 and 1398].

- -
τῆς πρὸς τὸν δῆμον φιλοτειμίας, εὐνοίᾳ τῇ πρὸς τὰ κοινὰ v
κεχρημένος ἐν πᾶσιν v τειμῆς ἄξια πάντα παρεσχημένος
ἐκτενῶς · ἀνθ' ὧν ὁ δῆμος ἔδωκεν αὐτῷ καὶ ἐψηφίσατο
[ἐ]νταφὴν καὶ κηδείαν v ἐν τῇ πόλει ἐν τοῖς ἄντικρυς
[τ]οῦ βουλευτηρίου δημοσίοις ἐργαστηρίοις, ἀμειβόμενοι
[α]ὐτοῦ τὴν εὔνοιαν καθὼς τὸ ψήφισμα περιέχει· τὰ δὲ νῦν
[ἀ]γομένης βουλῆς προελθὼν v Ἄδραστος καὶ ὑπάρχων καὶ
[ἐ]ν̣ τούτῳ φιλόπατρις καὶ μὴ βουλόμενος τῆς πόλεως πρό-
[σ]οδον μειοῦσθαι, αἱρούμενος δὲ τὸ τῆς πόλεως ὠφέλιμον,
[ἠξ]ίωσεν μετατεθῆναι τὸν τόπον τῆς ἐνταφῆς ἐν τοῖς
[...]οις v ἐργαστηρίοις v αὐτοῦ (?) vacat δεδόχθαι τῇ βουλῇ
[καὶ τῷ] δήμῳ, τηρουμένου τοῦ πρώτου τῆς ἐνταφῆς
[ψηφίσ]μ̣ατος καθὼς ἐκυρώθη, ἐπιτετράφθαι αὐτῷ ἐν τοῖς
[- 5-6 - ἐργα]σ̣τηρίοις κατασκευάσαι τὸ ἡρῷον vacat

Our honorand is the Adrastos honored in *MAMA* VIII 484 (cf. *SEG* XLV 1502 A app.cr. [a son, probably called Περείτας, of an Adrastos, priest of Ares, is honored in a decree recently published by J.M.Reynolds, *ArchClass* 49, 1997, 423ff.]) || 4. intra-urban burial is an exceptional honor; in Aphrodisias it is known so far to have been conceded to Kallikrates (J.M.Reynolds, *Aphrodisias and Rome*, London 1982, nos. 28-31) and to C.Iulius Zoilos

(*ibid.* nos. 32-36; *SEG* XX 3; XLIII 699*) in the triumviral and Augustan period respectively, ed.pr. ‖ 4-5. the exact location of Adrastos' tomb, 'in the public ergasteria opposite the Council-chamber' (i.e., probably the building commonly called Odeion on the north side of the agora), is unknown. The ergasteria were probably light structures which could be easily dismantled, ed.pr., who collects the evidence of shops vel sim. at Aphrodisias and points out that the location of ergasteria in the central part of the city is quite normal ‖ [6. τάδε νῦν, ed.pr.; τὰ δὲ νῦν, Herrmann] ‖ 11. [ἰδί]οις rather than [νέ]οις or [κεν]οῖς, ed.pr., who does not exclude the latter two possibilities; L. 14 should be restored accordingly; αὑτοῦ (to distinguish Adrastos' set of ergasteria clearly from its public counterpart mentioned in LL. 4/5) rather than αὐτοῦ ('there', implying that the two groups of ergasteria were located more or less in the same place). From Adrastos' considerations recorded in LL. 7-11 it appears that the public ergasteria were a source of urban revenues and that ergasteria could also be a source of private elite income, ed.pr. ‖ 13-14. the city possibly originally intended to build the tomb, but in the end Adrastos himself undertook the work, ed.pr. ‖ 14. for the restoration initio see above ad L. 11 ‖ in a postscript on 126, ed.pr. reports on yet another similar block found reused in Karaçasu in 1994; it details the public activities of an honorand 'who may well prove [redacted] be Adrastus himself' and awaits cleansing and further study.

1394. Aphrodisias. Honorary inscription for the governor P.Aelius Septimius Mannus, 250-260 A.D. Upper part of a marble base without moulding found in a field wall west of the Basilica. Ed.pr. C.Roueché in A.Chastagnol - S.Demougin - C.Lepelley (edd.), *Splendidissima Civitas. Études d'histoire romaine en hommage à François Jacques* (Paris 1996) 231-239 (ph.; translation).

Πόπλιον Αἴλιον
v Σεπτίμιον v
Μάννον · τὸν
λαμπρότατον ἡ-
γεμόνα ὑπατι-
κὸν · ἔνδοξον
ἀνδρεῖον ἁγνὸν
φιλάνθρωπον · δι'
ἁπάσης ἥκοντα
ἀρετῆς τὸν ἑαυ-
τοῦ εὐεργέτην
- - - - - - - - - - -

There was presumably a capital to this base on which the dedicator was mentioned, ed.pr., who in view of *SEG* XXXI 908/909 opts for ὁ δῆμος as the dedicatory authority ‖ 1-3. Μάννος: the name Mannus (and, for that matter, the name Aelius as well) is used by various members of the royal family of Osrhoene in Edessa, ed.pr., who points to L.Septimius Mannus, *clarissimus vir* and *legatus iuridicus* in Spain (ca. 250 A.D.) and to Septimius Mannus, governor of Lycia-Pamphylia (*SEG* XXXVIII 1325); since the latter's name survives only in part, he could be (but need not necessarily be) identical with our honorand, who might have been son of the last king Aelius Septimius Abgar. An Aurelius Mannus who is on record as a member of the staff of a much later governor of Caria-Phrygia (after 282 A.D.; *IGR* IV 731; from Eumeneia), may well have come to serve on the staff of our honorand and may have stayed on, ed.pr. ‖ 3-6. ἡγεμόνα ὑπατικόν: formula used of several governors of the province of Caria-Phrygia after its creation ca. 250 A.D. (cf. *SEG* XXXI 905, 909/910 and 1101), ed.pr. ‖ 6-10. virtually identical phrasing in *SEG* XXXI 909, ed.pr., who adds that this makes it likely that our honorand was a fairly close contemporary of M.Aurelius Diogenes, the honorand of *SEG* XXXI 909 (253-260 A.D.) [for ἀνδρεῖος cf. the comment of Menander Rhetor on the courage of the provincial governor: 'frankness to the emperors, his struggle against unpleasant circumstances for his subjects' sake and his not bowing the knee or giving way in the

face of fears' (416.24-26; quoted by ed.pr. in *Antiquité Tardive* 6, 1998, 33), Pleket] ‖ ed.pr. gives an updated list of the known governors of the new province of Caria-Phrygia.

1395. Aphrodisias. Honorary epigram for the governor Dulcitius, 450-500 A.D. Roueché, *ALA* 40 = *Performers* (cf. *SEG* XLIII 698) 65 [now also in Merkelbach-Stauber, *SGO* I 236/237 no. 02/09/07]. K.Mentzu-Meimare, *art.cit.* (cf. our lemma no. 2389, especially sub 2) 70, argues contra C.Roueché that μαιουμάρχης (L. 1) is an honorary title indicating that Dulcitius as a provincial governor was responsible for the organization of the Μαιουμᾶς festival rather than that he actually 'presided over the celebration of a Maiouma' (*ALA* p. 73) [In *SEG* XXXIX 1099 on p. 334 and in the Index on p. 656 read μαιουμάρχης instead of μαιουάρχης].

1396. Aphrodisias. Epitaph, 2nd/3rd cent. A.D. Two joining pieces of a sarcophagus base found in the east necropolis. Mentioned by R.R.R.Smith in C.Roueché-R.R.R.Smith (edd.), *op.cit.* (cf. our lemma no. 1393) 68/69 (ph.). We read from the photo:

[- -]
[--- ἀποτείσει --- ἀργυρίου ---] ὧν τὸ τρίτον ἔστω τοῦ ἐγδικήσαντος·
τῆς ἐπιγραφῆς ἀπετέθη ἀντίγραφον εἰς τὸ χρεοφυλάκιον ἐπὶ στεφανηφόρου
Ἀττάλου υἱοῦ Μενάνδρου, μηνὸς Τιβερίου vacat

1397. Aphrodisias. Epitaph of Euphemia, 543/544 or 558/559 A.D. *ALA* no. 157. D.Feissel, *Ktema* 18 (1993) [1996] 183, points out that among the three dates suggested in *ALA* (528, 543 or 558 A.D.) the former is to be excluded. The mention of the (year of) the reigning emperor Justinian (βασιλεύοντος Ἰουστινιανοῦ in (a) L. 1) is unusual before 537 A.D.: cf. our lemma no. 2272.

1398. Aphrodisias. Mosaic inscription, end of the 360s A.D. Inscription in a late mosaic, added to the large basilica near the 'porticus of Tiberius'. A photo is given (without transcription) by S.Campbell in *op.cit.* (cf. our lemma no. 1393) 187/188. We give the transcription of *An.Ép.* (1996) [1999] 522/523 no. 1482.

[Φλ(άυιος) Κ]ωνστάντιος | [ὁ λα]μπρότατος |
[-- ἡ]γεμὼν καὶ τοῦτο τὸ | [--] ††† ἐποίησεν

1. To be identified with Flavius Constantius, praeses Cariae, who in the late 360s A.D. had put up the city wall, C., who refers to *ALA* no. 22.

1399. Attouda. M.Ulpius Carminius Claudianus. R.Pera in *op.cit.* (cf. our lemma no. 2195) 313-324, comments on *MAMA* VI 61 (*SEG* XXVI 1233; from neighboring Trapezopolis), 74/75 and *CIG* 2782 (*SEG* XXXIX 1104; XLI 910; from Aphrodisias) and confronts these texts with coins from Attouda which record M.Οὔλπιος Καρμίνιος Κλαυδιανός (under Antoninus Pius and M.Aurelius), his homonymous son (νεώτερος; under S.Severus) and Οὐλπία Καρμινία Κλαυδιανή (under Geta); comment on their careers and on the relations between Attouda and Aphrodisias and Attouda and Trapezopolis (*MAMA* VI 61, mentioning τῶν αὐτοκρατόρων Ἐπ[ινεικε]ίων τὸν ἀγῶνα; to be connected with the representation on coins of Caracalla fighting against Parthians; for the Ἐπινείκια cf. J.Nollé, *Chiron* 28, 1998, 331).

1400. Çamlı-Çınar (near Kallipolis, in the Rhodian Peraia). Stamped Rhodian amphora handles. E.Doğer - A.K.Şenol, *Arkeoloji Dergisi* 4 (1996) 71 nos. 1-4 (ph.), publish the following amphora stamps: 1) Ἐπίχαρ(μος) (no. 1); 2) ΝΙ (nos. 2 and 3); 3) ΙΠ (no. 4; Ἱππόστρατος or Ἱπποκλῆς). For the eponymous magistrates Ἐπίχαρμος and Ἱππόστρατος cf. *SEG* XLIV 870. For other stamps from the same area cf. our lemma no. 1409.

1401. Euromos. Letter of a royal official, 3rd cent. B.C. *SEG* XLIII 705. After examination of the right fragment now in the Museum in Milas, W.Blümel, *EA* 27 (1996) 61/62, presents the following text. We present only LL. 5-9; LL. 1-4 and 9/10 remain unaltered.

γεγράφαμεν δὲ καὶ Πτο-
λεμαίωι τῶι βα[σιλεῖ περὶ αὐ]τῶν τῶν προγεγραμμένων ἵνα
καὶ ὑπ' ἐκείνου κα̣[---]ωι, καὶ εἰς τὸ λοιπὸν πάντα τὰ φι-
λάνθρωπα συγκ̣[ατασκευάζ]ω̣μεν τῆι πόλει καὶ οὐθενὸς
τῶν συμφερόντ[ων αὐ]τῆι ἀποστησόμεθα·

5-6. Gauthier's restoration Πτολεμαίωι τῶι βα[σιλέως υἱῷ περὶ αὐ]τῶν (cf. app.cr. in *SEG* XLIII) is too long, B.; the same applies to L. 7: κυ̣[ρωθῆι τῶι δήμ]ωι || 8. for συγκ̣[ατασκευάζ]ω̣μεν cf. already the app.cr. of *SEG* and P.Herrmann, *EA* 27 (1996) 55/56.

1402. Halikarnassos. Fragment of a proxeny decree, 1st cent. B.C.? *SEG* XXVI 1224. S.Dmitriev, *EA* 26 (1996) 110, suggests restoring in L. 5 (or LL. 4/5) [καὶ μετουσία]ν̣. D. points out that it is not certain that the right side of the text has been preserved.

1403. Halikarnassos. Dedication to Sarapis and Isis, early 3rd cent. B.C. (after 271/270 B.C.). *SIRIS* 270. M.Malaise in M.-O.Jentel, G.Deschênes-Wagner (edd.), *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 353-370 (cf. *SEG* XLIV 1452), suggests restoring in L. 4 Σαράπι, Ἴσι Ἀρσινόη[ι Φιλαδέλφωι]; he deletes the comma after Ἴσι (*SIRIS*) and argues that Isis was assimilated with Arsinoe. Non vidimus; cf. A.Chaniotis, *Kernos* 12 (1999) 265 no. 164.

1404. Halikarnassos (area of: Yassi Ada). Graffiti on amphoras, early 7th cent. A.D. P.G.van Alfen, *JRA* 9 (1996) 189-213, discusses capacities and standard sizes of the LRA1 amphoras from the shipwreck at Yassi Ada near Bodrum; cf. G.F.Bass - F.H.van Doorninck Jr., *Yassi Ada* 1: *A seventh-century Byzantine shipwreck* (College Station 1982). On 201/202 (dr.) he mentions four sets of graffiti on the shoulders of 'YA1' (i.e., cylindrical) amphoras: ΕΛΕ (perhaps an abbreviation of ἔλαιον or ἐλαῖαι; incised after firing). The others remain unintelligible: Γ(?)Ε, ΤΤ (or Π ?) and ⌒ ' [abbreviation of οἶνος?, Tybout]. For the graffiti on 'YA2' (i.e., larger, globular) amphoras see F.H.van Doorninck Jr. in V.Déroche - J.M.Spieser (edd.), *Recherches sur la céramique byzantine* (BCH Suppl. 18; 1989) fig. 2 and *Yassi Ada* 1, 162 fig. 8-8; five have the same graffito ΕΛΕ as mentioned above.

1405. Herakleia-under-Latmos. Dedication of a temple of Zeus Akraios, Hellenistic period. A.Peschlow-Bindokat, *MDAI(I)* 46 (1996) 217-225 (ph.; dr.; cf. also *AST* 14, 1, 1996, 144), reports on the examination of the remains of the temple in the valley of Dikilitaş; three joining architrave blocks carry an inscription. On the first two blocks she reads Διὶ Ἀκραίωι [----]ο̣γος Διονυσίου ΓΛ[----]; the text on the third block is illegible. The first lacuna contained the first part of the name of the dedicant, perhaps preceded by a second divine epithet. Zeus Akraios = Zeus on the top of the mountain, viz. of Tekerlekdağ. For the sanctuary see also ead., *op.cit.* (cf. our lemma no. 1423) 52, with brief mention of our inscription.

1406. Iasos. Dialect. M.Bile, *art.cit.* (cf. our lemma no. 983) 142, points to the lack of texts written in dialect.

1407. Iasos. Lists of contributions to the Dionysia, 2nd cent. B.C. *I.Iasos* 160-167; 170-218 (*SEG* XLIII 716*). F.Delrieux, *REA* 98 (1996) 371-388, argues that the Iasian offices of χορηγός, ἀγωνοθέτης and στεφανηφόρος were held in this fixed order. By sorting out the cases where the same person held two or all three of them, D. provides an additional criterion for establishing the relative chronology of these documents. The results partly corroborate and partly modify those achieved by L.Migeotte (cf. *SEG* XLIII 716) and C.V.Crowther (cf. *SEG* XL 958 and XLIII 716 on p. 259); for the details we refer the reader to the three tabular surveys on 386-388 (that on 386 includes the lists of M., C. and predecessors). *I.Iasos* 179/180 and 182/183, recording the κατασκευή of the theatre presumably necessitated by the earthquake of 199/198 B.C. and previously dated ca. 180-150 B.C., are assigned a lower date on D.'s list: the repairs were probably paid for after 150 B.C. As to absolute dates, D. follows M. and C. in placing the beginning of the series (the first coherent group *I.Iasos* 160-166, with 161/162 providing external criteria) ca. 198 B.C. [on p. 381; on 384, however, D. seems to prefer 195 B.C.]. Its end,

dated ca. 120-115 B.C. by M. and ca. 134/133 B.C. by C., should probably be assigned to the 120s: we have 58 documents covering 57 years; with the addition of 11 or 12 'années sous-entendues' in the extant documents, plus one year in which the Dionysia did not take place (*I.Iasos* 152 LL. 27/28), and on the assumption that the series started ca. 195 B.C., D. arrives at ca. 126 B.C. for the last document. This fits in with the absence of the Iasian city era from all texts; the ephebic lists (*I.Iasos* 269-281; 283/284) show that the era started in the 2nd half of the 2nd cent., presumably in 129 B.C. (according to E.Derenne, followed by D.) [with 198 rather than 195 B.C. as the starting-point of the Dionysia-series, the date of the last document would match this year perfectly, Tybout]. Consequently the hiatus supposed between the earliest coherent group *I.Iasos* 160-166 and the second coherent group 170-177 + 204 is either non-existent or must have occupied a very brief span of time (188-185/180 B.C., M.; 190/189-187/186 B.C., C.; 'quelques années au maximum', D.).

1408. Iasos. Gladiator inscriptions, undated. *CIG* 2889 A-F; based on a copy made by some Englishmen in Smyrna and given to J.Spon; *I.Iasos* 414 (A-H); Robert, *Gladiateurs* 178 (A-F). G.Petzl in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 49-52 (dr.), presents copies of A-D, G and H made by D.Cosson (cf. our lemma no. 1475). Cosson did not have copies of fragments E and F and explicitly assigns the stones to Iasos. J.Covel, who stayed in the Levant from 1669-1679, gave Halikarnassos as provenance but added 'now called Assen'. L.Robert showed that Assen = Iasos. C.'s copy confirms this.

A: Μουρμίλλωνες
Γάιος
νί(κης) α´, στ(εφάνου) α´

A above D ‖ 3. νι(κῶν) ι´, στ(εφάνων) ι´.

B: Μουρμίλλων
Κεράμυλλος
ἐλεύ(θερος) νι(κῶν) ε´, στ(εφάνων) γ´

2. ΚΕΚΡΑΜΙΛΛΟΣ, Coss. ‖ 3. νι(κῶν) ε´, στ(εφάνων) (ε´), R.; Spon gives a Γ corrected into (ε´) by R. and *I.Iasos*.

C: Θρᾶιξ
σκευᾶς
Εὔκαρπος
Σαμια(ρίου) νί(κης) α´,
στ(εφάνου) α´

2. ΧΡΕΙΑΣ, Coss.

D: Μουτᾶτος ἐσσε-
ἐλεύ(θερος) δάριοι
νι(κῶν) ι´, στ(εφάνων) ι´

D under A ‖ 1. ΜΟΥΤΑΙΤΟΣ, Coss.; ΜΟΥΤΑΤΣ, S. and Cov.; Μουτατ(ο)ς?, R. ‖ 1-2. ἐσσε|δάριος, S. and Cov.; ΕΣΣΞΙΔΑΡΙΟΙ, Coss.; the plural ἐσσεδάριοι stands right of A (Gaius) and D (Mutatus).

G (only in Cosson):
ΓΛΑΣ

H (only in Cosson):
ΡΙΞΑΣ

[ἐ]λεύ(θερος) Θρᾶικες
[νι(κῶν)--, σ]τ(εφάνων) [--]

1. [Πο]πλᾶς or [Σκα]πλᾶς, *I.Iasos*; [῎Α]τ̣λας, W.Ameling: see *SEG* XXXVII 864.

ἐλεύ(θερος)
νι(κῶν) β´, στ(εφάνων) β´

1. [Φ]ριξᾶς or [Φ]ρῖξ(ο)ς, P. ‖ ΝΙΡ, Coss.

1409. Karaca-Naltaş (not far from Kallipolis, in the Rhodian Peraia). Stamped Rhodian amphora handles. E.Doğer - A.K.Şenol, *Arkeoloji Dergisi* 4 (1996) 71/72 nos. 5-10 (ph.), publish the following stamps: 1) Ἐπὶ Τιμο|κλεῦς (no. 5); 2) Ἀπολ|λωνίδας (nos. 6-8); 3) Κ.ΗΧΙ[--]ΕΛ (no. 9); 4) ΕΠ | Π (no. 10). Cf. our lemma no. 1400.

1410. Kasossos. Fragment, undated. *I.Mylasa* 943. S.Dmitriev, *EA* 26 (1996) 108, suggests restoring LL. 2-6 as follows:

γενομένη τε[- - - - - ἔδοξε τῶι δήμωι τῶν Κασωσ]-
σέων· ἐλέσθ[αι ἄνδρας (or/and officium?) ἐξ]
ἁπάντων Κα[σωσσέων (number?)· τοὺς δὲ αἱρε]-
θέντας ποιῆσ̣[ασθαι e.g. τὴν ἐπιμέλειαν ἐπὶ τοῦ ἱε]-
ροῦ ἄλσους Δι[ὸς - - - - - - - - - - - - - -]

No restorations in *I.Mylasa* ‖ [5. ἐπί seems to be superfluous, Herrmann] ‖ in LL. 11/12, D. restores διορθώσε]ται τὸ ἀργύριο[ν (cf. *I.Mylasa* 942 L. 14), in LL. 15/16 ἀνοίσ]ουσιν τῶι θε[ῶι (cf. *I.Mylasa* 941 LL. 9-11). The document attests the election of a special commission with some financial purpose; it may not have been a document about 'Landaufteilung' (so *I.Mylasa*).

1411. Keramos. Building epigram of Philagrios, 3rd/4th cent. A.D. *I.Keramos* 66; *SEG* XLV 1527. W.D.Lebek, *EA* 27 (1996) 151-156 (translation), presents the following text [now also in Merkelbach-Stauber, *SGO* I 35 no. 01/10/02, where it is dated ca. 516 A.D.].

† Αἰθούσσης τόδε κάλλος ἔῆι θρεπτήρια πάτ[ρηι]
ἐξ ὁσίων καμάτων ὁ Φιλάγριος, ὄφρα σαώσ[ηι]
ξείνους καὶ ναέτας, ὅτε χείματος ἵσταται ὥρη·
ἀλλὰ Θεὸς παναχραντος ἐπὶ χρόνον οὔνομα τοῦτο[υ]
καὶ τεκέων ἀλόχου τε μένειν νεύ̣οι Θεοδώρης

Underlined letters are on the fragment published in *SEG* XLV ‖ 1-2. ἔηι -- πάτ[ρη], ἐξ ὁσίων καμάτων ὁ Φιλάγριος ὄφρα σαώσ[η], *SEG*; in L.'s version there is no verb in the main clause before ὄφρα; L. provides parallels for such a 'Nominalsatz' and translates ἐξ ὁσίων καμάτων as 'aus ehrenhaft erarbeiteten Geldmitteln', thereby discarding Varinlioglu's (cf. *SEG*) idea of a churchyard where citizens and strangers fulfilled their religious (ὁσίων) duty. L. suggests that the subject of σαώσῃ could be the αἴθουσσα (cf. also D.Feissel, *BE*, 1998, no.

648. for the same interpretation of ὁσίων [aliter Merkelbach-Stauber: 'nach seinen frommen Mühen, i.e., in the emperor's service] and the possibility that we have part of a secular building rather than of a church) ‖ 4. in fine τοῦτο, *SEG* ‖ 5. νε(ύ)σοι, *SEG*; L. considers the possibility that the mason rather clumsily corrected the round C of NECOI into upsilon ‖ for Philagrios and his αἴθουσσα cf. also our lemma no. 1412.

1412. Keramos. Building epigram of Philagrios, 3rd/4th cent. A.D. *I.Keramos* 67; cf. *SEG* XLV 1527 app.cr. in fine. W.D.Lebek, *EA* 27 (1996) 155/156, suggests restoring the text as follows:

[† Πάντες τοι φιλέουσι, Φιλάγ]ριε, σοὺς πυλεῶνας,
[οὓς χαίρεις ὁσίοις στησάμ]ενος καμάτοις †

For Philagrios cf. our lemma no. 1411 ‖ L.'s restoration implies that the αἴθουσσα built by Philagrios could be closed by πυλεῶνες and in this way offered better protection in winter than an open stoa [the text now also in Merkelbach-Stauber, *SGO* I 35 no. 01/10/03].

1413. Kildara (Kuzyaka; southwest of Mylasa). Letter of the Ptolemaic Minister Tlepolemos, 246 B.C. *SEG* XLII 994. A.Chaniotis, *Kernos* 9 (1996) 362 no. 27, suggests in C L. 4 τῶν ἄλλω[ν βασιλέων? --] as an alternative restoration (τῶν ἄλλω[ν θεῶν? --], *SEG*). The seven days which should be ἀτελεῖς according to D L. 1 probably belong to the festival in honor of Ptolemy III. The phrase [θ]υσίαν συντελεῖτε καθάπερ κα[ὶ πρότερον --] in the next line may refer to an already existing cult, whether of the kings or of a local deity.

1414. Knidos. Corpus. *SEG* XLII 995. A.Chaniotis, *Kernos* 9 (1996) 360-362 no. 25, lists and often briefly discusses the inscriptions from *I.Knidos* bearing on religion. We note his new restorations and some of his observations:

11: this fragmentary honorary decree possibly belongs to the dossier concerning C.Iulius Theopompos;

36: this fragmentary decree may concern transactions or commercial activities; in LL. 30/31 ἔνοχος ἔστω | [-- ἀσε]βείᾳ may be restored (no restoration in *I.Knidos*); Ἑστία, on record in the next line, is possibly the recipient of a fine;

60: κ]ατ' ἐνιαυ[τόν (L. 5) implies that the 'golden and marble [statues]' mentioned in the preceding lines were to be decorated with garlands annually;

173: perhaps a sacred law rather than a dedication to Athena in view of θύε[ν] (L. 4); in L. 2 Ζηνὸ[ς] should be restored (Ζηνο[-], *I.Knidos*);

606: the annual sacrifice on the first day of a certain month to the benefactor honored (LL. 8-12) is possibly to be offered in the month in which the benefactor would die: [καθ' | ἕ]καστον ἐνιαυτὸν το[ῦ] μη[νὸς ἐν ὧι κα μεταλλάξηι? τᾶι] | νουμηνίαι (LL. 9-11; [καθ' | ἕ]καστον ἐνιαυτὸν το[ῦ] μη[νὸς] | νουμηνίαι, *I.Knidos*).

1415. Knidos. Dialect. M.Bile, *art.cit.* (cf. our lemma no. 983) 142/143, points to the parallel use of Doric, particular Rhodian, and koine forms in Knidian documents (4th cent. B.C.-Roman Imperial period).

1416. Knidos. Piracy Law. *I.Knidos* 31; Crawford, *Roman Statutes* (cf. our lemma no. 2302) no. 12; *SEG* XXVI 1227; XLV 1529*. D.Nörr, *Israel Law Review* 29 (1995) 85 (non vidimus), suggests reading κρείσεις (sc. διδόναι) instead of κρείνειν in col. IV L. 35. Cf. id., *Index* 26 (1998) 85 note 53, for the suggestion that this may imply the issuing of a formula for lawsuits by the provincial governor. Cf. our lemma no. 1155.

1417. Knidos. Fragment of an honorary decree for Lykaithion (and her husband), 1st/2nd cent. A.D. *I.Knidos* 73 (*GIBM* 789). S.Dmitriev, *EA* 26 (1996) 108/109, suggests restoring LL. 8-12 as follows:

[- - - - - - · ἔδοξε τ]ᾷ βουλᾷ, γνώμα
[προστατᾶν· τὸν μὲν ἐν] ἀρχᾷ δαμιουργὸν
[τὸν ἀεὶ καθιστάμε]νον ἐν ταῖς γεινο-
[μέναις κατ' ἐνιαυτὸν] ἐπιθύσεσιν ἀνα-
[γορεύεν τὸ ὄνομα τοῦ ἀ]νδρὸς αὐτᾶς Αὐ-

9-11. τὸν ἀεὶ ἐν] ἀρχᾷ δαμιουργὸν | [τὸν ἀεὶ γινόμε]νον ἐν ταῖς γεινο|[μέναις ἀρχᾶς] ἐπιθύσεσιν κτλ, *I.Mylasa*.

1418. Knidos. Amphora stamps. Cf. our lemma no. 915bis.

1419. Labraunda. Building projects. P.Hellström in P.Hellström - B.Alroth (edd.), *Religion and Power in the ancient Greek World* (Proceedings of the Uppsala symposium 1993; Uppsala 1996) 133-138, offers a brief study of the building projects by Mausollos, who used them as a display of power to an international audience, and Idrieus, who focused primarily on the Carians; various inscriptions from *I.Labraunda* are discussed (nos. 13/14 and 36).

1420. Labraunda. Andrones in the sanctuary of Zeus, mid-4th cent. B.C. *I.Labraunda* 14/15. O.Hellström in W.Hoepfner - G.Brands (edd.), *Basileia. Die Paläste der hellenistischen Könige. Internationales Symposion in Berlin vom 16.12.1992 bis 20.12.1992* (Mainz 1996) 164-169, argues that the sanctuary at Labraunda served as a Hekatomnid palace and that the ἀνδρῶνες dedicated to Zeus by Mausollos and Idrieus were used for a ritual possibly connected with some sort of honors to the ruler.

1421. Labraunda. Letter of Olympichos to Mylasa, 246-241 B.C. *I.Labraunda* 3; *SEG* XLV 1531. C.Ravazzolo in B.Virgilio (ed.), *Studi Ellenistici* VIII (Pisa-Rome 1996), 123-143, discusses the identity of 'Ptolemaios, son of Ptolemaios' on record in several papyri. She argues that he was an illegitimate son of Ptolemy II Philadelphos and the brother of Ptolemy III (*I.Labraunda* 3; *RC* 14); further reflections on the career of this Ptolemy; R. suggests that he was adopted by Andromachos (cf. in the same sense J.Kobes' article summarized in *SEG* XLV) [Cf. now W.Huß, *ZPE* 121 (1998) 229-250, on 'Ptolemaios der Sohn'].

1422. Labraunda. Dedication of the stylobate, columns and entablature of Mausollos' stoa by Poleites, 102-114 A.D. *I.Labraunda* 23. P.Liljenstolpe - P.von Schmalensee, *OAth* 21 (1996) 125-148, present an architectural study of the stoa. On 129-131 (ph.; dr. of part of the inscription), they reproduce the text and translation of *I.Labraunda* 23. In an Appendix on 148, J.Flemberg comments on LL. 5/6 (τοὺς ποικίλους | κείονας σὺν τοῖς σπιροκεφάλοις), presenting the same argument as in his article on σπειροκέφαλον summarized in our lemma no. 2390.

1423. Latmos. Geography and history. A.Peschlow-Bindokat, *Der Latmos. Eine unbekannte Gebirgslandschaft an der türkischen Westküste* (Mainz 1996; detailed maps; numerous excellent color photos), offers a survey of the geography, topography and history of the area around Mt. Latmos. After a general introduction (8-15; 'Forschungsgeschichte'; geography of the Latmos), sections are devoted to prehistory (16-21; on 16/17, P.-B. discusses the cult of the rain and weather god later known from epigraphical sources as Ζεὺς Λαβραῦνδος; ph. of two inscribed reliefs), the lay-out and history of the Carian city Latmos and its Hellenistic successor Herakleia (22-42; discussion of buildings, fortifications and necropoleis; on 31-37 a survey of the contents and translations of the letters of Antiochos III and his regent Zeuxis (*SEG* XXXVII 859) and the Scipiones (*Syll.*³ 618; *RDGE* 35; *SEG* XXXVII 860) to Herakleia; ph. of both), the roads, settlements, sanctuaries and quarries in the territory (43-57; for the temple of Zeus Akraios see our lemma no. 1405) and the area as a center of monachism during the Byzantine period (58-88).

1424. Mylasa. Hybreas. *SEG* XLII 997. On the basis of Strabo 14.3.24, E.Noè in *op.cit.* (cf. our lemma no. 1304) 51-64, reflects upon the career of Hybreas. She briefly discusses *I.Mylasa* 601/602 (on the fate of the city after Labienus' invasion) and 534-536 (dedicated by gladiators to Gaius Iulius Hybreas [Noè ignores Marasco's study, summarized in *SEG* XLII 997, to which she has very little to add].

1425. Mylasa. Decrees and letters of Cretan cities pertaining to the asylia (?) of Mylasa, 2nd cent. B.C. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 407-415, reprints a dossier of decrees and letters of Cretan cities which may be related to a declaration of ἀσυλία

(or to a military alliance): *I.Mylasa* 641-659; *SEG* XLII 1003-1006 (cf. *I.Cret.* IV 177/178). [The following texts may also be related to this diplomatic enterprise: *I.Mylasa* 720 (cf. the reference to Κρῆτες in L. 5) and 741, found near 659: cf. the reference to συγγραφεῖς in L. 1 as in 652 L. 1, Chaniotis]. For a possible arbitration of Mylasa in a Cretan war see A.Chaniotis, *op.cit.* (cf. our lemma no. 1206) 42-44 notes 214 and 223 and *BMCRev* 9 (1997) 101-104; cf. our lemmata nos. 175 and 2340.

1426. Mylasa. Fragment of a decree of the Otorkondeis, 2nd/1st cent. B.C. *SEG* XLII 1002. A.Chaniotis, *Kernos* 9 (1996) 362 no. 26, suggests restoring in LL. 12/13 τῶι κατὰ μεσημ|[βρίαν τόπῳ, κτλ.] (μεσημ|[βρίαν --?, *SEG*, which has τόπωι in L. 14): the decree may concern the purchase of sacred land for the sanctuary of Zeus.

1427. Mylasa. Honorary inscription for a priest, undated. *I.Mylasa* 404. S.Dmitriev, *EA* 26 (1996) 107/108, argues that the honors were awarded by the γερουσία or the σύστημα τῶν πρεσβυτῶν rather than by [ὁ δῆμος] (L. 1; the gerousia is the σύστημα ἡμῶν mentioned in fine (L. 5)); [ἄρ]ξαντα (L. 3) refers to the function of ἄρχων in the gerousia.

1428. Mylasa. Dedication to Trajan and others, 114-116 A.D. D.Cosson (cf. our lemma no. 1475) has a copy of this inscription on the same page as the gladiator inscriptions in our lemma no. 1408 from Iasos; in view of Ζεὺς Ὀσογω and Ζεὺς Λαβραῦνδος (LL. 3/4) it seems better to assign this text to Mylasa. Ed.pr. G.Petzl in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 52/53 (dr.).

Αὐτοκράτορι Νέρουα̣ Τραι[α]-
[ν]ῷ Καίσαρ[ι] Ἀρίστῳ Σεβασ[τῷ]
[Γ]ερμανικῷ Δακικῷ καὶ [Διὶ]
[Ὀ]σογῳ καὶ Διὶ Λαβ̣[ραύνδῳ καὶ]
[τ]ῷ δήμῳ Ἀριστείδης [Ἀρι]-
[σ]τείδ̣ου στεφανη[φορή]-
[σ]ας καὶ πάντως ΑΣΙ[- -]
[τῆς?] στεφανηφορίας [- -]
[- -]Ι ̣εὐαρέ̣στως ΛΟΥ[- -]
[- -] τῆς ὑποθήκ[ης ?- -]

1-3. Ἄριστος = Optimus: from Sept. 114 A.D.; Παρθικός (from February 116 A.D.) is missing here, P. ‖ 7. πάντως ἀξί[ως, Hendriks apud P. ‖ 8. ὑπὲρ τῆς] στεφανηφορίας ?, P. ‖ 9. εὐαρέστως 'satisfactorily', P. [For this word see L.Robert, *Hellenica* XI/XII 586 note 6, and *REA* 62 (1960) 327 note 1 = *OMS* II 843, Herrmann].

1429. Nysa. Honorary inscription for a lawyer, Roman Imperial period. G.Radet, *BCH* 14 (1890) 224/225 no. 2; cf. L.Robert, *Hellenica* V (1948) 31 note 3. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 588/589, republishes the text (no new readings) and argues that the words ἡ ἱερὰ καὶ ἄσυλος (L. 6) probably do not refer to Nysa and its Plutonium, but to a foreign city honoring a citizen of Nysa.

1430. Orthasia (area of: Donduran). Mosaic inscription. E.Yener - F.Ölmez, *VII. Müze* (cf. our lemma no. 1655) 275-298, report on the discovery of a mosaic in a villa, representing the twelve labors of Herakles and gladiatorial fights; two inscriptions: Θουρεῖν[ος] and Θουρεῖνος λανάρις ('l'une donnant apparemment le nom du propriétaire, la seconde son nom et son métier', C.Brixhe, *BE*, 1998, no. 385).

1431. Stratonikeia. Cults and politics. A.Lozano Velilla, '*Vida politica y fiestas religiosas en Estratonicea de Caria*' in J.Alvar - C.Blánquez - C.G.Wagner (edd.), *Ritual y Conciencia Cívica en el Mundo Antiguo* (Madrid 1995) 139-153, returns to the two main religious festivals of the city, the Παναμάρεια and the κλειδὸς ἀγωγή, in a study much in the same vein as her earlier articles mentioned in *SEG* XLII 1021 and XLIII 723.

1432. Stratonikeia. Honorary inscription for P.Cornelius Lentulus Marcellinus, shortly after 13/12 B.C.? *I.Stratonikeia* 1321;*SEG* XXXVIII 1077. C.Eilers, *ZPE* 110 (1996) 220, argues that Π. Κορνήλιος Λέντολος Μαρκελλῖνος (consul 18 B.C.), who was honored as πάτρων of the city, may have been a governor of Asia (perhaps ca. 13/12 B.C.), even though the text does not call him explicitly ἀνθύπατος.

1433. Tralles. Honorary inscriptions for an athlete and a flute-player respectively, ca. 200 A.D. *SEG* XLIII 732 and 731. S.Dmitriev, *EA* 26 (1996) 109/110, reads and restores LL. 1-7 of 732 as follows:

[name in nominative?]
[ξυσταρχίαις δ]ιὰ βίου
[ἀ]γῶνος 'Αν[τω]νήῳ Σεβη-
[ρ]είων ἐν Καπ[π]αδοκίᾳ ἱε-
ροῦ εἰσελαστικοῦ καὶ
Μαντινείας τειμη-
θεὶς ὑπὸ τῶν κυρίων
ἡμῶν Αὐτοκρατόρων κτλ.

---

1. [-- τειμηθεὶς ξυσταρχίᾳ δ]ιὰ βίου, *SEG* ‖ 5. after Μαντινείας a full stop in *SEG* ‖ D. connects τειμηθείς (LL. 5/6) with the ξυσταρχίαι in L. 1; he suggests that we need two ξυσταρχίαι in view of the two contests mentioned in LL. 2-5.

P.Herz, *EA* 30 (1998) 133-136, focuses on 731 LL. 11/12 and suggests deleting the comma after Σεβήρεια: Σεβήρεια Κοινὰ 'Ασίας ἐν Σάρδεσιν β΄. The Severeia are supposed by H. to

have been organized by the Κοινὸν of 'Ασία in honor of S.Severus. H. quite rightly points out that the mention of the Σεβήρεια implies that the *terminus post quem* for the inscription is not 177 A.D. (so wrongly *SEG* XLIII 731) but some year in the period 193-211 A.D. [H. assumes that in other inscriptions, recording a victory in the Κοινὰ 'Ασίας ἐν Σάρδεσιν, the word Σεβήρεια/Σευήρεια was omitted because of the rapid changes in the popularity of emperors. H. refers to L.Moretti, *IAG* 81, 84 and 90; no. 81 dates to the beginning of the 3rd cent. A.D.; in addition to the Κοινά in Sardis it mentions the Σεβήρεια in Kastabala; the text dates to the same period as the one from Tralles; it is strange that the Κοινά are *not* called Σεβήρεια here; changing popularity of Septimius Severus cannot have been a factor, since in Kastabala the Severeia were still celebrated. It really looks as if ca. 200 A.D. the Sardian Κοινά were not Σεβήρεια. In *IAG* 90 (much later: 253-257 A.D.) the Κοινὰ 'Ασίας in Sardis are mentioned without Σεβήρεια; however, in LL. 21/22 we read about Σευήρεια ἐν Νεικομηδείᾳ β΄, Κοινὸν Βειθυνίας ἐν Νεικομηδείᾳ β΄. Apparently in the Bithynian Κοινὸν the Κοινὰ Βειθυνίας were not identical with the Σευήρεια; this suggests that the same may well have been the case in Asia; once again, there is no question of Severus' dwindling popularity bringing about the omission of the concept of Σευήρεια. All things considered it seems wiser to read in *SEG* XLIII 731 '(he gained victories) in the Severeia <once>, in the Koina Asias in Sardes twice'; single victories are frequently mentioned in this text, without addition of a numeral, Pleket].

1434. Tralles (area of: Kocagür, ca. 7 km. east of Aydın/Tralles). Epitaph of Dionysios senior and others, 188-133 B.C. Large marble ostotheke now in the Museum in Aydın; inscription in two columns. Ed.pr. H.Malay, *Arkeoloji Dergisi* 4 (1996) 83-86 (ph.). In Col. B we put a comma before τῶν in L. 4, as suggested by P.Gauthier, *BE* (1997) no. 526.

Col. A
Ἡ ὀστοθήκη
Διονυσίου τοῦ Διονυσίου
τοῦ Θεοφίλου vvvv στρα-
τηγοῦ τοῦ ὑπαίθρου καὶ
ἐπὶ τῆς πόλεως καὶ
Ἡγεανάσσης τῆς Πύρρου
τῆς γυναικὸς αὐτοῦ

Col. B
Ἡ ὀστοθήκη
Διονυσίου τοῦ Θεοφίλου
στρατηγοῦ Καρίας καὶ Λυδίας,
τῶν κατὰ Ἔφεσον τόπων καὶ
Μελιτίνης τῆς Γαυδοτου
τῆς γυναικὸς αὐτοῦ καὶ
Ἀθηνομοίρου τοῦ Δημάρχου
τοῦ ἐπὶ τῆς πόλεως καὶ
Τατιδος τῆς Μιθραδάτου
τῆς γυναικὸς αὐτοῦ

Col. A. Dionysios junior was commander of the ὕπαιθρον (or ὕπαιθρος) = 'military camp in open air', and governor of Tralles, appointed by the king ‖ B 3-4. στρατηγοῦ Καρίας καὶ Λυδίας τῶν κατὰ Ἔφεσον τόπων = 'commander of Carian and Lydian places around Ephesos', ed.pr.; cf. Gauthier: 'strategos of Caria, Lydia and the district of Ephesos'; ed.pr. adduces evidence for τόποι in the Attalid kingdom, administered by στρατηγοί: *OGIS* 330 and 339, *I.Prusa* II 1001 and *I.Eph.* 201 (*SEG* XXVI 1238); in the latter text there is a mention of a στρατηγὸς ἐπί τε Ἐφέσου καὶ τῶν κατ' Ἔφεσον τόπων etc. ‖ 5. Γαυδοτος: Celtic name; cf. *SEG* XXVIII

940, ed.pr. ‖ 7-8. Athenomoiros was also 'governor of the city'; he probably was a relative of the other people mentioned in this text, G. ‖ 9. Μιθραδάτης (Athenomoiros' father-in-law): Persian name, ed.pr.

1435. Tralles. Epitaph of Meniskos from Kios, Hellenistic period. Marble stele moulded above; now in the Museum in Aydın. Ed.pr. F.Ölmez, *Arkeoloji Dergisi* 4 (1996) 189 no. 1 (ph.): Μενίσκος | Καλλίου | Κιανός.

1436. Tralles. Epitaph of Hermes and Tyche, Roman Imperial period. Marble stone now in the Museum in Aydın. Ed.pr. F.Ölmez, *Arkeoloji Dergisi* 4 (1996) 189/190 no. 2 (ph.).

Τὸ [μνημεῖον] | Ἑρμοῦ [τοῦ] | Χρυσίππου | τραπεζείτου ‖ καὶ Τύχης τῆς | Νυμφοδότου | τῆς γυναικὸς | αὐτοῦ· ζῶσι

1. ΤΟΙ, lapis.

1437. Tralles. Epitaph of Aurelius Tatianos, late 2nd/3rd cent. A.D.. Marble stone in the form of a *tabula ansata*; now in the Museum in Aydın. Ed.pr. F.Ölmez, *Arkeoloji Dergisi* 4 (1996) 190/191 no. 3 (ph.).

Τὸ ἡρῷον Αὐρ. Τατιανοῦ ὃ μετα-
κατεσκεύασεν, ἐν ᾧ ἐνταφήσε-
ται αὐτός τε καὶ γυνὴ αὐτοῦ καὶ τέ-
4 κνα καὶ ἔκγονοι καὶ θρέμματα αὐτῶν·
μὴ εἶναι δὲ ἐξὸν ἑτέρῳ ἐνταφῆναι ἢ
δοῦναι συνχώρημα· εἰ μή, ὁ παρά τι
ποιήσας ὑπεύθυνος ἔστω Διὶ
8 τῷ Λαρασίῳ Ἀττικαῖς χειλίαις
πεντακοσίαις· ἧς ἐπιγραφῆς καὶ
ἀντίγραφον ἀπετέθη εἰς
τὰ ἀρχεῖα· ζῶσιν

Α, Ψ, Ϲ ‖ 1-2. for μετακατασκευάζω cf. *TAM* V 1 242 and *IG* II^2 840 LL. 14 and 27, ed.pr. ‖ 5. ἕτερον, ed.pr. [but the photo clearly shows ΕΤΕΡΩ] ‖ 7-8. Ζεὺς Λαράσιος: cf. *I.Tralleis und Nysa* I (with further references in the commentary on LL. 1/2) [8. for (δραχμαὶ) Ἀττικαί see *TAM* V 2 866 L. 4, Herrmann] ‖ 9. (τ)ῆς?, ed.pr.; in *An.Ép.* (1996) [1999] 520 no. 1479 it is suggested that the mason may have forgotten a ligature ΤΗ.

IONIA

1438. Didyma. Letter of Seleukos I to Miletos announcing the gift of offerings to the temple, 288/287 B.C. *RC* 5; *OGIS* 214; *I.Didyma* 424; *SEG* XXXIX 1146. See B.Funck in *Hellenismus* (cf. our lemma no. 1759) 208-213, for some reflections on the 'Selbstverständnis' of the Seleukid kings (orientation towards Alexander or the Achaemenids or both).

1439-1440. Didyma. Two rediscovered inscriptions. *I.Didyma* 200 (*CIG* 2883b) and 342. Republished by W.Günther, *MDAI(I)* 46 (1996) 245-250, after the rediscovery of the stones, now in the German excavation house in Didyma. The texts of *I.Didyma* and *CIG* were based on copies.

1439: 246-248 (ph.). **Inscription of the hydrophore Lenis mentioning the restoration of ancestral law, 38 B.C.** *I.Didyma* 342. Rectangular white marble block built into steps demolished in 1986 in the context of excavations along the Sacred Way; G. presents the following new readings and restorations: in LL. 2/3 Ἀμ[φι|θέ]μιδος instead of Ἀμ[φι|θ]έμιδος?; in L. 3 πατριᾶ[ς--] instead of ⟨π⟩ατριᾶ[ς--]; in LL. 5/6 Εὐμ[έ|ν]ους instead of Εὐ|--]|ους; in LL. 9/10 ἐπροφήτευεν Ο[ὐλι|άδ]ης instead of ἐπροφήτευε Νο|[.]ις. Οὐλιάδης Ἀντιόχου can be identified either with the homonymous prophet on record in *I.Didyma* 104a I or with one of the latter's descendants (cf. also an [Ἀντίοχος? Οὐ]λιάδου in *I.Didyma* 292).

1440: 248-250 (ph.; dr.). **Victory inscription for --ianos Artemidoros, Roman Imperial period.** *I.Didyma* 200 (cf. I.H.M.Hendriks, *Hermeneus* 55, 1983, 150). Rectangular marble base found in 1977 at the southern border of the main road along the Mandra.

[Ἀγα]θῇ τύχῃ· | [-6-8-]ιανὸν Ἀρτε|[μίδωρον]
νικήσαντα | [ἐγ]κώμιον οἱ ❦ ‖ [❦ ?] ἀγωνοθέται

1. Now almost completely lost ‖ 2. one might think of the Αἰλιανοί, Αἴλιοι Αἰλιανοί or Οὐλπιανοί, but the otherwise unknown Artemidoros defies identification, G. ‖ 4-5. [-- Πανι]ώνιον οἱ | [-- ἀγωνοθέται], *I.Didyma*; [ἐγ]κώμιον, H. on the basis of a copy by D.Cosson; for the latter cf. *SEG* XXX 1807 ‖ *I.Didyma* 182 (with L.Robert, *Hellenica* XI/XII, 1960, 446-449) is the only other inscription testifying to the inclusion of the enkomion in the musical contests of the Didymaia.

1441. Didyma. Building account of the Apollo temple, ca. 170 B.C. *I.Didyma* 42. L.Haselberger, *MDAI(I)* 46 (1996) 153-178, argues that the κρηπὶς ἧς μῆκος τὸ εὐθὺ σ'

('die Krepis von 200 Fuß gestreckter Länge') to which three sorts of blocks are added according to LL. 17-24, should be identified with the steps at the short west side (i.e., the back) of the Apollo temple. This was apparently left unfinished until ca. 170 B.C. (LL. 2-17, concerning scaffolding and fluting, were already assigned to the Apollo temple in *I.Didyma*). The blocks mentioned in LL. 17-19 are of marble in view of their price of 2 3/72 (drachmai) per ft^3; those on record in LL. 19/20 are explicitly described as being of limestone (πέτρι[νος]); in LL. 21-24 we have blocks with a volume of 4665 ft^3 at a cost of [-]55 4/6 (drachmai); mathematical computation shows that this implies a price of either ca. 3 1/4 or 4 1/4 drachmai per ft^3, which means that marble blocks are meant. This fits in with the use of both marble and limestone blocks for the outside and the invisible inside of the temple's krepis, respectively. From other sources, notably *I.Didyma* 25 L. 16 and 39 LL. 21/22, it can be deduced that the foot used at Didyma is 29.85 cm (with ± 0.05 cm 'Toleranzbereich'). Consequently the length of the krepis is 200 x 0.298 to 0.299 m = between 59.6 and 59.8 m, which slightly deviates from its actual length of 60.065 m ± 2 cm. The 200 feet of the inscription are therefore an 'Idealmaß'; already A.von Gerkan surmised that 200 and 400 feet were the basic measures of the short and long sides of the temple, resulting in a proportion of 1 : 2 which can be traced in other characteristics of the temple. These 'Idealmaße' were prescribed by the commissioners; the architect(s) based their design on them, but frequently deviated in practice for various reasons. ' 'Η κρηπὶς ἧς μῆκος τὸ εὐθὺ σ´ ' apparently remained a fixed expression to indicate the western krepis (at the front side the krepis is interrupted by the monumental entrance steps and can consequently not be measured τὸ εὐθύ). The huge volume of 4665 ft^3 of the marble blocks of LL. 21-24 (i.e., ca. 124.1 ± 0.6 m^3 - inconceivable in any Didymaian building other than the Apollo temple) either corresponds to the total volume of the second to sixth row of steps (123 ± 1 m^3) or to the first to fifth row (126.3 ± 1 m^3) or to the third to seventh row (123.2 ± 1 m^3). On the basis of known prices (the 'eher zu niedrige' preserved sum of 2 3/72 drachmai for marble blocks in our inscription, and that of one drachma for limestone blocks known from *I.Didyma* 27 A L. 10 ff.), the total cost of the construction of the western flight of steps can be calculated at ca. 23,000 drachmai; quarrying and transport added another 80,000 drachmai (calculated on the basis of the data presented by A.Rehm in *I.Didyma* pp. 63/64), yielding a total of ca. 100,000 drachmai, foundation and final polishing of the steps not included.

1442. Didyma. Honorary inscription for an anonymous hydrophore, early 3rd cent. A.D. *I.Didyma* 372. L.-M.Günther, *Tyche* 11 (1996) 113-121 (translation), draws attention to the fact that the hydrophore's mother Iulia Hostilia Rheso is referred to not only in the usual way as some eminence's daughter and granddaughter, but also as an *aunt*, sc. of Diodotos son of Apellas (LL. 10/11: θείαν πρὸς πατρὸς Διο|δότου τοῦ 'Απελλᾶ: 'Tante, vom Vater her, des Diodotos, Sohn des Apellas', i.e., contra *I.Didyma*, Diodotos' rather than Iulia's father; 'durch ihren (nicht seinen) Vater,' *I.Didyma*). The only other example in Milesian and Didymaian inscriptions is *SEG* XLIV 939 LL. 1/2, where the deceased honorand C.Iulius Epikrates is referred to as the father of the *aunt* of Cn.Vergilius Capito because of the latter's utmost prominence. G. identifies Apellas with the Apellas on record as the father of Iulianus Antipatros honored by his mother Iulia Tryphosa in T.Pekáry, *MDAI(I)* 15 (1965) 121-123 no. 5

(ca. 180-192 A.D.; translation). This makes Diodotos Antipatros' brother. A chronological consequence of the new identification is that Apellas and Iulia Hostilia are 'Geschwisterkinder' rather than brother and sister (i.e., *I.Didyma*'s stemma (b) on p. 230 rather than (a) on p. 229; G. presents an amplified version of (b) on 118). Apellas' wife Iulia Tryphosa belongs to a family providing hydrophoroi over many generations: *I.Didyma* 330 (ca. 50-100 A.D.) records the hydrophore Iulia Artemo daughter of Iulius Antipatros, and 314 (Hadrianic) another Artemo, also daughter of an Antipatros. Certainly Iulia Tryphosa's father (Iulius) Antipatros was related to the homonymous father of the older Artemo (probably a grandson; tentative stemma on 120 note 31). The function of the unusual reference to an aunt in *I.Didyma* 372 is to highlight the fact that Iulia Hostilia's cousin Diodotos married into the prominent family of the Iulii Antipatroi; Hostilia's daughter benefitted from the latter's hydrophoric tradition.

1443. Didyma. Fragment, 3rd cent. A.D.? *I.Didyma* 304. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 178, republishes the fragmentary text (no new readings), dates it to the 3rd cent. A.D. and suggests that the subject is some repair to the temple or repopulation (συνοικισμός) of the sacred village and that the reference to μείλ̣ι̣α̣ β̣´ might allude to Caesar's enlargement of the inviolable territory of the Didymeion.

1444. Didyma. Two fragments. W.Günther, *MDAI(I)* 46 (1996) 247 note 18, reports on two fragmentary inscriptions found in 1986 in the same area as *I.Didyma* 342 (cf. our lemma no. 1439); now in the German excavation house in Didyma: 1) [-- δεδόχ]θαι Μιλησί[ο]ις στ[εφ]α̣[νῶσαι --|--- στ]ῆσαι δ[ὲ αὐ]τοῦ [εἰκόνα -] (honorary inscription; early 2nd cent. B.C.; circular base); 2) [--] ὁ Διδυ̣[μεὺς | --]AP ἔμελλε | [--] ἀ̣μφικαλυπ|[--]A δάφνὴν || [--] προφήτης | [-- μαρτ]υράμενος | [--]ου ἀπεδίχθης (probably a metrical prophecy or oracle; 3rd cent. A.D.).

1445. Ephesos. For three identical inscriptions probably from Ephesos see our lemma no. 2244.

1446. Ephesos. Phylai and chiliastyes. H.Engelmann, *ZPE* 113 (1996) 94-100, examines the puzzle of assigning chiliastyes to phylai. He argues that a chiliastys always remained part of the same phyle during the Hellenistic and Roman periods. Each phyle had at least seven chiliastyes; the standard number, however, is not known. Citizens of Ephesos could change from one phyle to another in the Imperial period, perhaps with the aim of performing public functions, but they nonetheless remained registered in their original chiliastys. As a consequence a chiliastys could appear under several phylai. E. presents a tabular survey of the eight phylai and their chiliastyes, original and/or occasional (with references to numerous inscriptions from *I.Eph.*, *SEG* and other publications). For *SEG* XXXIV 1081, see our lemma no. 1451. On 100,

E. republishes *I.Eph.* 956a, an example of a triple change of phyle (Sebaste → Euonymoi → third phyle).

1447. Ephesos. The Vedii in the 2nd cent. A.D. E.Fontani, *ZPE* 110 (1996) 227-237, studies this elite family during the reigns of Hadrian and Antoninus Pius: identification of members, their careers, benefactions and relations with the Emperors. Her starting point is *I.Eph.* 728 (text in note 7) from 164 A.D., which honors P.Vedius Antoninus, the son, and records his career and that of his father P.Vedius Antoninus. The latter was πρύτανις, γυμνασίαρχος and twice γραμματεὺς τοῦ δήμου. F. agrees with M.Wörrle (*AA* 1973, 470-476) that he is identical with P.Vedius Antoninus, who is on record in *I.Eph.* 429 (text in note 11), the dedication of a temple to Hadrian in 117/118 A.D. At the end of the reign of this emperor (after 128 A.D.) he adopted as sons M.Claudius Sabinus (who was already a prominent member of the Ephesian elite, see *SEG* XXXIX 1190, and a benefactor, see *I.Eph.* 4108; cf. p. 230 note 16 for the date) and Sabinus' son, M.Claudius Phaedrus. The honorand of *I.Eph.* 728 is thus the adoptive son, M.Claudius P.Vedius Antoninus Sabinus.

P.Vedius Antoninus, the father, became asiarch and performed many expensive munera. He went as an ambassador to the senate and to the Emperors, and paid for public and religious buildings (i.a. *I.Eph.* 1384).

P.Vedius Antoninus (Sabinus), the adoptive son, was prytanis, grammateus and asiarch. He performed embassies to the senate and the emperors (perhaps concerning the πρωτεῖα of the city; cf. Antoninus Pius' letter, *I.Eph.* 1489 from 140-144 A.D., which mentions a P.Vedius Antoninus). He may also be the P.Vedius Antoninus mentioned in several letters of Antoninus Pius (*I.Eph.* 1491 from 145/146 A.D.; 1492 from 150 A.D.; 1493 from 149/150 A.D. [for this man see now H.Engelmann's reflections in *100 Jahre Ephesos* 158-160]). The relation between the Vedii and this emperor may stem from Pius' proconsulship of Asia in 135/136 A.D. At the time of the visit of Lucius Verus to Ephesos (162 and again 163 A.D.) P.Vedius Antoninus (Sabinus) acted as γυμνασίαρχος faultlessly (ἀνενδεῶς, distributing oil and organizing banquets or contests; *I. Eph.* 728). This benefaction may have been the occasion for honoring him in *I.Eph.* 728.

M.Claudius P.Vedius Antoninus Phaedrus Sabinianus, the son of Sabinus, was the first of the Vedii to enter the senate (*I.Eph.* 4110). He may be the benefactor of *I.Eph.* 438 and 460. Several other members of the family also acted as euergetai of the city (*I.Eph.* 730 and 3081), including the sophist T.Flavius Damianus, husband of Vedia Phaedrina (*I.Eph.* 735, 811, 3029, 3051 and 3080). On 237, the stemma of the family (cf. *I.Eph.* VII 1 pp. 87/88).

S.Dillon, *JRA* 9 (1996) 261-274, argues that the three portraits Louvre inv. MND 012 and Izmir inv. 648 and 570 (the latter found in the Vedius gymnasion) are of the same type, representing either M.Claudius P.Vedius Antoninus Sabinus or his son M.Claudius P.Vedius Antoninus Phaedrus Sabinianus (Vedius 2 and 3 in *I.Eph.* VII pp. 88/89). In this context D. briefly discusses (273/274) the epigraphic evidence of both members of the famous family of benefactors, notably *I.Eph.* 728, 732 and 4110. She suggests that some characteristics of the portraits correspond to qualities mentioned in the inscriptions. Hair and beard point to intellectual interests, and the artful pose expresses *elegantia*, which may be visual expressions of the honorand's skills as a public speaker, praised in both Vedii in 728 LL. 18-21; Izmir 570 represents a priest,

and both Vedii are on record as imperial priests (732 and 4110). On 274 mention is made of the other statues erected for Vedii: *I.Eph.* 677, 726, 729/730, 2064-2066 and 3075-3085. The multiplicity of the images [for this phenomenon see also *SEG* XLV 1622] served to reinforce the family's power and prestige. Following the cautious edition in *I.Eph.* 429, D. on 272 questions the restoration by J.Keil of Vedia Phaedrina's name in that fragment, which resulted in Keil's identification of Izmir 648 as Phaedrina's husband Flavius Damianus.

1448. Ephesos. Squares and monuments in late antiquity. F.O.Bauer, *op.cit.* (cf. our lemma no. 2274) 269-299 (survey of the evidence on 422-426), adduces and occasionally briefly discusses the following inscriptions for his reconstruction of six Ephesian squares in late antiquity (4th-7th cent. A.D.) [we restrict ourselves to inscriptions concerning the squares, buildings and statues themselves and referring specifically to later transformations and monuments; many more are cited by B. in notes, either referring to earlier monuments or being decrees vel sim. found in the places in question; texts are given of those marked by an asterisk]: 1) Arkadiane: *I.Eph.* 1306* ('Viersäulenmonument'); *I.Eph.* 316, 319, 519, 557 and 741 (statues); 2) Lower Agora: *I.Eph.* 3021 (statue); 3) the Marble Street: *I.Eph.* 1304* (statue); 4) square before the Library of Celsus: *I.Eph.* 5115* (Library, transformed into a nymphaeum; dr. on 280); 1374* (topos inscription, probably referring to the reconstruction of the square); 1301, 1351 and 5110* (statues); 1351 (Arch of Hadrian); 5) Embolos ('Kuretenstraße'): *I.Eph.* 587* (arch); 305/306, 308-310, 314, 621, 1300, 1302, 1305, 1307/1308, 1309-1312 and 1320 (statues; ph. of 1310); 6) Upper Agora/Forum of Theodosius: *I.Eph.* 1316 (statue) and 1317 (Nympheion); 1534* (φόρος of Theodosius; cf. that of Arcadius in Side: *I.Side* 166*; ph.).

1449. Ephesos. Christian monuments. R.Pillinger, *Mitteilungen zur christlichen Archäologie* 2 (1996) 39-53, presents a survey of the early Christian monuments at Ephesos including numerous inscriptions. The latter are briefly mentioned, occasionally with part of the text. The following are illustrated by a photo: *I.Eph.* 447, 453 (*SEG* XXXV 1113*), 1313, 1320, 1351, 1357, 1359, 2227(5) and *SEG* XXXIII 961. E.Klien apud P. (43 and 44, respectively) offers two new readings: a graffito in 'Hanghaus 1' (*SEG* XXIX 1117 L. 1: KĒĒ....TAMPOC..) should be read as K(ύρι)ε ἐ[κέκρ]αξα πρός [σε] (quotation of *Ps.* 141 (140).1; the use of psalm-quotations fits in with the early Christian use of the rooms in question as grave chambers; cf. e.g. *SEG* XXXIX 672 = XLIV 628*); the enigmatic ΦHKH in *I.Eph.* 1376 should probably be interpreted as φ(ύλαττε) ἡ(μᾶς), K(ύριε) ἡ(μῶν).

1450. Ephesos. Sacred law, 6th/5th cent. B.C. *I.Eph.* 1678; *Syll.*^{3} 1167; *LSAM* 30 A. M.Dillon in id. (ed.), *op.cit.* (cf. our lemma no. 1702) 99-121, comments on the οἰωνομαντεία (observation of birds' flight) and ἱεροσκοπία (investigation of the entrails of sacrificial animals). The Ephesian text gives guidelines for the interpretation of birds' flight from a particular location. Non vidimus: cf. *Kernos* 12 (1999) 239 no. 64.

1451. Ephesos. Fragment of a citizenship decree, 4th cent. B.C. *SEG* XXXIV 1081. Republished by H.Engelmann, *ZPE* 113 (1996) 99/100 no. 1, who dates the text to the period indicated in the heading.

- - - - - - - - - - - - - - - - - - - -
καὶ π[----------------]
[.]σα[------- καὶ ἀτέλειαν πάν]-
[τ]ων κ[αὶ ἐξαγωγὴν καὶ ἐσαγωγὴν]
ἀσυλε[ὶ καὶ ἀσπονδεί, εἶναι]
δὲ αὐτ[ὸν πολίτην· ἔλαχε φυλὴν --, χιλιασ]-
τὺν Ην[. -------------· ταῦ]-
τα δὲ εἶ[ναι καὶ]
ἐκγόνοι[ς]
vacat

1. [.]ΑΙΡ[. --, *SEG* ‖ 1-2. ἐπαιν]ὲσα[ι αὐτὸν --, *SEG* ‖ 2. the end not restored in *SEG* ‖ 3. [.]ων κ[αὶ δοῦναι αὐτῶι πολιτείαν ἐφ' ἴσῃ καὶ ὁμοίῃ], *SEG* ‖ 4. ἀσυλε[ὶ καὶ ἀσπονδεὶ καθάπερ καὶ τοῖς ἄλλοις εὐεργετοῦσι τὴν πόλιν] | δέδοτ[αι --, *SEG*; the restoration of LL. 3/4 was rejected by P.Herrmann in *SEG* ‖ 5-6. χιλιασ]|τὺν 'Ηγ[ητόρειος --, *SEG*; E. points out that the name of the chiliastys is Hv.[--]; cf. our lemma no. 1446 ‖ 6-7. ταῦ]|τα δὲ ε[ἶναι --, *SEG* ‖ 7. -- καὶ αὐτῶι καὶ], *SEG* ‖ 9. no vac. in *SEG*.

1452. Ephesos. Capital punishment for religious offenders from Sardis, ca. 350-300 B.C. *SEG* XXXVI 1011; *I.Eph.* 2. For brief comment see P.Briant, *op.cit.* (cf. our lemma no. 1720) 722/723.

1453. Ephesos. Letter of Attalos II praising the tutor of his nephew (= Attalos III), ca. 150-140 B.C. *I.Eph.* 202 (*SEG* XXVI 1239; XXIX 1096). I.Savalli-Lestrade, *Chiron* 26 (1996) 171 note 100, suggests restoring in L. 6 initio [ἡμῶν οἴκ]ου instead of [ἐπαίν]ου which is too short. See also our lemma no. 2298 sub (4) and the brief comment of H. Sonnabend, *Die Freundschaften der Gelehrten und die zwischenstaatliche Politik im klassischen Griechenland* (Hildesheim-Zürich-New York 1996) 325-327.

1454. Ephesos. Fragment of a rogatio, 42/41 B.C. *I.Eph.* 4324. Republished, with commentary and a Latin equivalent of the Greek version, in *Roman Statutes* (cf. our lemma no. 2302) 493-495 no. 35.

[--- εἶ]πε v θέλετε κελεύετε ἵνα Μᾶρκος 'Αν-
[τώνιος ---] εἴτε τι ὑπὲρ ταύτης ἱερωσύνης τε-
[--- τὴν ἱερομ]νημονήαν θεοῦ 'Ιουλίου, μεταπο-
[--- μή]τε ποῇ μήτε τις τούτων τινὰ τῶν πε-
[---]ων πρὸς ταύτην τὴν ἱερομνημ-
[ονήαν --- με]τέχειν τούτων, τῶν διδόντων ἢ ὑ- v

[πισχνουμένων --- παρὰ ταύτ]ην τὴν ἐρώτησιν ποήσῃ ἢ γ[ε]-
[νέσθαι ---]τῆι μόνῃ τε αἰτίαι πάντων εἰδ-
[ῶν ---]ταρχοις[---]

1. [--] θέλετε, *I.Eph.*; perhaps γνώμην εἶ]πε: an equivalent of *primus scivit*, i.e., the end of the prescript preceding the rogatio; θέλετε κελεύετε = *velitis iubeatis*, *Stat.* ‖ 2-3. some part of the verb τε[λεῖν, *Stat.*; τε|[λεῖν--, *I.Eph.* ‖ 3. ἱερομ]νημονήαν = *flaminatus/flamonium*, *Stat.*; in fine μετὰ πο|[--, *I.Eph.*; in *Stat.* a form of μεταπο[ρεύεσθαι (= *petere* (sc. an office)) is considered but rejected; perhaps μετὰ πο|[λυτελείας -- (Keil), *Stat.* ‖ 4. initio [--]τε and in fine τινὰ τῶν, *I.Eph.* ‖ 5-6. ἱερομνημ[ο|νήαν, *I.Eph.* ‖ 6. -- πα]ρέχειν, *I.Eph.* ‖ 6-7. ὑ|[-----]ην τὴν ἐρώτησιν, *I.Eph.* ‖ 7. in fine ποήσῃ ἢ γ[..|--, *I.Eph.* ‖ 8. -- κοινῶι σωτῆ]ρι, *I.Eph.*; perhaps γ[ε|νέσθαι κελεύῃ--], *Stat.* (= Latin *fierive iubeat*) ‖ 8-9. πάντω[ν τῶν | ἀγαθῶν ---]ταρχο[--], *I.Eph.* ‖ 9. παν]τάρχοις?, *Stat.*

1455. Ephesos. Bilingual monument for Claudius and Nero, 54 A.D. *SEG* XXXIX 1178. W.Eck in *op.cit.* (cf. our lemma no. 1394) 67-77, points out that the procurator-dedicator of the monument is to be identified with the procurator on record in Tac., *Ann.* 13.1. In fact in the Tacitus-passage P.Celerius is to be read, according to all mss. Lipsius' reading P. Celer is to be rejected. In L. 1 of the Greek inscription E. restores [Π.Κελέριος Π. υἱός]. In *I.Eph.* 3043/3044 we have the honorary Latin inscription for the procurator and his wife, respectively. In 3044 [P.C]eleri is a genitive of P.Celerius, not a dative of P.Celer. Further reflections on the procurator's network and provenance (area of Cluviae).

1456. Ephesos. Customs law, 62 A.D. *SEG* XXXIX 1180; XLIV 928*. After a detailed analysis of the various positions defended by scholars so far (especially Merkelbach, Heil, Nicolet; cf. the various SEG-lemmata mentioned in XLIV 928), M.Dreher, *EA* 26 (1996) 111-127, discusses two problems: a) was the customs district called Asia identical with the homonymous province or was it larger?; b) were the islands along Asia Minor's coast and the free Greek cities in the province of Asia incorporated into the customs district? As to a) his answer is in favor of identity (cf. C.Nicolet: *SEG* XLIII 752), with the proviso that a number of Bithynian and Pamphylian places appear to be customs-stations: 'Geographisch gesehen handelt es sich nur um eine geringe Ausdehnung des Zollbezirks über die Provinz Asia hinaus'. As to b) D. points out that according to L. 24 the small island of Poroselene in the Gulf of Adramyttion belonged to the customs district of Asia; may we infer from the absence of other islands in the inscription that the latter did not belong to that district? D. argues that the law enumerates a minimum list of customs-stations and tends to infer from §§ 12/13 (*SEG* XXXIX 1180 on pp. 372/373) that the *publicani* themselves could decide on where to establish a toll-station. If that is the case, the crucial question is whether the islands along the coast (Lesbos, Chios, Samos, Kos) belonged to the province of Asia and, if so, when precisely they were incorporated in the province, i.e., how long they enjoyed the status of *civitas libera*. In principle *civitates liberae* were exempt from the taxes levied by *publicani* in Republican times (cf. *SEG* XXXIX 1244 Col. I LL. 37-40; II LL. 4/5). Exceptions were to be made officially by the senate. The list of harbors in § 9 of the

customs law inter alia was intended to show that some free cities had to accept a toll-station. Kos and Chios remained free cities throughout the period concerned; Samos was incorporated into the province of Asia from Sulla onwards; the situation of and on Lesbos is unclear.

T.Spagnuolo Vigorita, *'Lex portus Asiae: un nuovo documento sull' appalto delle imposte'* in *I rapporti contrattuali con la pubblica amministrazione nell' esperienza storico-giuridica, Torino, 17-19 ottobre 1994* (Società Italiana di storia del diritto; Naples 1996) 3-74, touches upon many problems; we select a few. L. 5: ἐπινόμια διηνεκῆ τελῶν 'Ασίας = pascua perpetua vectigalium Asiae = 'rendite permanenti dei vectigalia d'Asia'; **LL. 7-11:** S.-V. subscribes to Nicolet's and Dreher's views mentioned above about the identity of customs-district and province; **LL. 1-84** (§ 1-§ 36): is 'una composizione unitaria' from 75 B.C. (or two or three years later); **LL. 127-133** (§§ 56/57): to be dated between 9 and 14 A.D.; **LL. 138-143** (§§ 60/61): § 60 to be dated to the period 42-52 A.D., § 61 to 47-57 A.D.; discussion of the terms αὐθέντης (**LL. 109 and 123**) and προέγγυος (**LL. 105-108, 133-135 and 140-147**).

S.Carrelli in B.Virgilio (ed.), *Studi Ellenistici* VIII (Pisa-Rome 1996) 175-189, comments on **1)** LL. 22-26 (§ 9): the Lycian harbors are not mentioned as customs-centers, because the Lycian Koinon enjoyed autonomy and was allowed to raise its own customs-dues (cf. *SEG* XXXV 1439; XXXVII 1234); **2)** LL. 29-40 (§§ 11-15): comment on the dimensions of the *stationes* and on the word ἐποίκιον; continuity with the Attalid administration; **3)** LL. 58-65, 74-78, 82-86 and 96-98: persons exempted from the payment of the quadragesima; comment on ἀντιστρατιῶται (L. 64) and κυκλεύοντες (L. 85); **4)** the penalty for violators: confiscation of the goods for sale and of personal property (LL. 20-22; 46, 52, 54-58); ὤνιον and πρᾶγμα; **5)** LL. 16-20: exemption from duties for goods imported or exported for a second time in the same year; comparison with *SEG* XIV 639 (XVI 632); **6)** LL. 61, 66 and 78: taxes on λίθος (lapis), πέτρα (saxum) and γῆ (terra; cf. *SEG* XLIV 928); exemption for χαλκός and ἄργυρον κεχαραγμένον (= ingots) and νόμισμα ἠριθμημένον (*moneta numerata*); low tax on γῆ.

G.Merola, *'Il* Monumentum Ephesianum *e l'organizzazione territoriale delle regioni Asiane'*, *MEFRA* 108 (1996) 263-297, argues that the cities of Chalkedon, Byzantion, Perge, Nagydos, Phaselis and Side, where the publicani had customs-stations, belonged to the province of Asia in 75 B.C. when L.Octavius and C.Aurelius Cotta issued the customs-law. Detailed reflections on the position of these cities and of Daskyleion, Laodikeia, Kibyra [For this city see now D.Erkelenz, *EA* 30 (1998) 81-95], Apamea and Synnada, and on the creation of the provinces of Bithynia and Cilicia. Cf. also our lemma no. 2282 [see now also O.Bounegru, *'Das "Monumentum Ephesenum" und die Abgrenzung des Histrianischen Zollgebietes. Versuch einer Parallele'* in *100 Jahre Ephesos* 87-91].

1457. Ephesos. Honorary decree for and foundation by C.Vibius Salutaris, 104 A.D. *I.Eph.* 27; *SEG* XLI 974. E.R.Gebhard, *'The theater and the city'* in W.J.Slater (ed.), *Roman Theater and Society* (E.Togo Salmon Papers I; Ann Arbor 1996) 113-127, on 121-123 offers some reflections on the images carried to and placed in the theater in a procession: '--- Artemis, and representations embodying the city's official structure and its relationship with Rome and the emperor shared their seats with the citizens'.

1458. Ephesos. Honorary decree for Timaios, son of Attalos, and family, shortly after 166 A.D. *I.Eph.* 721. Republished by H.Engelmann, *ZPE* 113 (1996) 91-93, with translation. He explains the use of ὑπέρ in L. 6 (ὑπὲ]ρ τῶν | κυνηγεσίων); cf. ὑπὲρ/ἀντὶ τῶν θεωριῶν in *I.Eph.* 462, 702 and 3066. The koinon of Asia had included in its budget the expenses ὑπὲρ τῶν κυνηγεσίων ('Kosten der Hetzjagd', 70,000 denarii). Timaios paid for the hunt from his own pocket and gave the money from the budget for (εἰς) the Νείκη Καίσαρος, an object built for the victory of Lucius Verus over the Parthians (cf. *BE*, 1977, no. 417). This object can only be the honorific monument for the Parthian Wars (cf. *SEG* XLI 975).

1459. Ephesos. Honorary decree for the sophist T. Flavius Damianos, shortly after 166 A.D. *I.Eph.* 3080. H.Engelmann, *ZPE* 113 (1996) 91 note 3, warns that a printing error has crept into L. 7. The correct reading is μησὶν ιγ' ὅλοις (*I.Eph.* γ') [the editors had doubted the reading].

1460. Ephesos. Honorary inscription for T.Publius Vedius Marcellus and list of kouretes, ca. 180-192 A.D. *SEG* XXXIII 937. Contra D.Knibbe (cf. *SEG* XXXIII app.cr.) M.D.Campanile, *art.cit.* (cf. our lemma no. 2323) 384-386, argues that Τ.Πό. Οὐήδιος Μάρκελλος belongs to the Vedii family - though perhaps being a scion 'di un ramo cadetto' (386) - rather than being a descendant of one of their freedmen. C. assigns his name to the category of polyonyms rather than to that of the double praenomina.

1461. Ephesos. End of an epideictic oration, late Roman Imperial period. *SEG* XXXIX 1193. A.Chaniotis, *Kernos* 9 (1996) 367 no. 59, points out that there is no indication that the orator won a prize in a competition as suggested by M.Debrunner Hall; the phrase ὅτι λόγους ἐξ αὐτοσχεδίου παιχθέντας (L. 8) speaks against this view. The phrase διὰ τὴν ἑορτὴν τοῦ | βήματος (LL. 11/ 12) is probably used metaphorically and does not refer to a festival (so D.H.).

1462. Ephesos. Inscribed tile, 4th cent. B.C. P.Scherrer in *Fremde Zeiten* (cf. our lemma no. 1704) 339-344 (ph.; dr.), reports on the discovery of the lower left corner of an inscribed tile found on the site of pre-Lysimachean Ephesos, i.e., in the village of Smyrna; on the tile representation of a fishing scene (angler, fish, sea, land; possibly a tuna fish) and the letters Α, Ε, Λ, Ε, Δ: ἁ(λιεύς) (or ἀ(γκίστριον)) followed by ἐλεδ(ώνη) ('Moschuskrake') or alternatively ἄελ(λα) (gale wind > movement of the fish on the hook) followed by ἐδ( ) (a word related to 'to eat').

1463. Erythrai. Regulations concerning the cult of the Korybantes, 350-300 B.C. *I.Erythrai* 206. In the context of his article mentioned in our lemma no. 810, E.Voutiras on

246-248, briefly comments on the rites on record in this inscription (text): λουτρόν, κρατηρισμός (a rite of unknown nature, certainly connected with wine), sacrifices and a special ceremony in which the participants were consecrated (τελεῖν/τελεύμενος, indicating 'l'ensemble des rites', which were ἁγνεῖαι, i.e., purifications, presumably celebrated at night: cf. Demosth. 18.249). V. connects these practices with those apparently performed in a house at Toumba (near Thessalonika), where a dedication to the Korybantes was found.

1464. Klaros. The oracles of Apollo of Klaros. Cf. *SEG* XLIV 933. R.Merkelbach - J.Stauber, *EA* 27 (1996) 1-53, publish the twenty-eight extant oracles of Klarian Apollo, transmitted to us by literary (nos. 21-23 and 26-28) and epigraphical sources, with translations and detailed commentary [cf. now also Merkelbach-Stauber, *SGO* I 362-366]. No. 24 contains six identical Latin texts, which all refer to the *oraculum Clari Apollinis*. In a brief introduction (1-4) M.-S. discuss the oracular procedures (oracles for official city delegations and for private people), the reasons why oracles were asked (always emergency situations: crop failure, epidemics, assaults by brigands), the 'remedies' prescribed by Apollo, the 3rd cent. A.D. 'theological' oracles which provide answers on questions regarding the nature of the god, and the language of the oracles. The article is concluded with a Concordance and a word-Index. We give a *comparatio numerorum*. [See now also J.R.Somolinos, *'Ártemis Efesia en Lidia y Apolo Clario en Éfeso: mántica y propaganda religiosa en época imperial'* in *Actas del IX Congreso Espanol de Estudios Clásicos* vol. VI (Madrid 1998) 207-212].

CIG	M.-S.
2012	9
3538	2
3769	13
SEG XVIII 495	1
SEG XXVI	
1290	24 (4)
1296	1
1347	13
SEG XXVII 933	25
SEG XLI	
981	11
1411	15
IGBulg I²	
224	18
370	10
IGR I 767	10
IGR IV 1498	8
TAM IV 1 92	13
MAMA IX p.180 P 58	20
I.Kios 19	14
I.Laodikeia am Lykos 68	17
I.Perg. II pp. 239/240	2

I.Sestos	M.-S.
11	9
GV	
1145	18
Kaibel, *EG*	
1034	9
1035	2
1036	13
CIL III 2880	24 (2)
CIL VII 633	24 (1)
CIL VIII 8351	24 (3)
ILS	
3230	24 (1)
3230 (a)	24 (2)
3230 (b)	24 (3)
Swoboda-Keil-Knoll, *Denkmäler aus Lykaonien* 24 no. 35	12
Heberdey-Wilhelm, *Reisen in Kilikien* p. 161 no. 267	16
LSAM 6	14
ASAA 41/42 (1963/1964)	
p. 357 II A	3

ASAA 41/42 (1963/64)	M.-S.
p. 360 II B	4
p. 365 III (a)	5

ASAA 41/42 (1963/64)	M.-S.
p. 369 III (b)	6/7
CR 11 (1897) p. 31 no. 4	19

1465. Magnesia on the Maeander. Asylia of the city and territory and festival of Artemis Leukophryene, 208 B.C. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 179-279 nos. 66-131, republishes the dossier of inscriptions which concern the recognition of the ἀσυλία of the city and territory of Magnesia and the agonistic festival of Artemis Leukophryene (*I.Magnesia* 16-87; several new restorations); detailed discussion of the historical context and thorough commentary on the relevant texts. Cf. A.Chaniotis in R.G.Khoury, *Urkunden und Urkundenformulare im klassischen Altertum und in den orientalischen Kulturen* (Heidelberg 1999) 54-69, for a tentative reconstruction of the decree with which the Magnesians requested the recognition of the asylia, based on the citations of its content in the responses of cities and kings. Cf. our lemma no. 1466.

1466. Magnesia on the Maeander. Decree of Paros concerning the asylia of the city and the territory and the festival of Artemis Leukophryene, ca. 208 B.C. *I.Magnesia* 50; *Syll.*³ 562. Cf. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 237-240 no. 100. P.Gauthier, *BE* (1997) no. 2, translates LL. 49/50 (ἑλ[έσ]θαι δὲ τὸν πρό[ε]δρον καὶ θεωροδόκον): 'que le proèdre désigne aussi un théorodoque' (R. and H.Schaefer had assumed that the Parians elected a πρόεδρος and a θεωροδόκος).

1467. Magnesia on the Maeander. Decree concerning the festival of Zeus Sosipolis, ca. 185/184 B.C. (or 197/196 B.C.). *I.Magnesia* 98 (*Syll.*³ 589; *LSAM* 32); *SEG* XLI 951; XLIV 1763; XLV 2297. J.Köhler, *op.cit.* (cf. our lemma no. 2371) 46-54, discusses the procession [but with the erroneous assumption that this festival formed a unity with the festival of the Εἰσιτήρια and the festival for Artemis Leukophryene; cf. our lemma no. 1468. For the date (probably not 197/196 but 185/184 or later) see *SEG* XXXIX 1254, Chaniotis].

1468. Magnesia on the Maeander. Decrees concerning the festival of Artemis Leukophryene and the festival of the Eisiteria, 130/129 B.C. *I.Magnesia* 100 A/B (*Syll.*³ 695; *LSAM* 33); *SEG* XL 1016; XLI 951. J.Köhler, *op.cit.* (cf. our lemma no. 2371) 46-54, discusses the processions of these festivals. Cf. our lemma no. 1467.

1469. Magnesia on the Maeander. Honorary inscription for a pantomime?, 176-180 A.D. *I.Magnesia* 192 (*SEG* XLV 1593; cf. *IAG* p. 213; L.Robert, *OMS* I 665/666). On the basis of a re-examination of the squeezes in the *IG* archive in Berlin and a meticulous graphic reconstruction, W.J.Slater, *GRBS* 37 (1996) 195-204 (dr.), presents a new text in

which *I.Magnesia*'s two fragments (A and B) join. This text supersedes his suggestions reported in *SEG* XLV.

A
\- - - - - - - - - - - - - - - - - - - -
[ὑ]πογεγραμ[μένους ἀγῶ]-
νας· Εὐσέβεια ἐ[ν Ποτιό]-
λοις· Σεβαστὰ ἐν Νε[από]-
λει· Ἐφέσηα· τὰ πρῶτα ἱ[ερὰ]
Λευκοφρυήνηα ἰσο[πύ]-
θια· ἀρέσαντα διὰ ἀγώ[νων]
Ῥωμαίων καὶ τειμηθέ[ντα]
ὑπὸ τῶν κυρίων Ἀν[τ]ω[νεί]-
νου καὶ Κομόδου κα[ὶ θε]-
οῦ Οὐήρου καὶ θ[εᾶ]ς [Φαυ]-
‖ στείνης δ[ιὰ τὴν ἔ]νρυθμ[ον]
τραγικ[ὴν] ποίησιν, τειμ[η]-
[θέντα δ]ὲ καὶ πολειτεία[ις]
[κ]αὶ ἀνδριάντων ἀνασ[τά]-
σεσιν ὑπὸ Ἐφεσίων, Τρῳ[α]-
δέων, Ἀντιοχέων τῶν πρ[ὸς]
Δάφνην, Βηρυτίων, Κα[ισα]-
ρέων vacat

[We have added punctuation to the text on the basis of S.'s interpretation, for which see below] ‖ 4. [ἱερά], Moretti ‖ 5. Λευκοφρυήνηα: read by K.Hallof apud S.; [--]ύνηα, *I.Magnesia*; [--]ύηνα, Robert ‖ 5-6. *I.Magnesia*'s Ἴσθ[μια Πύ]θια is too long, S. ‖ 6. read by Hallof, who also considered ἀγῶ[νας]; Ἀρεσανταδρ[ι]ά-[νεια], *I.Magnesia*; ἀρέσαντα δήμ[ῳ], Robert ‖ 7-8. for the expression τιμηθεὶς ὑπὸ τῶν κυρίων cf. *SEG* XLIII 732 LL. 5/6, S. ‖ 9-10. [θε]ιοῦ, C.Eilers apud S.; *I.Magnesia's* [Λουκί]ου is too long, S. ‖ 12. [ὑ]πό-κρισιν, Robert, but *I.Magnesia*'s ΠΟΙΗΣΙΝ is clearly visible. The expression 'tragic enrhythmic poetry' is unique and enigmatic. The first two words unambiguously refer to a pantomime. Perhaps ποίησις means 'creation'; did our honorand orchestrate the music needed by the chorus and orchestra, to whose accompaniment he or someone else danced? The correct designation of his profession (musicarius?) would have stood earlier in the lost part of the inscription, S. ‖ 11-12. S.'s readings and restorations of the combined fragments supersede those of *I.Magnesia* as well as those of *SEG* XLV ‖ our revised inscription is now dated between summer 176 and 180 A.D., and is without doubt the first known testimony of pantomime competitions in the east. Reading 'the first sacred Epheseia' in L. 4 would result in an unacceptable large gap in our honorand's career, since the first sacred Epheseia were celebrated in 150 A.D. or very probably earlier. Therefore, the only solution is reading 'the first sacred isopythic Leukophryena' together: it is the Magnesian victory which is principally commemorated. It may have included new competitions for mime and pantomime to suit the taste of the Romans, perhaps of the emperors themselves: both Marcus Aurelius and Commodus were in Asia in August 176 A.D. Possibly they visited Ephesos and Magnesia, though visits are attested only for Smyrna and Miletos. Our artist may have come to the east with the imperial family in 175 A.D., travelled to Syria (cf. LL. 16-18), and won the Epheseia and Leukophryena in 176 A.D. or later. Apparently between Alexandria Troas and Caesarea there was no festival to win except at Ephesos and Magnesia. The Epheseia may have been the first festival to include pantomime contests: it was the occasion for the gathering of the Artists of Dionysos (*SEG* XLI 945* = *I.Tralleis und Nysa* 22 = *I.Eph.* 22), who were closely related to the imperial family in the 140s and may have been involved in their introduction. The 'Roman games' (LL. 6/7) are contests in the capital rather than Asian or Magnesian Romaia, since no festivals of that name were still being given at the time, S.

1470. Magnesia on the Maeander (area of: Germencik). Copy of a letter of Dareios I to Gadatas, 2nd cent. A.D. *I.Magnesia* 115a; Meiggs-Lewis, *GHI*² 12. R. Schmitt, *ZPE* 112 (1996) 95-101, reprints the text with translation. He comments on Gadatas, δοῦλος (L. 4). The name is Iranian; nothing can be said with certainty about his function (δοῦλος generally indicates a subordinate position). S. considers the text genuine, a translation of an original letter of Dareios, written in Aramaic (cf. πέραν τοῦ Εὐφράτου in L. 10). He searches for Aramaic influences in the Greek text. He also discusses the meaning of ἐμ βασιλέως οἴκωι in LL. 16/17 (record in the official register/ archives of benefactors of the king in the palace) and ἀτρέκεια in L. 29 ('ein ganz sich bewahrheitendes Wort'). S. notes that the cult of Apollo is well attested at Magnesia, see L.Robert, *BCH* 101 (1977) 77-88: i.a. a σπήλαιον dedicated to Apollo at Aulai near the city; δενδροφόροι on coins, to be identified with the φυτουργοί of Apollo (in L. 22).

D.Metzler, in *Recherches récentes sur l'Empire Achéménide* (TOPOI Suppl. 1; Lyon 1997), 323-332, reprints the text with the translation of P.Briant (*Histoire de l'Empire Perse* (Paris 1996) 507) and ■ German translation. He considers the letter genuine. He comments on the person of Gadatas; his name is Syrian rather than Iranian. M. identifies the temple of Apollo with the oracular sanctuary of Nape on Lesbos, which had once given a favorable oracle to Kyros. He discusses the φυτουργοί (in L. 22) and the agricultural improvements (in the context of oriental religion and culture; the products imported from Syria must have been luxury goods). The conflict between Gadatas and the temple of Apollo concerned the deployment of laborers; Dareios confirmed the privilege of the temple to dispose of the full labor force of its workmen. Because of the contest for honor between cities the letter was (re)inscribed in the 2nd cent. A.D. as a means of propaganda (cf. A.Chaniotis, *Historie und Historiker in den griechischen Inschriften*, (see *SEG* XXXVIII 1970), 234ff. with the letter to Gadatas on 253 no. D50). Documents of the Achaemenid period held great prestige.

1471. Metropolis. Sacred regulation of the sanctuary of Meter Gallesia, 4th cent. B.C. *LSAM* 29. A.Chaniotis, *art.cit.* (cf. our lemma no. 2263 in fine) 78/79, supports the restoration [ἱκέτην] μὴ ἀπέλκειν | [εἰ μὴ τὸν] ἐπιστά|[μενον] (J.Keil, A.von Premerstein), because *LSAM*'s restoration ([βωμοῖς] ἐπιστά|[μενον]) is tautological. According to this restoration the text provides evidence for the rights of religious authorities (cf. ἐπιστάμενος) to decide the fate of a suppliant.

1472. Miletos. Procession road of the Molpoi, 450/449 B.C. *Milet* I 3 133; cf. VI 1 p. 168 (*Syll.*³ 57; *LSAM* 50; *SEG* XXXVII 981*). A.Herda in F.Bubenheimer - J.Mylonopoulos - B.Schulze - A.Zinsmaier (edd.), *Kult und Funktion griechischer Heiligtümer in archaischer und klassischer Zeit* (1. *Archäologisches Studentenkolloquium, Heidelberg, 18-20 Februar 1995*) (Mainz 1996) 133-152, studies the course and the organization of the Milesian procession: he identifies the five προσέταιροι (LL. 1-4 and 7) with representatives of the five demes. Carian Argasa and Teichioussa were Milesian demes; the participation of Greeks and Carians in the organization of the procession underscores the unity of the population. Non vidimus: cf. *Kernos* 12 (1999) 253 no. 114.

For the γύλλοι mentioned in L. 25 of this text see C.A.Faraone, *Talismans* -- (cf. *SEG* XLII 1816) 6 (protective function).

For our inscription and for processions in general see also our lemma no. 2371.

1473. Miletos. Arbitration between Miletos and Myus, ca. 390 B.C. *Milet* I 2 9; *Syll.*[3] 134; Tod, *GHI* 113. P.Frei in Frei-Koch, *op.cit.* (cf. our lemma no. 1720) 96/97, offers brief reflections on the role of the satrap Strousēs.

1474. Miletos. Inscriptions recording the award of citizenship, late 3rd/2nd cent. B.C. *Milet* I 3 34-93. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 304-310, examines the status of the νόθοι/νόθαι mentioned in this text and returns to the older view of *Milet* I 3 that they were the children of Milesian fathers (contra: *SEG* XL 1643 (Brulé)), born from alien mothers: μητρόξενοι/αι. Reflections on the numbers and sex ratio of the bastards, which corresponds closely with the ratio of all girls and boys (for the latter ratio cf. *SEG* XLII 1752), on their names and those of their fathers ('the recurring names in these groups of nothoi and fathers of nothoi at least probably indicate membership of the same (extended) family') and on the provenance of the partners of mixed marriages.

1475. Miletos. Honorary inscription for Tiberius Iulius Frugi Damianos, Roman Imperial period. *CIG* 2887. G.Petzl in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 46-49 no. 4 (dr.), presents a copy by D.Cosson, drawn from the dossier of Gisbert Cuper (cf. *SEG* XXX 1807; XLI 952); Cosson's copy is far more complete than that of R.Chandler, on which the *CIG* text is based (and than that of C.Fredrich, who copied the stone in 1899; Petzl gives F.'s drawing).

Τιβέριον
Ἰούλιον Τίτου
Δαμιανοῦ Ἀσία[ς]
ἀρχιερέως υἱὸν
Κορνηλία Φροῦ(γι)
❦ Δαμιανόν ❦
ἡ φαμιλία τὸν
v ἴδιον κύριον

2. Τ[ι]β[ερίου], *CIG*; ·T·I, F. ‖ 3. Ἀ[σίας], *CIG*; F. gives nothing after Δαμιανοῦ ‖ 4. ἀρχιερέως [καὶ], *CIG*; F. gives nothing after ἀρχιερέως ‖ 5. Κορνηλίας [--υἱόν], *CIG*; ΚΟΡΝΗΛΙΑΣ𐅀, F.'s copy; Cosson's Κορνηλία denotes the tribus of the honorand; ΦΡΟΥΒ--, C. ‖ 7. ΗΦΑΝ--- N: [ὁ δεῖνα τὸ]ν, *CIG*; ἡ φα[μιλ]ία τὸν, F. ‖ the honorand seems previously unattested as a member of the Iulii Frugi, P.

1476. Miletos. Dedication to Zeus Kronion, Roman Imperial period. Fragmentary archaic cylindrical white marble altar (?) with a leafage/astragal decoration under the (lost) top and another astragal above the (lost) base (6th cent. B.C.); Roman Imperial inscription on the shaft. Ed.pr. W.Koenigs, *MDAI(I)* 46 (1996) 141-143 no. 1 (ph.; dr.).

Ζηνὸς | Κρονίωνος

Zeus Kronion is previously unattested in Miletos, ed.pr., who reflects on the provenance of the object (found in a field between Kalabaktepe and the Hellenistic wall, not *in situ*; from a sanctuary?; it cannot be excluded that it was brought to Miletos from Myus like much other building material) and on the long period during which it was apparently used. The inscription may be a 'Neubeschriftung'.

1477. Miletos. Funerary epigram for Herakleidas of Syracuse, early 4th cent. B.C. White marble block. Ed.pr. J.Ebert in J.H.M.Strubbe - R.A.Tybout - H.S.Versnel, *ΕΝΕΡΓΕΙΑ. Studies on ancient history and epigraphy presented to H.W.Pleket* (Dutch Monographs on Ancient History and Archaeology, vol. XVI; Amsterdam 1996) 29-32 (ph.; dr.; translation); the same text also in J.Ebert, *Agonismata. Kleine philologische Schriften zur Literatur, Geschichte und Kultur der Antike* (Stuttgart-Leipzig 1997) 116-119 (dr.) [now also in *Milet* VI 2 739 and Merkelbach-Stauber, *SGO* I 149 no. 01/20/28].

[Εὖ] καθύπερθε ἕστηκα γραφῆς τύπωι εἰκόνα φαίν[ων]
[το]ῦδε Ἡρακλείδα γνωτὸς ἅπασι τάφος·
[μ]νήμης δ' αὐτῶι παῖδες ἐπέστησαν τόδε σῆμα
αὔξοντες τιμὴν πατρὶ Συρακοσίωι

1. γραφῆς τύπωι = 'in a painted relief'; cf. γραπτὸς τύπος on record in *AP* VII 730; τύπος = 'relief', ed.pr., who excludes the meaning 'statue' here (cf. *SEG* XXXIV 1754) and argues that on the marble block there was a stele with painted relief ‖ 2. Ἡρακλείδα: possibly identical with the homonymous Syracusan general on record in Xen., *Hellenica* 1.2.8 (410/409 B.C.); further data may have been mentioned on the stele (cf. ad L. 1), ed.pr.

1478. P(h)ygela. History of the toponym and localization. G.Ragone, *Athenaeum* 84 (1996) 183-241 and 343-379, collects and discusses 47 literary, numismatical and epigraphical attestations of a small place on the Ionian coast called Πύγελα or Φύγελα (or related forms; 198-211, with texts). There are thirteen inscriptions: *ATL* I pp. 390/391, 515, 543; II p. 82 (446/445-415/414 B.C.); *IGBulg* I[2] 416 (Apollonia Pontica; ca. 400 B.C.); *Milet* I 3 142 = *I.Eph.* 3110 (4th cent. B.C.); *I.Priene* 37/38 (early 2nd cent. B.C.); *SEG* XXIII 189 (Argos; ca. 330 B.C.); *I.Eph.* 5 (late 2nd cent. B.C.); 20 (54-59 A.D.); 909A (1st cent. B.C. ?); 1408 (3rd cent. B.C.); 3111 (ca. 310-290 B.C.); 3114 (Roman Imperial); M.Segre, *ASAA* 15/16 (1932/1933) [1942] 311 no. 15 (Lemnos; 3rd cent. B.C.). The focus is on etymology. Πύγελα (with ethnics Πυγελεῖς, Πυγαλεῖς, Πυγαλγεῖς (?) vel sim.) is on record from the 6th cent. B.C. and is derived from πυγή according to Byzantine sources. Φύγελα (with ethnics Φυγελεῖς, Φυγελός, Φυγελίτης vel sim.) is known from the 4th cent. B.C., when it becomes the official placename. It is connected with φυγή both in ancient and Byzantine sources. Both names are associated with aetiological myths. R. argues that Φύγελα was derived from the expression ἀπὸ φυγάδων. We do not summarize R.'s lengthy reflections (343-377) on the historical events which may have prompted the change of name in the early 4th cent. B.C.: 'Tout cela reste extrêmement hypothé-

tique' (C.Brixhe, *BE*, 1997, no. 500). In an Appendix (378/379), R. discusses the localization of Phygela and of nearby Μαραθήσιον; both remain uncertain.

1479. Priene. Its history in the early Hellenistic period. Starting from a revised text of *I.Priene* 8 (cf. our lemma no. 1481), C.V.Crowther, *Chiron* 26 (1996) 195-250 (ph. of *I.Priene* 1 (f); 2 LL. 6-15; 3 LL. 17-24; 4 (a) LL. 37-44; 7-9; 11; 12 LL. 1-16; 16 fragment II; 26; 37 block (o); 231), studies *I.Priene* 2-4 and 6-8 (revisions of the stones; for corrected readings see our lemma no. 1480), presented as a coherent group of the earliest inscriptions in *I.Priene* (table on p. 13, reproduced by C. on 197) ranging from 335/334 to 327/326 B.C.

He first examines the grounds on which this dating was based (196-205), inter alia: correspondence between the eponymous magistrates; the formula αὐτονόμων ἐόντων Πριηνέων in 2/3, 4(a) and 6/7; fixed date of 2 (honorary decree for Antigonos Monophthalmos awarded in return for unspecified services, very probably in August 334 B.C.) as a starting-point; compatibility of Alexander's interest in the city, which he might have visited in 334 B.C. (royal edict *I.Priene* 1; dedication of Athena temple *I.Priene* 156; completion of the temple: *I.Priene* 3; A.'s alleged appointment of the δικαστήριον on record in *I.Priene* 1(f) as a context for the dikastic mission known from *I.Priene* 8) with the honors for his general Antigonos (absence of the latter's later dynastic title).

In a second section (205-216), C., mainly on the basis of detailed observations on lettering in Prienian, Milesian and Samian documents, dissociates *I.Priene* 2 from the rest of the group and argues that 1 (for which C. accepts the views of S.M.Sherwin-White, see *SEG* XXXV 1143; cf. also XLIV 944) 3/4, 7-9, 11/12, 14-16 and 26 all belong to the early 3rd cent. B.C. The elaborate chancellery style of 8 fits in much better with this later date. The coherence assumed in *I.Priene* for 3/4 and 6-8 remains valid, and is corroborated by the revision of 8, where C. traces the neopoies Theogeiton (LL. 55/56) known in the same function in 4b (L. 59; 4b and 8 already shared the stephanephoros Kleitos). C.'s new dating range implies that the autonomy formula was used twice: first after Alexander's liberation in 334/333 (*I.Priene* 2) and again (3, 4(a) and 7) in the early 3rd cent. B.C. For this later reaffirmation of independence, C. considers the aftermath of Hieron's tyranny (which lasted from 301/300 to 298/297 B.C.; cf. *I.Priene* 37 LL. 80/81 and 112) the most likely occasion (discussion of the wider historical context of this Prienian struggle against tyranny). *I.Priene* 37, in reviewing the history of the dispute between Priene and Samos over Karion, dates a series of events to stephanephoros years, for which C. provides the following series: Athenagoras in 302/301, followed up by Makareus in 301/300 (LL. 65/66, 123 and 125); Lykos in 298/297 (LL. 82 and 125); Kallistratos in 297/296 (L. 84); the anonymous ὅς ἐστι ἀπὸ Καλλιστράτου πέμπτος (LL. 88/89) in 293/292; Nikandros (LL. 125/126) in 284/283 and ὁ θεὸς ὁ μετὰ Νίκανδρον in 283/282 B.C. Return of the demos after the period of tyranny is dated under Lykos, so that, with Kallistratos one year later, *I.Priene* 3 should be placed in 296/295 B.C (summer 295), i.e., the first year after the tyranny for which no stephanephoros is known (*I.Priene* 3 was ratified in the last month of the eponymous year of Phormion, whereas it dates the erection for the statue of Megabyxos (see below) to the following year, with Diophanes as stephanephoros). C. tentatively identifies the lacunose name in *I.Priene* 37 L. 89 with the stephanephoros Hierokles on record in 4(a) L. 48 (cf. our lemma no. 1480 in fine). This

would result in dating *I.Priene* 4(a) to 293/292 B.C. (late summer 293), whereas 4(b) and 6-8 should be placed in the late 290s or 280s.

In a third section (216-230, with a text and translation of *I.Priene* 4(a) LL. 1-22 on 217, with note 82), C. reflects on the implications of the new historical context of the redated decrees (tabular survey on 233). As to 4(a), the career of the secretary Apellis stretched over twenty years (L. 15) and must have encompassed the period of the tyranny. He is praised for his justice, and C. wonders whether the κοινοὶ τῆς πόλεως ἀγῶνες (L. 11) in which he was involved refer to the struggle against Hieron, or perhaps to lawsuits in the aftermath of his regime. If C.'s restoration of L. 22 is correct (cf. our lemma no. 1480), Apellis himself requested withdrawal from public life, which would contrast with the paternalistic role of the later great Hellenistic benefactors. In *I.Priene* 3, the neokoros of Artemis of Ephesos, Megabyxos, is honored for his concern in connection with the completion of the Athena temple. The new date of *I.Priene* 3 implies that the construction extended over almost 40 years after the temple was dedicated by Alexander in 334 B.C. (*I.Priene* 156). Assuming that building was suspended during Hieron's tyranny, the duration of the work undertaken by Megabyxos would be two to three years. The involvement of an Ephesian is to be understood in the context of the Ephesian assistance to the exiled Prienian demos in its struggle to expel Hieron (*Syll.*[3] 363 = *I.Eph.* 2001). C. considers various archaeological scenarios which could be reconciled with these data. The autonomy formula now persists at least into the end of the 290s, i.e., probably after Lysimachos had secured control of the Ionian cities (Plut., *Demetr.* 35.5). C. re-examines the relations of Priene with Lysimachos (discussion of *I.Priene* 14/15 and *RC* 6-8; cf. *SEG* XXXV 1143), and concludes that they can be reconciled with the maintenance of a limited αὐτονομία, though the city's territorial dispute with Samos ended with L.'s decision in favor of the latter (*RC* 7 LL. 4-6; cf. also our lemma no. 1168). In the late 290s or early 280s the formula disappeared. This fits in with *I.Priene* 4(b) and 8 showing signs of strain: in 4(b) Apellis is recalled from retirement to take command of the garrison on Teloneia, and 8 is concerned with the settlement of legal disputes. C. connects these events with the aftermath of Demetrios Poliorketes' return to Asia in 287 B.C., which brought about warfare on Prienian territory (*I.Priene* 15 LL. 13/14). On the assumption that 8 deals with claims that arose from the disruption by warfare of normal credit relations, it should be dated after the end of Demetrios' incursions, i.e., 286/285 B.C. (end of the year); this would imply that 4(b) (one year later as is clear from the succeeding stephanephoroi) dates to 285/284 B.C. (summer 284). *I.Priene* 6/7, if their unknown eponyms are not already attested in other decrees, would fall between 292 and 287 B.C. The effects of warfare also generated conditions in which the Prienians ceased to insist on their autonomy (cf. the instruction of Lysimachos to the Prienians to obey his general in Ionia, *I.Priene* 15 LL. 10-14).

In a fourth section (230-232) C., after stating that 'The revised chronology will have to remain hypothesis, albeit a plausible one' (230), briefly discusses the wider historical context of the early 3rd cent. B.C.: use of foreign judges in the context of ■ wide variety of diplomatic intercity relationships [cf. *SEG* XLIV 1708]; insistence on urban territorial integrity; dominant power of the kings as a challenge to the latter.

P.Gauthier, *BE* (1997) no. 503, considers C.'s dating the completion of the temple soon after the troubled years under Hieron 'un peu surprenant --, mais ses différentes hypothèses sont si

bien argumentées et cohérentes entre elles qu'il est très difficile de modifier un point particulier sans remettre en cause l'ensemble'.

1480. Priene. New readings in various inscriptions. After re-examination of the stones and/or the squeezes in the *IG*-archive at Berlin, C.V.Crowther, *Chiron* 26 (1996) 238 (cf. our lemmata nos. 1479 and 1481), presents the following new readings and restorations; we refrain from presenting minor alterations in bracketing.

I.Priene 1 (f) (cf. also C. 203; the stone, lost according to *I.Priene*, is still *in situ*): in LL. 19-21 [.]ΛΓΟ[-- ca. 12 --]νει ὑμᾶς | [..]Λ[.]Ι[-ca. 4 -] τὸ [δ]ικαστήριον | [..]ΙΙ[-- ca. 8 --] ἐγκλημα[..] instead of [---- κρί]νει ὑμᾶς | [----] δικαστήριον | [----] δ' ἡμᾶ[ς ..];

I.Priene 4 (cf. also C. 217 and 218/219 note 85: 'the new reading -- for line 21 is secure', whereas 'My suggested restoration [sc. for L. 22] is epigraphically unparalleled, and --- at the outer limits of credibility'): in LL. 21/22 καὶ οἴεται δεῖμ παραλυθεὶς τῆς | γραμματείας π[ραγμάτω]ν (?) [ἀ]πογενέσθαι (?) instead of καὶ φ[.]ου(?)[....]εῖμ παραλυθεὶς | τῆς γραμματείας [....]ΙΟΓ[.] γενέσθαι [A.Wilhelm, *WS* 29 (1907) 2, suggested [φρούραρχ]ο[ς] γενέσθαι, Herrmann]; in L. 41 [τιμ]ῶγ instead of [τιμ]ᾶγ [doubts already apud Wilhelm];

I.Priene 6 (cf. also C. 200/201 note 22): in L. 2 Τύχηι ἀγ[α]θ[ῆ]ι· [ἐ]πὶ στε[φ]αν[ηφ]όρου instead of ['Επὶ στεφανηφόρου --γ]όρου; after στε[φ]αν[ηφ]όρου, the stephanephoros' name ([μηνός], *I.Priene*); its second letter may have been upsilon ([Λ]ύ[κου] ?) or tau;

I.Priene 9 (cf. also C. 201 note 24): in L. 7 στήλημ instead of στήλην;

I.Priene 11 (cf. also C. 209 note 60): in addition to the correction suggested by L.Robert, *OMS* III 1371-1375, in L. 23 τοῦ should be inserted before Μεταγειτνιῶν[ος]; in L. 30 in fine τήν τ[ε -] can be read instead of τ[ήν τε -];

I.Priene 37 (block (o); cf. also C. 215/216 and note 80); in L. 88 Κάρ[ιο-] instead of καί; in LL. 89/90 [ἐπὶ στεφανα]|φό[ρ]ου 'Ι[εροκλεῦ]ς [ὅ]ς ἐστι ἀπὸ Καλλιστράτου πέμπτος instead of [ἐπὶ στεφανα|φόρου ..... ὅς ἐσ]τι κτλ.; in L. 91 [τὸ Κ]άριον instead of [τὸ φρού]ριον.

1481. Priene. Honorary decree for judges from Phokaia, Nisyros and Astypalaia, 286/285 B.C. ? *I.Priene* 8 (+ add. on p. 308). Cf. Holleaux, *Études* I (Paris 1938) 303; L.Robert, *OMS* I 236 and II 726 note 4. Republished by C.V.Crowther, *Chiron* 26 (1996) 234-238 (ph.; translation), on the basis of a re-examination of the stone (two fragments, still in their find-spots in Priene in 1990) and of the squeezes made by H.Schrader and now in the *IG*-archive in Berlin. C.'s revision unites the fragments A and B into which the text was previously divided (see app.cr. ad LL. 15-17 and ad LL. 54-59 for C's reduction of *I.Priene*'s 66 lines to 59). For the new date (286/285 rather than 328/327 B.C.) and its historical context see our lemma no. 1479. Cf. also P.Gauthier, *BE* (1997) no. 503, whose restoration in L. 56 we incorporate in the text. Many letters restored or uncertain in *I.Priene* are now read by C.; we do not indicate these corrections in bracketing in the app.cr.

A: ['Επὶ] στεφανηφόρου Κλείτου, μηνὸς Μεταγειτν[ιῶνος],
[γνώ]μη [τ]ιμούχων· ἐπειδὴ ὁ δῆμος ὅ τε Φωκαι[έ]ων κα[ὶ]
[Νισ]υ[ρ]ίων καὶ 'Αστυπαλαιέων αἰτησαμένων ἡμῶ[ν δι]-
καστήρι[ο]ν ἐπὶ τὰ συμβόλαια τά τε κοινὰ καὶ τὰ ἴδια ἀ[πέ]-
[στε]ιλεν ἡμῖν ἄνδρας καλοὺς καὶ ἀγαθοὺς ἀκόλουθα πρ[άτ]-
[των τ]ῆι πρὸς τὸν δῆμον αὐτῶι ὑπαρχούσηι εὐνοίαι, οἵ τ[ε]
[παραγε]νόμενοι δικασταὶ πᾶσαν παρέσχοντο φιλοτιμ[ί]-
[αν] πρ[ὸς] τὸ διαλύειν τοὺς ἐν τοῖς ἐγκλήμασιν ὄντας, [καὶ]
[τὰ]ς μὲν ἐδίκασαν τῶν δικῶν τῆι ψήφ[ω]ι κατὰ τοὺς νό-
[μου]ς, τὰς δὲ [δ]ιῄτησαν ἴσω[ς] καὶ δικαίως, εἰς ὁμόνοιαν
[καὶ φι]λίαμ προαιρούμενοι τ[ὸν δ]ῆμον τὸμ Πριηνέων κ[α]-
[θιστάν]αι· δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι· ὅπως ἄ[ν]
[ὑπάρχηι φ]αν[ε]ρὸν ὅτ[ι ὁ δῆ]μος ὁ Πριηνέω⟨ν⟩ ἐπίσταται τοὺς
[καλοὺς καὶ ἀγαθ]οὺς ἄνδρας καὶ αὐτ[ῶι χ]ρε[ία]ς π[α]ρα-
B: σχομέν[ους τιμᾶν, τὰς ἀξία]ς ἑκά[στωι χάρ]ιτας ἀποδ[ι]δοὺς τῶν
εὐεργετημ[άτων· ἐπαινέσαι τόν τε Φωκ]αιέων καὶ [Ν]ισυ[ρί]-
ων καὶ 'Αστυπα[λαιέων δῆμον ἀρετῆς ἕνεκα καὶ εὐνοί]-
ας ἣν ἔχων ἐξαπ[έστειλεν τοὺς δικαστὰς πρὸς τὸν δῆμον]
τὸμ Πρ[ι]ηνέων· ἐπαι[νέσαι δὲ καὶ τοὺς δικαστὰς τοὺς ἐξαπο]-
σταλέντας Φωκαιέωμ μ[ὲν -----------------------]
['Ηγ]ήσιδος (?), Θράσυλλον 'Αθη[ν -------- Νισυρίων δὲ]
[..]Ν[.] Ναυ[λ]ίδου (?), Καλλίαν 'Αρισ[τί]μου, Α[--- 'Αστυπαλαιέ]-
ων δὲ Νόσσον 'Ελπινίκου, Νίκωνα Ν[-----------------]
Τελεσάρχου ἀρετῆς ἕνεκα καὶ δικαιοσ[ύνης ἧς πεποιήνται]
περὶ τὰς κρίσεις, καὶ στεφανῶσαι ἕκαστον α[ὐτῶν ἑκάστην]
τε πόλιν στεφάνωι χρυσέωι τῶι ἐκ τοῦ νόμ[ου· τῆς δὲ ἀναγγε]-
λίας τοῦ στεφάνου τὴν ἐπιμέλειαμ ποιήσασθαι [τὸν ἀγωνο]-
θέτην τοῖς πρώτ[οι]ς Δ[ιο]νυσίοις τραγωιδῶ[ν τ]ῶ[ι ἀγῶνι, δη]-
λοῦντα διὰ τῆς ἀναγ[γελ]ίας τὰς αἰτίας [δι'] ἅ[ς τιμῶνται]·
εἶναι δὲ αὐτοὺς καὶ προ[ξ]ένους καὶ εὐεργέ[τα]ς το[ῦ δήμου]
τοῦ Πριηνέων, δεδόσθαι δὲ αὐτοῖς καὶ ἀτέλειαν ὧ[ν ἂν εἰσά]-
[γω]νται ἢ ἐξάγωνται εἰς τὸν ἴδιον οἶκον καὶ εἴσπλου[ν καὶ ἔκ]-
πλουν ἀσυλεὶ καὶ ἀσπονδεὶ καὶ ἐμ πολέμωι καὶ ἐν [εἰρ]ήνηι κ[αὶ]
[ἔφο]δον ἐπὶ τὴν βο[υ]λὴν [καὶ] τὸν δῆμον, ἐά[ν] του δέωνται, π[ρώτοις]
[μ]ετὰ τὰ ἱερά, καὶ προεδρ[ί]α[ν] ἐν το[ῖ]ς ἀγῶ[σ]ι καὶ ἐμ πρυτανε[ίωι]
[κ]αὶ ἐμ Πανιωνίω[ι] σίτ[η]σιν κα[ὶ] γ[ῆς κ]αὶ οἰκίας ἔγκτησιν καὶ ἱερῶν
καὶ ἀρχείωμ μετουσίαν ὧ[γ κ]αὶ [οἱ Πρ]ιηνεῖς μετέχουσιν, ταῦτα δὲ
ὑπάρχειγ καὶ αὐτοῖς καὶ ἐκγό[ν]οι[ς]· ὅπως δ' ἂν ἦι φανερὰ πᾶσιν
ἥ τε τοῦ δήμου προαίρεσις ἣν ἔχει κατα[ξί]ως καλῶν καὶ ἀγα-
θῶν ἀνδρῶν καὶ οἱ εὐεργετοῦντες τὴμ πόλιν εἰς ἅπαν[τα]
τὸγ χρόνομ μνημονεύωνται, ἀναγράψαι τὸ ψήφισμα τόδ[ε]
εἰς στήλην λιθίνην, καὶ στῆσαι ἐν τῶι ἱε[ρ]ῶ[ι τ]ῆς 'Αθηνᾶ[ς]·
τὸ δὲ ἀνάλωμα ὑπηρετῆσαι τὸν νεωποίην· ἑλέσθαι δὲ

44 καὶ πρεσβευτὴν ἐξ ἁπάντων τῶμ πολιτῶν εἰς ἑκάστη[ν]
πόλιν ἄνδρα ἕνα, ὅστις παραγενόμενος οὗ ἂν αἱρεθῆι τό
τε ψήφισμα ἀποδώσει καὶ τὸν στέφανον τῶι δικαστηρίω[ι],
καὶ αἰτήσεται τὴμ βουλὴγ καὶ τ[ὸ]ν δῆμον ἀναγγελίαν τοῦ
48 στεφάνου δοῦναι Διον[υ]σίοις ἐν τῶι ἀγ[ῶ]νι τῶν τραγωιδ[ῶ]ν,
καθότι καὶ Πριηνεῖς παρ' αὐτοῖς ἐψηφι[σμ]έ[ν]οι εἰσίν, καὶ τὸ [ψή]-
φισμα τόδε ἀναγράψαι εἰς στήλην λ[ιθί]νην καὶ στῆσαι εἰς [τὸ]
ἱερόν, οὗ ἂν τῶι δήμωι τῶι ἀποστείλαντι [τ]οὺ[ς] δικαστὰς ἐπ[ι]-
52 τήδειον εἶναι φαίνηται· τετάχθ[αι δ]ὲ ἑκ[άστηι] πόλει εἴς τε
τὴν στήλην καὶ τὴν ἀναγραφὴν 'Αλ[εξανδρείας] δραχμὰς
τριάκοντα· ὑπηρετῆσαι δὲ καὶ εἰς ταῦτ[α καὶ εἰς τὸν] στέφανο[ν]
τὸν ἑκάστωι τῶν δι[κα]στηρίων ἐψη[φισμένον τὸ]ν νεωπ[οί]-
56 ην Θεογείτονα καὶ δοῦ[ν]αι πάν[τα] τ[οῖς αἱρεθεῖ]σι πρεσ-
[β]ευταῖς ὅπ[ω]ς τὴν ἐπιμέλε[ια]ν ποιήσω[ν]τα[ι· ἡιρέθη]σ[α]ν
[πρ]εσβευταὶ εἰς Φωκαίαν Πα[υ]σα[νί]ας, ε[ἰς Ν]ί[συρον μὲ]ν ε[ἰς (?)]
['Αστ]υπαλαίαν δὲ [καὶ (?) Π]οσειδώνι[ος]

2-3. κα[ὶ ....|....]ιων, *I.Priene* ‖ 5-6. πρ[άτ|τοντας τ]ῆι πρὸς τὸν δῆμον αὐτῶ[ν], *I.Priene*; πρ[άτ|των τ]ῆι πρὸς τὸν δῆμον αὐτῶ[ι], H. ‖ 9-10. νόμ[ους | ὀρθῶ]ς, *I.Priene*; νόμ[ους τῆς | πόλεω]ς, Robert ‖ 10. δ[ὲ συνέ-λυσαν] *I.Priene* ‖ 10-11. [καὶ | προθ]υμίαμ, *I.Priene* ‖ 13. [γένηται φ]α[νερ]ό[ν], *I.Priene* ‖ 14-15. ἀ[εί τινος χ]ρε[ία]ς π[α]ρα[ιτίους], *I.Priene*; corr. H., whose restoration is now supported with new readings in L. 15 ‖ 15-17. = *I.Priene* (A) LL. 15-17 + (B) LL. 19/20 (LL. 15, 16 and 17 combine with LL. 19, 20 and 21, respectively; the gap in lieu of L. 18 in *I.Priene* does not exist; L. 18 corresponds to *I.Priene* L. 22, L. 19 to L. 23, etc.); *I.Priene* LL. 16-21 (with the addendum to L. 16 on p. 308) runs as follows: [εὐεργετημάτων ----- πο]λιτῶν καὶ [ξ]έ|[νων -----]ΡΑ[..]Ο[.] (gap) | [..]ΛΕ[-----| ..]ΡΣΓ/\[----|----] ‖ 17. the lacuna may have contained a third element, C. ‖ 18. [....]Σ[.]χων εξαΓ[----- τὸν δῆμον], *I.Priene*; the construction as read and restored by C. is unclear, G. ‖ 19-20. ἐπαι[νέσαι δὲ καὶ τοὺς δικαστὰς τοὺς ἀπο]|σταλέντας, *I.Priene* (with the addendum to L. 19 on p. 308) ‖ 21. initio [.....]δος; in fine --ων δὲ], *I.Priene* ‖ 22. possibly [-ω]ν[α] Ναυ-[λ]ί̣δου (unusual patronymic) or Ναυ[κ]ύδου (which would require tight spacing for KY), C.; [....]Λ[.....], Καλλίαν 'Αριστ[..........., 'Αστυπαλαιέ]-, *I.Priene* ‖ 24. rest. R.; δικαιοσ[ύνης καὶ καλοκάγαθίας ἧς εἶχον], *I.Priene* ‖ 25. or, assuming a less suitable longer line length, δ[ικαστήριον ἑκάστην], C.; τ[ῶν δικαστηρίων ἑκάστην], *I.Priene* ‖ 26-27. νόμ[ου· τῆς δὲ ἀναγορεύ|σεω]ς, *I.Priene* ‖ 39-40. ἣν ἔχει [ὑπὲρ τ]ῶ[ν], H.; *I.Priene*'s κατ[αξ]ίως is supported by stone and squeeze, C. ‖ 54-59. = *I.Priene* LL. 58/59 and 62-65 (*I.Priene*'s restored blank L. 60 and the two unrestored blank lines 61 and 66 do not exist, as shown by C.'s text): τα[ῦ]τ[α καὶ εἰς τοὺς] στεφάνου[ς | τοὺς ἑκά]στωι τῶν δι[κα]στηρίων ἐψη[φισμένους τὸ]ν νεω[ποίην | (name) 'Αλεξανδρείας δραχμὰς (number) ----|------|........... κ]αὶ δοῦναι [....]ν [----|.......... τ]ὴν ἐπ[ιμ]έλε[ιαν] ποιήσ[αν]ται· [πρεσβευταὶ | ἡιρέθησαν εἰς Φ]ωκαίαν Πα[υ]σα[νίας ---, εἰς ----|-- ca. 18 -- Π]οσειδωνί[ου, εἰς 'Αστυπαλαίαν δὲ | ------], *I.Priene* ‖ 56. τὰ [χρήματα τοῖ]σι, C.; rather τ[οῖς αἱρεθεῖ]σι, G. ‖ 58-59. patronymics are omitted; the same man seems to have been chosen to go south from Priene to both Astypalaia and Nisyros, although LL. 44/45 specify separate envoys for each city, C.

1482. **Priene. Fragmentary honorary decree for a local citizen, early 1st cent. B.C.** *I.Priene* 121 (*SEG* XXXII 1199; XXXV 1145). C.Eilers, *CQ* 46 (1996) 175-182 (stemma of the Iulii Silani on 179 and of the Licinii Murenae on 180), returns to LL. 21-24 of this document. While accepting G.Stumpf's identifications of the Roman στρατηγοί (*SEG* XXXV), for κ(αὶ Μ)ᾶρκον Σιλανὸν Μυρένα{ν} ταμίαν (*I.Priene*) he follows B.Wosnik's emendation of L. 23: κ(αὶ Μ)ᾶρκον Σιλαν(ὸν καὶ Λεύκι?)ον Μυρέναν ταμίαν (*SEG* XXXII, which see also for T.P. Wiseman's solution, rejected by E.). From the two senators now emerging, the former is to be numbered among the στρατηγοί listed in LL. 22/23, and should probably be identified with M.Iunius Silanus, mint magistrate ca. 115 B.C. He should be distinguished from the homonymous consul of 109 B.C., who was probably a distant relative (second cousin once removed?). His governorship should be dated ca. 102 B.C., i.e., some time after the aforementioned M.Hypsaeus, whose term in Asia probably belongs to the last five years of the 2nd cent. B.C. Murena is probably L.Licinius Murena, praetor in 88 B.C. and ally of Sulla. His term as a quaestor in Asia should be dated ca. 100 B.C.

1483. **Priene. Honorary inscription for Julia Domna, Severan period.** *I.Priene* 230. After examination of the stone in Priene, C.Crowther, *EA* 26 (1996) 141-144 (ph.), republishes the text.

Ἰουλίαν Σεβαστὴν μ[ητέρα κά]-
στρων ἡ λαμπροτάτη Πρ[ιηνέων]
πόλις ἀπὸ τῆς τῶν φόρων δεκά[της, κα]-
4 θὰ ὁ κράτιστος ἀνθύπατος Λικίν-
νιος Νέπως καὶ ὁ τῶν κυρίων ἐπί-
τροπος ⟦'Οκτάβιος Λικινια-
νὸς⟧ ὁ κράτιστος ὤ-
8 ρισαν, λογιστεύ-
οντος Διονυσίου Μη-
νογένους φιλοσε-
βάστου, ἐργε-
12 πιστατοῦντος Τ(ίτου)
'Ρωσκίου Ἰουλιά-
δου

6-7. . ˉΛΛ . . . ΞΛ . . . ΠΙΙΡ . Σ, *I.Priene*; the procurator Octavius Licinianus is absent in G.Pflaum's list of procurators of Asia (*Carrières procuratoriennes équestres*), C., who points to three other inscriptions: a) *I.Eph.* 813 (from 217/218 A.D.), in honor of an *a cognitionibus* and *ab epistulis Latinis* under Macrinus: [--]ιν̣ιανόν, which could be filled out as [Λικ]ινιανόν; if the latter is identical with our Octavius Licinianus, he may have attracted the *damnatio* earned by Macrinus; b) T.Ritti, *Scavi e Ricerche* I (cf. *SEG* XXXV 1368) 108, 1: early 3rd cent. A.D. dedication to the imperial family in which the Roman officials of Asia are listed in full; the name of the equestrian procurator is erased except for the first two letters, recorded by R. as ΑΙ[--: perhaps Λι⟦κινιανοῦ⟧; but the absence of a nomen counts against this restoration; c) *I.Eph.* 820 (between 202-205 A.D.), recording an unnamed equestrian procurator, whose association with the praef. praetorio Plautianus could explain the erasure in

I.Priene 230. C. excludes that our procurator was an imperial freedman [Cf. also M.Christol, T.Drew-Bear, *CCG* 9 (1998) 158-160].

1484. Smyrna. Dedication, 1st/2nd cent. A.D. Marble tabula ansata with relief representation of two ears; allegedly bought in Smyrna, now in the Rijksmuseum at Leiden. Edd.pr. F.L.Bastet - H.Brunsting, *Corpus Signorum Classicorum Musei Antiquarii Lugduno-Batavi* (Zutphen 1982) 115 no. 210 (ph.). Republished by B.Forsén, *op.cit.* (cf. our lemma no. 2359) 92 no. 24.1 (ph.): Ἰαεὶς (?) εὐχή[ν]

Ια εἰς εὐχήν (Ια is often attested in Asia Minor), edd.pr.; Ἰαείς (cf. Ἰαΐς, attested in Pednelissos), F.

1485. Smyrna. Funerary epigram for Sarapion, alias Sarapas, ca. 200 B.C. *I.Smyrna* 525; *SEG* XXXIII 994; XXXVIII 1223; XLIII 852 [now also in Merkelbach-Stauber, *SGO* I 542 no. 05/01/58]. After a survey of the various interpretations offered so far, R.A.Tybout, *EA* 27 (1996) 63-74 (dr.), points out that the proverb ἐξαπάτησεν ἡ χάραξ τὴν ἄμπελον (cf. Aristophanes, *Vespae* 1291) is concealed in the epigram. It alludes to Sarapion's untimely death frustrating his father's hopes of his son supporting him in old age. The poet plays on the double meanings of οἴνη (both οἶνος and ἄμπελος) and χάραξ (both 'Rebenstütze' and fortification, 'Festung'). Consequently W.Peek's reading ἦ ῥ' οἴνη in L. 1 is correct. Probably the three-year old Sarapion died in an attempt to swallow a portion of wine prescribed to him by a doctor and administered to him by his father. Discussion of the role of wine as a medicine [see now also J.-M.Jacques, '*La conservation du vin à Pergame*', *REA* 98 (1996) 173-185 (Galen on the use of wine as an antidote) and J.Jouanna, '*Le vin et la médecine dans la Grèce ancienne*', *REG* 109 (1996) 410-434, Tybout]. T. offers the following translation: 'Wahrlich, (ein) Wein(stock) nahm dem Kind Sarapas den Atem; tiefes Leid spann das Lebensschicksal den Vorfahren zu. Den Sinn des Vaters Herodotos betrog er als Dreijähriger, nun ist er geborgen im Grab bei einer Stütze [= Festung] der Vaterstadt'.

1486. Smyrna. Funerary epigram for Antiphila, 2nd/1st cent. B.C. *I.Smyrna* 1. For brief comment on the Ionian, hyper-Ionian and koine elements in this text cf. A.C.Cassio in C.Brixhe (ed.), *op.cit.* (cf. our lemma no. 2306) 166/167: '--- un peu d'ionien était nécessaire pour rendre (le texte) vraiment chic'.

1487. Smyrna. Epitaph of Strategios, 543 A.D.? *I.Smyrna* 561. D.Feissel, *Ktema* 18 (1993) [1996] 178 note 38, suggests restoring in L. 2 [ἡ]μ(έρᾳ) ς´ (Kirchhoff (apud *I.Smyrna*): [ἡ]μ(ερῶν) ς´, a reading held to be 'recht gewaltsam' in *I.Smyrna*). The sixth day (Friday) is April 13 (μηνὶ Ἀπριλίῳ ιγ´?); in actual fact the latter was a Tuesday; April 3 does correspond to a Friday but in view of the many errors made with the days of the week F. feels that every correction of the day of the month (ιγ´?) is hazardous.

1488. Teos. Asylia of the city and territory of Teos, 204-193 B.C. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 280-325 nos. 132-161, presents a critical edition and commentary on the decrees and letters of cities, kings and koina which pertain to the ἀσυλία of the city and the territory of Teos (*LBW* 60-80, 83-85; cf. *IG* IX^2 1 192; *SEG* IV 600; *F.Delphes* II 134; IV 38; *I.Cret.* I III 1; I V 52/53; I VI 1/2; I VIII 8; I XIV 1; I XVI 2; I XVI 15; I XIX 2; I XXVII 1; II I 1; II III 1/2; II V 17; II X 2; II XII 21; II XV 2; II XVI 3; II XXIII 3; II XXVI 1; III III 2; *I.Knidos* 802; *Syll.*^{3} 563-565, 601; *SGDI* 5182; *RC* 35; *SEG* XLI 1003-1005); discussion of the historical context, the procedure followed for the recognition of the ἀσυλία and its renewal (ca. 170-140 B.C.).

1489. Teos. Honorary decree of the Attalistai for Kraton and a list of the utensils given by Kraton to the Attalistai. *CIG* 3069 (*OGIS* 326; decree) and 3071 (list with notes 21-23 of *OGIS* 326). K.Rigsby, *EA* 26 (1996) 137-139, suggests reading LL. 4/5 of 3071 as follows: ἀμφιτάπ[ους] | ἐννέα, ψιλὰς ἐν⟨ν⟩έα, ὑπα⟨γ⟩κώ⟨ν⟩ια λινᾶ ⟨μαλ⟩α-⟨κώ⟩τα⟨τα⟩ (or τ⟨ρι⟩ά⟨κ⟩οντα as suggested by G.Petzl): 'piled carpets, nine; smooth carpets, nine; elbow-cushions, linen, of the softest kind (*or* thirty)'. R. wonders whether in L. 2 possibly κ]ελεύοντα Μ[εί]δωνος should be read, Meidon being the custodian of the goods bequeathed by Kraton or the executor of the will; in L. 2 in fine perhaps ἐπίτροπον τοῖς. R. offers parallels for ἀμφίταπος and ὑπαγκώνια and gives a translation of LL. 3-10.

LYDIA

1490. Lydia. Museum catalogue. In a review of H.Malay, *Greek and Latin inscriptions in the Manisa Museum* (Vienna 1994; cf. *SEG* XLIV 952), K.J.Rigsby, *AJPh* 117 (1996) 167-169, presents the following new readings and observations:

no. 31 (Karahallı; 13/12 B.C.): Ῥᾶος is an error for Latin Raius rather than a German name on record in Cassius Dio only [cf. already *SEG* XLIV on p. 323];

no. 186 (Taza?; 1st/2nd cent. A.D.): in LL. 7/8 R. restores [μαρ]|τυροῦ[σι] rather than [μαρ]|τυροῦ[ντες];

no. 318 (Philadelphia; 2nd cent. A.D.): in L. 3 read μάνθαν' ἐμῇ φωνῇ τοῖσιδε instead of μάνθαν' ἐμῇ τοῖσιδε;

no. 488 (unknown provenance; undated): in L. 5 R. reads from the photo [--]ΑΡΕΑΒΟΥ ΠΗΡ[--] ([--]ΑΡΕΑΒΟ[--], Malay); ΔΗ looks like a correction made between L. 10 and 11 (presented as a separate line by Malay: δ´ ἡ(μέρας or -ρᾳ));

no. 517 (Dereköy, southwest of Tabala; late Hellenistic period): perhaps a decree of Stratonikeia sent to the honorand's native Tabala rather than the first instance of a decree of Tabala;

no. 536 (Dareioukome; 2nd cent. A.D. or earlier): in LL. 1/2 R. suggests reading Τω[βίου] | Δουρηνῷ (i.e., from Dura: cf. Malay's commentary) rather than Τω[...]|Δουρηνῷ or τῷ

[καὶ] | Δουρηνῷ, 'whatever the likelihood of a Jew from Parthian Dura settling by the Hermus'.

1491. Blaundos. Dedication of a propylon to Athena Nikephoros, Homonoia and the demos, late Hellenistic period. Marble block. K.Akbiyikoğlu, *VII. Müze* (cf. our lemma no. 1655) 31 and 44 (ph.), gives a photo and a Turkish translation of a Greek inscription. From the photo we read:

Φιλέταιρος Διογένο[υς] | ὁ ἱερεὺς διὰ βίου Ἀθηνᾶς | τε Νικηφόρου καὶ Θεᾶς Ὁμονοίας τὸ πρόπυλον || Ἀθηνᾷ τε καὶ Ὁμονοίᾳ καὶ | vacat τῶι δήμωι ἐκ τοῦ ἰδ[ί]ου βίου, ἐφ' ᾧ ἡ ἐπίσ|τασις ἔσται ὧν ἂν | προαιρῆται ὁ Φιλέται[ρος]

[From L. 6 onwards the lines begin much more to the right than in LL. 1-5 || 4-5. Ὁμόνοια: G.Thériault, *op. cit.* (cf. our lemma no. 2292) 44/45, mentions a 2nd/1st cent. B.C. coin on which possibly Homonoia is represented || 7-8. ἐπίστασις: 'superintendence', sc. of the propylon, Pleket. For the various meanings of ἐπίστασις see G.Dunst, *MDAI(A)* 87 (1972) 116-118; according to D., it cannot indicate the function of ἐπιστάτης, Herrmann].

1492. Blaundos. Epitaph of L.Salvius Crispus and his wife, 187/188 A.D. *CIG* 3870. G.Petzl, *EA* 27 (1996) 149 (ph.), presents a facsimile of A.Philippson's copy (cf. our lemma no. 1539), which allows a few minor corrections. We give Petzl's text (translation).

Λ. Σάλουιος Κρίσπος
ἑαυτῶι καὶ Κουσινίαι
Φιρμίλλῃι τῆι γυναι-
κὶ τὸ μνημεῖον ἐποί-
ησεν· ζῶσιν·
Τοῦτο τὸ μνημεῖ-
ον κληρονόμοις
οὐκ ἀκολουθήσει

2. Κο[σ]σινίᾳ, *CIG*; Arundell's copy, on which *CIG*'s text is based, had Κουσινίδι || 3. Φιρμίλλῃ τῇ, *CIG*; Arundell's copy had ΛΗΙΤΗΓΥΝΑΙ || 8. ΑΚΟΛΟΥΘΗΣΕΝ, Arundell (ἀκολουθήσε[ι], *CIG*); Philippson's copy gives ΑΚΟΛΟΥΘΕΙΣΕΙ || P. points out that the first six lines of KP III no. 59 (*IGR* IV 720), from the same tomb, are identical with the first six lines of our text; but no. 59 has further lines which contain, inter alia, the date (year 272 = 187/188 A.D.; Sullan era).

1493. Hayarlı. Honorary inscription for Kleandros, 7/8 A.D. KP III no. 38. Rediscovered and republished by G.Petzl, *EA* 26 (1996) 22.

[Ἔτ]ους λη'· οἱ ἐξ Ορε[..| κάτο]ικοι Κλέανδ[ρον | ....]ν[.....]ρ[.....]

1. KP do not exclude the Sullan era; Petzl uses the Aktian era: year 38 = 7/8 A.D.; in fine after the epsilon probably an O, edd.pr.; P. prefers to see a lunate sigma and a left oblique stroke, probably of an alpha: Ορεσα[.] |; in

addition to other texts recording οἱ κάτοικοι ἐξ + toponym (KP I no. 95; *TAM* V 1 221; V 2 1188; cf. also *SEG* XLIV 964), P. mentions an honorary inscription found in Soganli, not far northwest of Hayarlı, recording ὁ δῆμος ὁ ἐγ Ζεύγωνος || for the location of Hayarlı cf. our lemma no. 1533 app.cr.

1494. Hayarlı. Epitaph of Hermippos, 1st/2nd cent. A.D. Gray marble pedimental stele broken into two parts; above the inscription a wreath. Ed.pr. G.Petzl, *EA* 26 (1996) 22/23 no. 19 (ph.; translation).

Ἕρμιππος Μουσαίο[υ]
τοῦ Εὐξένου καὶ Ἄμ[μι]-
ον ἐτείμησαν τὸν ἡ[δὺ]-
ν υἱὸν Ἕρμιππον vacat

3-4. For ἡδύς cf. our lemma no. 1508 || for the location of Hayarlı cf. our lemma no. 1533 app.cr.

1495. Kabazlı. Epitaph, 2nd cent. A.D. Fragment of a gray marble stele broken into two parts and found in a field ca. 2,5 km. southeast of Kabazlı, probably to be identified with the ancient site mentioned by KP II p. 9; KP suggested that the site was that of the [Μ]υλειτῶν [κώμη] (*CIG* 3420; *IGR* IV 1635). Ed.pr. G.Petzl, *EA* 26 (1996) 24/25 no. 23 (ph.).

[- - - - - - - - - -].ΙΟΣΤΟΥ
[- - - - - - - - - τ]εθραμμένου
[- - - - - Ἑ]ρμίππου Μενεκρά-
[της (-ν?) Μενεκ]ράτου Ἑρμογένην Ἑρμο-
[.....].ΜΑΣ Τράχαλον vacat

5. ΜΑΣ: nominative of either a name ending in -μας or of the name Μας (cf. our lemma no. 1516), ed.pr., who adds that in KP II no. 17 and K.Buresch, *Aus Lydien* 11-13 no. 8, all found in the same area as the present inscription, the names Ἑρμογένης (Ἑρμολάου), Ἕρμιππος and Μενεκράτης occur.

1496. Katakekaumene. Dedication for the well-being of Curtia Flavia Archelais Valentilla, 2nd/3rd cent. A.D. Large narrow marble pillar moulded above and below; above the inscription representation of a female clad in chiton and himation; on her head a polos with a veil; with her right hand she holds a long sceptre; previously in a house in Kula, now in the town hall of Kula; exact provenance unknown. Ed.pr. G.Petzl, *EA* 26 (1996) 8-11 no. 4 (ph.; translation).

Ὑπὲρ ὑγείας
καὶ σωτηρίας
τῆς κυρίας Κουρ-
τίας Φλαουίας
Ἀρχελαΐδος
Οὐαλλεντίλλη-
ς ὑπατικῆς

The relief probably represents the deity (a Meter or Artemis Anaeitis) to which the stone was dedicated, ed.pr., who refers to *I.Manisa* 556 for an iconographical parallel (from Emre, northwest of Kula) ‖ 3-7. probably the daughter of Curtia Iulia Valentilla (*TAM* V 1 73, 209 and 273b; from Katakekaumene) and T.Flavius Archelaos Claudianus (*IGR* IV 1621; *CIG* 3430; from Philadelphia). The present inscription confirms KP's suggestion to restore in L. 5 of *TAM* V 1 273b (γ)υν[αῖκα Φ]λαου[ίου ---] and to identify Curtia Iulia Valentilla's husband with T.Φλ. Ἀρχέλαος Κλαυδιανός on record in *CIG* 3430 (cf. above); for κυρία cf. *TAM* V 1 209, where Curtia Iulia Valentilla is also called κυρία; since the latter text is likely to have been erected by a subordinate of the honorand on the latter's estate, it is tempting to assume that the new text comes from the same estate or from another estate in the same area; *TAM* V 1 73 [now also in Merkelbach-Stauber, *SGO* I 448/449 no. 04/15/01], dedicated by a Valentilla to Attis in her sacred cave near the Naiades, was found in Thermai Theseos, a few km. away from the find-spot of 209. It is tempting to assume that the new text originated in the same area. The 'Valentilla' from *TAM* V 1 73 has been identified in *TAM* with Curtia Iulia Valentilla; but an identification with Curtia Flavia Archelais Valentilla is now no longer to be excluded, ed.pr., who adds that the inscription *SEG* XXXI 1658 [now also in Merkelbach-Stauber, *op.cit.* 451 no. 04/15/02], representing two 'Quellgöttinnen' and mentioning a Valentilla and a λουτρόν, may well come from the same area and should be dated to the 2nd/3rd rather than to the 3rd/4th cent. A.D.; ed.pr. gives a photo of the text.

1497. Maionia (area of). For inscriptions possibly coming from Maionia cf. our lemmata nos. 1533 app.cr. and 1493/1494.

1498. Philadelphia (area of). For inscriptions possibly coming from Philadelphia cf. our lemmata nos. 1533 app.cr. and 1493/1494.

1499. Philadelphia (area of: Başıbüyük). Fragment, 1st/2nd cent. A.D. White marble plaque; on top 'Krampeneinlassung' and 'Dübelloch'; inscription on the 'Stirnseite'. Ed.pr. G.Petzl, *EA* 26 (1996) 15 no. 9 (ph.).

[--] ἐπιμεληθέντος καὶ ΕΡ[--]

Perhaps ἐρ[γεπιστατήσαντος?, ed.pr. ‖ for Başıbüyük cf. the app.cr. of our lemma no. 1501.

1500. Philadelphia (area of: Başıbüyük). Fragment of an epitaph, 1st/2nd cent. A.D. Large white marble stele; above the inscription a wreath; built into the old mosque. Ed.pr. G.Petzl, *EA* 26 (1996) 15 no. 8 (ph.).

[-]ΛΠΛΩ[. . . . .]ΟΣΤ[. . . . .]ΤΚΟΝ[-]
[- - - - - - - - - - κ]αὶ οἱ ἀδελφοὶ Διό-
δοτο[ς .] ΙΑ[- - - - - - -] καὶ ΑΛΩΜΙ[-]
4 [-]ΦΥ[- - - - - - - ἐ]τείμησαν

For Başıbüyük cf. the app.cr. of our lemma no. 1501.

1501. Philadelphia (area of: Başıbüyük). Fragment of an epitaph, 2nd/3rd cent. A.D. White marble base moulded below and built into the mosque. Ed.pr. G.Petzl, *EA* 26 (1996) 15 no. 7 (ph.).

- - - - - - - - - - - - - - -
[--]ΙΕΝΤΑΙ[- - - - - - - - -]
[κ]αὶ εἴ τις (το)λμήσει[- -]
[--]τεθῆναι[- - - - - - - - -]
4 οὗτος . [- - - - - - - - - -]
[-] ἀρετῆς [- - - - - - - -]
[-]ΑΙΚ[- - - - - - - - - -]
[-]ΡΩΙ[- - - - - - - - - -]
8 [-]ΙΤΟΥΤΕ[- - - - - - - -]
vacat

Initio at least eight more lines, now largely illegible, ed.pr. ‖ 2. ΤΙΣΛΑΜΗΣΕΙ, lapis ‖ 8. τοῦ τέ[κνου?, ed.pr. ‖ the village of Başıbüyük lies not far northwest of the site of Kastollos (cf. our lemmata nos. 1509/1510); *TAM* V 1 228 was found built into the old mosque of the village; it mentions the Σασοτρέων κατ[οικία]; there is an ancient site in Başıbüyük, which Buresch and KP identified with this κατοικία. We tentatively assign the village to the territory of Philadelphia.

1502. Philadelphia (area of: Çavuşlar). Epitaph of Teimogas and others, 1st cent. A.D. Lower part of a white marble stele; above the inscription perhaps slight traces of a relief?; found in a field. Ed.pr. G.Petzl, *EA* 26 (1996) 23/24 no. 22 (ph.; translation).

Τειμογᾷ καὶ | Μυρτίῳ καὶ Τειμογᾷ υἱῷ

Çavuşlar lies northwest of Çöpköy, where *SEG* XLIV 1059/1060 were found; it is unclear whether the text from Çavuşlar comes from the ancient settlement which KP III p. 17 located at Çöpköy (now Çimentepe; cf. our lemma no. 1504), ed.pr.

1503. Philadelphia (area of: Dereköy, ca. 5 km. southeast of Köseali). Fragment of uncertain character, 1st/2nd cent. A.D. Fragment of a white marble plaque broken above, below and at right; at left part of a moulding; found in a field ca. 3 km. west of the village of Dereköy. Ed.pr. G.Petzl, *EA* 26 (1996) 27 no. 27 (ph.).

ΕΙΟ.[- - - - - - - - - - - - - -]
ΔΟCΕΒΑC ‿ [- - - - - - - - -]
ΡΕΑΥΤΗΣΤΗΔ[- - - - - - - - -]
4 φύλακα χαλκ[- - - - ? σὺν κόσ]-
μῳ παντὶ ἐπι[- - - - - - - - - -σ]-
κευῆς κὲ ΑΝΑ [- - - - - - - - -]

[- -]ΤΗΣΣ .[- - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

Lunate and rectangular epsilons and sigmas, ed.pr. ‖ perhaps a dedication by a woman paid from her own resources?, ed.pr. ‖ 1. we do not know whether the inscription started here with Ἔτου[ς -- or whether other lines preceded, ed.pr. ‖ 2. if one restores a word with Σεβαστ- (e.g. a form of Σεβαστεῖον), the preceding ΔΟ must be accounted for, ed.pr., who also considers ■ haplography: e.g. Ἀρτέμι]|δος (Σ)εβαστ[ῆς] [in *EA* 30 (1998) 26 note 38, Petzl suggests [φι]|λοσεβάστω[ν]] ‖ 3. perhaps κα]|ρ' ἑαυτῆς τῇ Δ[--- κατοικίᾳ]: a dedication to the village?, ed.pr., who also considers an aorist infinitive in -ραι (written as -ρε) plus αὑτῆς ‖ 4-5. the bronze statue of a divine 'Guardian' may have been dedicated, ed.pr. ‖ 5-6. perhaps ἐπι[μεληθέντος τῆς κατασ (or ἐπισ)|κευῆς κὲ ἀνασ[τάσεως?, ed.pr. ‖ 6. Ⱶ, lapis.

1504. Philadelphia (area of: Kapolmeia). Honorary inscription for Apollonios and Klearchos, 2/1 B.C. White marble stele broken into various fragments; moulding above; below a large wreath an inscription; found near Yeniköy, east of Alaşehir, and carried to Çopköy (Çimentepe). Ed.pr. G.Petzl, *EA* 26 (1996) 2 no. 1 (ph.; translation).

Ἔτους v λ' v, μηνὸς Ξαν-
δικοῦ v ιη'· v οἱ κατοικοῦν-
τες ἐν Καπολμείοις
ἐτείμησαν v Ἀπολλώ-
νιον Ἀπολλωνίου v καὶ
Κλέαρχον Ἡραικλήους (sic)
φύσει δὲ Ἀπολωνίου,
ἀρετῆς ἕνε[κ]εν καὶ εὐ-
νοίας τῆ[ς εἰ]ς ἑαυτ[ούς]
vacat

1-3. For the era and the name of the settlement cf. KP III 37 no. 54 (from Yeniköy), where the era is the 73rd year τῆς Καίσαρος νείκης (= Aktian era; 42/43 A.D.); year 30 = 2/1 B.C.; in KP no. 54 LL. 2/3 the name of the village can now be restored as ἐν Κα[πολ]|μήοις, ed.pr. ‖ 4-7. Apollonios and Klearchos were brothers; the latter was adopted by a certain Ἡραικλῆς, ed.pr.; KP no. 54 is a similar honorary inscription for a certain Apollodoros.

1505. Philadelphia (area of: Kapolmeia). Building inscription concerning a bath, Roman Imperial period (1st/2nd cent. A.D.). Upper part of a white marble stele found in Yeniköy; built into the wall of a house. Ed.pr. G.Petzl, *EA* 26 (1996) 3 no. 2 (ph.; translation).

Ἡ Καπολμέων κ[α]-
τοικ[ία] ἐπεσκεύ-
ασεν [τὸ β]αλανεῖ-
ον ἐξ ὧ[ν] κατέλι-
πεν Τίτος Αὐρή-
λιος Σύμφορος ΑΡ
- - - - - - - - - -

6. Perhaps ἄρ|[ξας κτλ.?, ed.pr. [or beginning of an ethnikon?, S.Follet in *An.Ép.* (1996) [1999] 509 no. 1455] ‖ for Kapolmeia cf. our lemma no. 1504.

1506. Philadelphia (area of: Kapolmeia). Epitaph, 1st/2nd cent. A.D. White marble plaque built into the wall around the village school. Ed.pr. G.Petzl, *EA* 26 (1996) 3-8 no. 3 (ph.; translation).

- -
[- - - - - - - -] τῇ γυν[αικί -]
[- - -] ἐφ' ᾧ οὐκ ἐξέσται τοῖς κληρ[ονόμοι]ς Η[- - - - - - - - - - - - -]
[-τὸ] μνημεῖον καὶ τὸν περὶ αὐτὸ τό[πον . .]ΣΘΝΟΜΑ[. . . .]ΙΤΟΠΩ[. .]
[- -]ΑΥΡΥΚΛΟΙΣ, ἄνωθεν τοῦ βωμοῦ θεᾶς Ἀναειτέως καὶ βωμ[οῦ]
[Ὑπά(?)]του Διὸς ἀφωρισμένος ὑπὸ ἐμοῦ ἀπὸ τῆς παραγούσης ὁδο[ῦ]
[ἕω(?)]ς ἀκαινῶν τριάκοντα περὶ αὐτῷ εἰς τετράγωνον, μήτε ⟨ὑ⟩πο-
[θέ]σθαι μήτε ἐξαλλοτριῶσαι τρ[ό]πῳ μηδενὶ μηδὲ παρευρέσε[ι]
[μη]δεμιᾷ. Ὁμοίως οὐκ ἐξέστα[ι] ἑτέρῳ τινὶ τεθῆναι εἰς αὐτὸ . [. .]
[. . .]ΜΑ τῶν ὀκτὼ ὧν πεποίημαι ἐν αὐτῷ ὑποσορίων· τεθή[σον]-
[ται] δὲ ἐκεῖνοι, οἷς ἂν ἐγὼ ἐν ᾗ ποιήσομαι [δ]ιαθήκῃ συνχω[ρῶ· Ὅσ]-
[τι]ς δ' ἂν ἐπεισοίσει παρὰ [τ]αῦτ[α] ἢ ἕτερόν τι παρὰ τὰ ὡ[ρισμέ]-
[να ὑπ'] ἐμοῦ ποιήσῃ, ΠΡ[.]ΙΕ[. . .] μ[ὲ]ν ἕξει θεοὺς κεχολ[ωμένους],
[ὑπο(?)]κείσεται δὲ προστείμῳ εἴς τε τὸν Καίσαρος φίσ[κον ✳ ,αφ'(?)]
[καὶ τ]ῇ Καπολμέων κατοικίᾳ [✳] ,αφ'· καὶ εἴ τις παρ[. . . . . .]
[- -]ατεύσεται, γενήσεται ἄκυρα ΔΙΑΤΟ[ ]ΗΕ[. . . . . . .]
[- - -]ΤΑ διατετάχθαι ΟΛΝΑΤΕΛΣΟΤ [- - - - - - - -]
[- - - -]ΥΤΟΠ[- - - - - - - - - - - - - - - - - - -]
[- - - - - - -]ΠΟΓ[- - - - - - - - - - - - - - - - -]

Ed.pr. suggests that the beginning of the text stood on another plaque ‖ 2-8. prohibition for the heirs to mortgage or alienate the tomb and the land around it; the owner had delimitated a quadrangular plot up to thirty akainai (= 30 x 10 feet = ca. 92,5 m.) from the road; if thirty akainai constitute the side of ■ quadrangle, the total surface would have amounted to 8556,25 m^2; alternatively, the akaina may have been a 'Flächenmaß': 100 $feet^2$ = 9,504 m^2; 30 akainai = 285,12 m^2; ed.pr. prefers the former interpretation because of εἰς τετράγωνον in L. 6 ‖ 3. possibly τό[πον, ὃ]ς ὀνομά[ζετα]ι ΤΟΠΩ[. . | . .], the latter being a toponym, ed.pr. ‖ 5. initio: or [Ὀρ(ε)ί]του Διός?, ed.pr. ‖ 6. initio [ἕω]ς rather than [μέ|χρι]ς, ed.pr.; in fine ΤΠΟ, lapis ‖ 8. αὐτό: sc. the μνημεῖον (L. 3; cf. ἐν αὐτῷ in L. 9), ed.pr., who adds that in fine after αὐτό there may be a Μ[. .], ΑΣ[. .] being less likely ‖ 9. ΜΑΤΩΝ, ed.pr., who does not exclude ΜΑΙΩΝ; we give M.Sève's reading (*BE*, 1997, no. 63) ‖ 11. ἐπεισοίσει, sc. another corpse, ed.pr., who refers to *SEG* XLV 1811 for another example of ἐπεισφέρω without an object ‖ 12. ΠΡ--: possibly the beginning of an epithet of the θεοί, ed.pr. ‖ 12-13. κεχολ[ωμένο|υς ὑπο]κείσεται is also conceivable, ed.pr., who refers to *SEG* VI 421 for ὑπόκειμαι with dative ‖ 14-15. perhaps εἴ τις παρ[άνομα | πραγμ]ατεύσεται, ed.pr. ‖ 15. possibly διὰ τὸ [μ]ὴ ε[--, ed.pr., who adds that διατετάχθαι (L. 16) may depend on it [the text now also in J.H.M.Strubbe, *Arai Epitymbioi* no. 72 ter].

1507-1508. Philadelphia (area of: Kasaplı, ca. 10 km. east/southeast of Kemaliye). Two funerary texts. G.Petzl, *EA* 26 (1996) 23 nos. 20/21 (ph.), publishes the following new texts.

1507: 23 no. 20. **Honorary epitaph for Hermolaos, late Hellenistic period.** Gray marble pedimental stele with tenon; between the pediment and the inscription in a slightly recessed field an olive-wreath; built into ■ house.

In the pediment: ὁ δῆμος
Under the wreath: Ἑρμόλαον̣ | Ἀπολλωνίο̣[υ], | χαῖρε

1508: 23 no. 21. **Fragment of a funerary epigram, 1st/2nd cent. A.D.** White marble fragment built into a wall; intact above and at right.

[- - - - -]ΛΗ̣Τ̣ΟΝΤΕΙΜ[.]
[- - Ἀσκ]⟨λ⟩ηπιάδης ΑΠ̣[.]
[- - - - -]Α ἡδὺς ἀνήρ
[- - - - -]σ̣θεὶς σωφ[. .]
[- - - - - - -]Λ̣ΟΥ[. . . .]
- - - - - - - - - - - - - - -

1. In fine a name beginning with Τειμ-?, ed.pr. ‖ 2. ΔΗΠ, lapis ‖ 4. perhaps θαυμα]σ̣θεὶς σωφ[ροσύνης or -η], ed.pr.

1509. Philadelphia (area of: Kastollos). Epitaph of Ammia, 121/122 A.D. Lower part of a white marble stele; above the inscription remains of the lower part of a relief in a recessed field; found in the same place as the stone in our lemma no. 1510. Ed.pr. G.Petzl, *EA* 26 (1996) 14 no. 6 (ph.; translation).

Ἔτους ρνβʹ, μη(νὸς) Πανήμου γʹ· Τείμων
Ἀρτέμωνος Ἀμμίαν Γλύκωνος τὴν
ἑαυτοῦ γυναῖκα σεμνὴν καὶ ἄμεμ-
πτον ἐτείμησεν, καὶ Ἀρτέμων καὶ
Μελτίνη καὶ Τείμων τὰ τέκνα αὐτῆς
ἐτείμησαν

1. Year 152 = 121/122 A.D. (Aktian era: cf. app.cr. of our lemma no. 1510).

1510. Philadelphia (area of: Kastollos). Funerary epigram and honorary epitaph for the husband of Aurelia Eutychis, 261/262 A.D. White marble base moulded below and found in a ruin between Bebekli and Başıbüyük, identified by K.Buresch with Kastollos. Ed.pr. G.Petzl, *EA* 26 (1996) 11-14 no. 5 (ph.; translation) [now also in Merkelbach-Stauber, *SGO* I 474 no. 04/23/02].

- - - - - - - - - - - - - - - - - -
[- - -]Ḷ [- - - - - - - - - - - - -]
[-]ΧΗ̣ΔΕ̣Ι̣Π̣Α[- - - - - - - - -]
Λ̣Υ̣ΤΟ̣ σῶμα ·, ἄνδρα καλὸν [. .4-5. .]
κλυτὸν χθὼν ἥδε καλύπτει· ο̣[ὔ]-
νομα ΙΑΡ εἶχον ἐγὼ φιλ̣α̣δ̣ελ̣[φ- -]
οἷος ἐτύχθη̣ν̣ · πά[σα]ις ἡλικί[αις]
τειμῆς μερόπων ἀνθρώ- [- - (?)- -]
π̣ων ·, πάντας δὴ φ̣ιλέω̣ν̣ [- -(?) - -]
α̣ὐτὰς ἔσχον [. .]ΟΙΜΑ̣C·
Ἔτους σϙβʹ, μη(νὸς) Ἀρτεμεισί-
ου ςιʹ · Αὐρ. Εὐτυχὶς ἡ σύν-
βιος αὐτοῦ μνείας χάριν
ἐτείμησεν · εἰ δέ τις θε-
λήσει ἀνασκευάσαι τὸ μνῆ-
μα τοῦτο ·, ἕξει τοὺς κατα-
χθονίους θεοὺς κεχολω-
μένους τέκνα τέκνοις
ἰς ἀπαραίτητα

1-9. Remains of an epigram in dactylic hexameters; at the end of each hexameter a point was engraved, ed.pr. ‖ 2. perhaps ΔΕΠ̣Τ̣Α instead of ΔΕΙ̣Π̣Α, ed.pr. ‖ 3. in fine [κέ], M.-S. ‖ 5. ΙΑΡ: perhaps γάρ?, ed.pr.; in fine Φιλάδελ[φος], M.-S. ‖ 6. ΕΤΥΧΟ . ΙΝ̣, lapis ‖ 8-9. πάντας δὴ φιλέων [τὰς] | αὐτὰς ἔσχον [ἀμ]οι(β)άς, M.-S. ‖ 10. year 292 = 261/262 A.D. (Aktian era); the Sullan era would yield 207/208 A.D.; in view of Eutychis being an Αὐρηλία, a date after 212 A.D. seems preferable, ed.pr., who adds that the use of the Aktian era may show that in the 3rd cent. A.D. Kastollos belonged to the territory of Philadelphia, which used the same era; for Kastollọs as a village on Philadelphian territory, cf. *TAM* V 1 222 ‖ 14. for ἀνασκευάζω ('to destroy'), ed.pr. refers to L.Robert, *Hellenica* XI/XII (1960) 389/390 ‖ 17-18. the curse will hit 'unweigerlich, unwiderruflich' (ἀπαραίτητα, L. 18) both the evil-doer and his descendants, ed.pr., who refers for τέκνα τέκνοις to L.Robert's study summarized in *SEG* XXVIII 1609; for ἀπαραίτητος ed.pr. refers to W.Judeich, *Altertümer von Hierapolis* (1898) no. 234, where a man left money to the boule εἰς ἀπαραίτητον [LL. 13-18 now also in J.H.M.Strubbe, *Arai epitymbioi* no. 72bis; could ἀπαραίτητα not rather have the connotation of 'inexorably'?, Pleket; for this word cf. also C.P.Jones, *Phoenix* 43 (1989) 327, Herrmann].

1511. Philadelphia (area of: Kemaliye, previously Mend(ech)ora). Epitaph of Ammion, 1st cent. B.C./1st cent. A.D. Marble stele with tenon. Ed.pr. G.Petzl, *EA* 26 (1996) 21 no. 17 (ph.; translation).

[Ἄ]μμιον Μενεκράτου, γυνὴ δὲ | Ἡρακλίδου, v χαῖρε

1512. Philadelphia (area of: Kemaliye, previously Mend(ech)ora). Epitaph of Aur.Iulianos and relatives, 2nd/3rd cent. A.D. Limestone column broken above and below and found in a field ca. 2 km. west of Kemaliye. Ed.pr. G.Petzl, *EA* 26 (1996) 20/21 no. 16 (translation).

['Αγ]αθῇ τύχῃ·
Αὐρ. 'Ιουλι[α]-
νὸς στρατι-
ώτης ἱππέ-
ων πριγκιπ̣[ά]-
λ̣ιος καὶ Αὐρ.
['Ι]ουλιανὴ ἡ σύμ-
βιος αὐτοῦ [με]-
τὰ καὶ τῶν τ̣[έ]-
κνων αὐτ[ῶν]
'Ιο̣[υλι]α̣ν[--]
ΑΠ[- - - - -]
[-] . [- - - -]
[-]Η[- - - -]
[-]ΥΤ[- - - -]
ΤΑΡΗ[- - - -]
vacat

1. ΑΟΗ, lapis (so ed.pr.) ‖ 2-6. Aur.Iulianos was a cavalry soldier with special privileges (principalis; πριγκιπᾶλις, here πριγκιπάλιος); *Syll.*[3] 883 (*IGR* IV 1619; Oliver, *Greek Constitutions* 263; from Philadelphia) mentions an Aurelius Iulianos who acquired the privilege of νεωκορία for Philadelphia from Caracalla but the evidence does not warrant any connection between these two homonyms, ed.pr. ‖ 11. 'Ιο̣[υ]λ̣[.]ν[--] is also possible, ed.pr. ‖ for other inscriptions from Kemaliye cf. J. and L.Robert, *Hellenica* IX 28-34 and KP III no. 28.

1513. Philadelphia (area of: Köseali). Milestone, 293-305 (A) and 402-408 A.D. (B). White marble column broken above and below and found after ca. 2,5 km. on the road from Köseali to Yağmurlar, at a place where ancient remains are visible. Ed.pr. G.Petzl, *EA* 26 (1996) 25/26 no. 24 (ph.).

A:
[- - Διοκ]λ̣ητιανῷ
Σεβ. καὶ Αὐτοκράτορ[[ι]]α
Κ[αί]σαρα Μ. Αὐρ. Κλα. Μαξι-
μι[αν]ὸν Σεβ. vacat
καὶ τῶν ἐπιφανεστάτων
Καισάρων Κωνσταντίου
καιω[- - - - -]

3-4. Maximian; one would expect the nomen Οὐαλέριος instead of Κλα, ed.pr. ‖ 7. perhaps καὶ Ο̣[ὐαλ. Μαξιμιανοῦ]?, ed.pr.; we have the Augusti Diocletian and Maximian and the Caesares Constantius and Galerius; for various cases (dative; accusative) in one milestone cf. *I.Smyrna* 812 (acc. and nom.), ed.pr., who adds that at the right side at the end of LL. 3/4 the stone has --]AC and -]ΓΙΑΣ.

B (the stone was turned upside down):
τοὺ̣[ς δ]εσ-
πότας ἡμῶν
Φλ. 'Αρκάδιον,
Φλ. 'Ονώριον,
Φλ. Θεοδόσιον,
ἐωνίους Αὐγ.
traces of letters
ἀπὸ Φιλαδελφείας
μί(λια) ιδ̣´

The text mentions Theodosius II, Arcadius and Honorius, ed.pr. ‖ 6-7. perhaps Αὐγούστους was written in full; in L. 7 traces of letters are visible, ed.pr. ‖ 9. ed.pr. points out that the find-spot of the stone is ca. 21 km. away from Philadelphia; 14 miles is ca. 20,7 km.!; the fact that the caput viae was Philadelphia probably implies that Köseali belonged to the city's territory, ed.pr.

1514. Philadelphia (area of: Köseali). Fragments of milestones, undated. G.Petzl, *EA* 26 (1996) 25/26, publishes the following fragments:

A: 26 no. 25 (ph.). **Fragment.** Fragment of a column.

isolated letters
[- - - - - - -] Καίσαρσιν
[ἀπὸ Φιλαδελ]φείας
four lines uninscribed
[- - - - - - -]ΟΣ . Ο
[- - - - - - -]ΗΝΕΡΗΣ
[- - - - - - - -]Σ̣ ̄ Α̣Σ

5. Perhaps τ̣ὰς [ὁδοὺς ἐποίησεν or ἐπεσκεύασεν]?, ed.pr.

B: 26 no. 26. Fragment: [--]Ο[--] | ---- | ---- | ΕΙ̣Α[..]Ι̣ΔΕΩΝ

1515. Philadelphia. Epitaph of Fidelia, 546 or 561 A.D. *SEG* XXVIII 911. D.Feissel, *Ktema* 18 (1993) [1996] 183, points out that the mention of Justinian's reign in the dating formula points to a *terminus post quem* of 537 A.D. (cf. our lemma no. 2272). Therefore, he excludes 531 A.D. (so *IGC* 343) and favors either 546 (20th year of the reign) or 561 (35th year) A.D. Both coincide with a 9th indiction mentioned in the text.

1516. Philadelphia. Epitaph of Mas, undated. Limestone funerary chest. Ed.pr. G.Petzl, *EA* 26 (1996) 27 no. 28 (ph.): ΜΑΣ

For the name Μας cf. our lemma no. 1495 app.cr.

1517. Philadelphia. Inscription of unknown character, undated. White marble stele moulded below and broken above. Ed.pr. G.Petzl, *EA* 26 (1996) 28 no. 29: Φ ΦΡΟ

Between the first and second letter ca. 0,16 m., ed.pr.

1518. Sardis. Jewish inscriptions. Cf. our lemma no. 2368 (end of the first paragraph). In the same publication, mentioned in no. 2368, another Jewish inscription is mentioned on 160 no. 22 (ph. on 54): Αὐρ(ήλιος) | Ἑρμογένης Σαρδ(ιανὸς) | θεοσεἱβὴς ἐκ | τῶν τῆς | προνοίας | εὐξάμενος τὸ ἑἱπταμύνἱξιον ἐἱποίησα (ἑπταμύξιον = 'seven-branched candlestick', viz. the menorah; 4th/5th cent. A.D.). For Aur. Hermogenes cf. also L.Robert, *Nouvelles inscriptions de Sardes* (Paris 1964) 55 no. 14.

On 160 no. 23 (ph. on 66), a moulding with image of a menorah and a torah shrine is mentioned, with a fragmentary inscription: Εὐχὴ Αὐ[ρ.--]ιαρου [--]Ν (4th/5th cent. A.D.).

A.T.Kraabel in *op.cit.* (cf. our lemma no. 2365) 75-83, studies the term πρόνοια, frequently used in various synagogue donor inscriptions: ἐκ τῶν τῆς Προνοίας (δομάτων). The term refers to Providence, viz. the god of the Hebrew scriptures. K. suggests associating the term with the cultured Stoic and Platonic milieu of imperial Sardis. He gives a list of eleven Greek inscriptions in which the term occurs.

1519. Sardis (area of: Yeniköy, north of Marmara Gölü (Gygaia Limne). Petition from the priest of Apollo Pleurenos to Euthydemos and the latter's response, ca. 150 B.C. Marble stele moulded above; above the inscription an olive-branch; now in the Bergama Museum. Edd.pr. H.Malay - C.Nalbantoğlu, *Arkeoloji Dergisi* 4 (1996) 75-79 no. 1 (ph.; translation).

Ἐπὶ Εὐθυδήμου ἀρχιερέως καὶ
ἱερέως Καδοου Πληρι· Εὐθυδ-
ήμωι ἀρχιερεῖ ὑπόμνημα πα-
ρὰ Καδοου ἱερέως τοῦ ἐν Πλευ-
ροῖς Ἀπόλλωνος ἔχοντος τὴν
ἱερητήαν ἐκ πλείονος χρόνου· ἠξ[ί]-
ωσα πρότερον ἐπ' Ἀντιόχου τοῦ
βασιλέως Νικάνορα τὸν ἀρχιερ[έ]-
α ἵνα στήσω στήλην ἐν τῶι ἱερῶι
κατατάξαντός μου τὸ ἐκείνου
ὄνομα καὶ τὸ ἐμὸν καὶ τῶν μυ[στ]-
ῶν καὶ νῦν ἀξιῶ σ' εἰ φαίνετα[ι]
συντάξαι γράψαι Ἀσκληπιάδ[ηι]
τῶι οἰκονόμωι ἵνα παραδείξῃ μοι
τόπον ἐν ᾧ σ[τ]ήσω τὴν στήλην,
ἐν ᾗ κατατάξω τό τε σὸν ὄνομα
καὶ τὸ ἐμὸν καὶ τῶν μυστῶν·
Διόφαντος Ἀττίνᾳ· τῆς γραφ[εί]-
σης μοι ἐπιστολῆς παρὰ Εὐθυδή-
μου τοῦ ἀρχιερέως ὑποτέταχά
σοι τὸ ἀντίγραφον· Εὐθύδημος Ἀ-
σκληπιάδῃ· τοῦ ἀναδοθέντος
μου ὑπομνήματος παρὰ Καδ-
οου ἱερήως τοῦ ἐν Πλευροῖς
Ἀπόλλωνος γενέσθω αὐτῶ-
ι καθάπερ ἠξίωσεν·
Μενεκράτης Ἑρμογένου
Μητρόδωρος Μιθρέους
- - - - - - - - - - - - - -

1-9. Euthydemos: probably high priest of a royal cult; he is the successor of Nikanor (L. 8), who is known to have been ἀρχιερεὺς (ἐν τῆι ἐπέκεινα τοῦ Ταύρου) τῶν ἱερῶν πάντων (*SEG* XXXVII 1010 LL. 29-32; cf. also 1232) under Antiochos III from 209 to at least 196 B.C. (cf. our lemma no. 1721 L. 2); the peace of Apamea (189/188 B.C.), by which Antiochos abandoned his claims to the lands beyond the Tauros, is the *terminus ante quem* for Kadoas' petition to Nikanor. At the time of his petition to Euthydemos, Antiochos III does not seem to have ruled anymore (cf. LL. 6/7: ἠξίωσα πρότερον ἐπ' Ἀντιόχου); as a result, 189/188 B.C. is the *terminus post*

quem for the petition to Euthydemos, edd.pr., who suggest that the latter may have been high priest in the cult of the Attalids, who presumably took over from the Seleukids the institution and organization (cf. ἀρχιερεύς, but also the οἰκονόμος: cf. L. 14) of the royal cult || 2. Καδοου Πληρι: for Καδοας cf. *SEG* XXXII 1237 (honorary inscription by the μύσται of Ἀπόλλων Πλευρηνός) LL. 3 and 8 (where Καδοας Πλυηρει should be read instead of Παυηρει) and the text in our lemma no. 1520 L. 4, edd.pr., who point out that in all these cases priests have Καδοας either as a name or as a patronymic and that as a result the priesthood may well have been hereditary; for Πληρι cf. our lemma no. 1520 L. 21: Ἀπολλώνιος Πληρει: probably an indigenous patronymic, edd.pr. || 4-5 (cf. also 24). Apollo's sanctuary was located at a place called Πλευρά ('at the side (πλευρά)', sc. of Gygaia Limne), edd.pr. || 13-14. for Asklepiades cf. LL. 21/22; oikonomoi are known to have functioned under the Seleukids: cf. *SEG* XXXIX 1289, edd.pr. ; Δ^EΙΞΗ, lapis || 18. Diophantos and Attinas are unattested officials in the Attalid administration, edd.pr. || 28. Μίθρης: cf. *SEG* XXXII 1237 LL. 9 and 14 and L. 8 of the text in our lemma no. 1520, edd.pr. || edd.pr. suggest that the ἀρχιερεύς Hermogenes and Euxenos (τὸν ἐπὶ τῶν ἱερῶν προσόδων), both on record in *SEG* XXXII 1237, may well have been functionaries in the Attalid administration and that 1237 probably is to be dated to the Attalid period: could ἔτους ϛ' (L. 1) indicate a year of an Attalid king? (*SEG*: 6th year of the Aktian era: 26/25 B.C.); after 129 B.C. Apollo's sanctuary is likely to have been incorporated into the territory of Sardis, as shown by the text in our lemma no. 1520.

1520. Sardis (area of: Yeniköy, north of Marmara Gölü (Gygaia Limne). List of mystai of Apollo Pleurenos, 1st cent. B.C. Marble pedimental stele with akroteria; broken below; now in the Museum in Bergama. Edd.pr. H.Malay - C.Nalbantoğlu, *Arkeoloji Dergisi* 4 (1996) 79-81 no. 2 (ph.; translation of LL. 1-5).

Ἐπὶ ἱερέων τῆς μὲν Ῥώμης Ἀπολλωνίου
τοῦ Διονυσίου, τοῦ δὲ Διὸς τοῦ Πολιέως
Φοίνικος τοῦ Φοίνικος, μηνὸς Ἀπελλαίου [number?]
Ἀπόλλωνι Πλευρηνῷ Ἑρμογένης Καδοου
ἱερεὺς καὶ οἱ μύσται εὐχήν· εἰσὶν δέ
Μητρόδωρος Μενεκράτου, Διονύσιος Ἀπολλωνίου,
Δημήτριος Μητροδώρου, Ἀπολλώνιος Διονυσίου,
Ἀπολλώνιος Φιλίππου, Ἀμφίας Μιθρείους, Ποσι-
δώνιος Ἑρμολάου, Ἑρμογένης Ἀρτεμιδώρου ΟΔΗ . . ΠΟ .,
Ἀπολλώνιος Διονυσίου, Ἰσίδωρος Ἀρτεμιδώρου,
Μενεκράτης Ἀπολλωνίου, Ἀπολλώνιος Μενεκρά-
του, Ἀπολλώνιος Μητροδώρου, Ἀλέξων Ἑρμογένου,
Ἀπολλώνιος Ἑρμογένου, Γλαυκίας Ἀπολλωνίου,
Μενεκράτης Ἑρμογένου, Ἑρμογένης Πυθέου,
Ἀσκληπιάδης Ἑρμογένου, Ἀπολλόδωρος Μη-
τροδώρου, Ἀπολλώνιος Ἰσιδώρου, Μητρόδω-
ρος Καλλιμάχου, Πλουτιάδης Διονυσίου,
Μητρόδωρος Ἀπολλωνίου, Ἰσίδωρος Μη[τρο]-
δώρου, Ἀπολλώνιος Μενεκράτου, Ἑρμογένης
Ἀπολλωνίου, Ἑρμογένης Ἀπολλωνίου, Ἀπολλώ-

νιος Πληρει, Μητρόδωρος Ἑρμογένου,
Μένανδρος Ἀπολλωνίου,
Ἀπολλόδωρος Μενεκράτου,
Πλουτιάδης Καλλιμάχου,
Ἕρμιππος Διονυσίου,
Μητρόδωρος Ἀπολλωνίου,
Μητρόδωρος Μενεκράτου,
Μητρόδωρος Ἀσκληπιάδου,
Ἀπολλώνιος Μηνογένου,
Δημήτριος Ἀπολλωνίου,
Ἀσκληπιάδης Διονυσίου,
Ἀπολλώνιος Ἑρμολάου,
Σωκράτης Ἀπολλωνίου,
[Ἀπολλ]ώνιος Διονυσίου
- - - - - - - - - - - - - -

1-3. 'Priest of Rome': established as eponymous magistrate after 129 B.C. and lasting until the end of the 1st cent. B.C. [cf. *SEG* XLV 1652]; Zeus Polieus, who was σύνναος with Sardian Artemis, is one of the main Sardian deities; the mention of his priest shows that the place at which Apollo Pleurenos' sanctuary was located belonged to Sardis' territory, edd.pr., who add that Φοῖνιξ, son of Φοῖνιξ, is likely to be identical with the homonymous person on record in *OGIS* 437 LL. 93/94, which is similarly dated by the name of the priests of Roma and Zeus Polieus; the date of the latter document (98/97 or 94/93 B.C.) is uncertain: cf. *SEG* XXXVIII 1267 and P.Herrmann, *MDAI(I)* 26 (1996) 324 note 29 ‖ 4. for this Apollo and for the name Καδοας cf. the text in our lemma no. 1519 ‖ 9 in fine. ΟΔΗ..ΠΟ., edd.pr.: an ethnikon or an occupation of Hermogenes? [or a second name?] ‖ 14 in fine. Πύθεος: cf. *SEG* XXXII 1237 L. 12, edd.pr. ‖ 21. Πληρει: cf. the app.cr. of our lemma no. 1519 ad L. 2 ‖ 22-34. in larger script, possibly added later, edd.pr.

1521. Sardis. Bilingual honorary inscription for L.Munatius Plancus, shortly before 88 B.C.? Rectangular white marble block found in 1986 north of the Roman 'Building A' or 'Vaulted Substructure' (south of the road between Izmir and Ankara, halfway between the Bath-Gymnasion complex and the Roman Baths) which was interpreted as the Hellenistic-Roman agora. Mentioned by P.Herrmann in *The Sardeis Campaign of 1986* (*BASOR* Suppl. 26; 1990) 165/166. Now fully published by ed.pr. id., *Arkeoloji Dergisi* 4 (1996) 184-186 (ph.).

Italic[ei quei Sardibus]
vv nego[tiantur vv]
L. Mun[atio C.f. Planco].

Ἰταλικο[ὶ οἱ ἐν Σάρδεσιν]
πραγμα[τευόμενοι]
Λευκίω[ι Μονατίωι Πλάγκωι]

The restorations are based on the assumption that the honorand is identical with a Roman honored on Delos in the agora of the Italians by the *Italicei et Graecei quei Deli negotiantur* (*I.Délos* 1695/1696). Munatius Plancus is a private Roman citizen rather than the general of Sulla Μουνάτιος, who contributed to the victory over Mithridates' general Neoptolemos near Chalkis in 87 B.C. (Appian., *Mithr.* 34.133). The Delian inscriptions should

probably be dated before the anti-Roman upheaval of 88 B.C.; a rasura in *I.Eph.* 2058 (similar honors for a Roman by the *Italicei quei Ephesi negotiantur*) can possibly be related to this turmoil (cf. D.van Berchem, *BCH* 86, 1962, 311 note 7), ed.pr., who summarizes the views on the function(s) of the agora of the Italians on Delos (cf. *SEG* XLII 732, XLIII 519 in fine and XLV 1038). For a later, perhaps similar, corporation in Sardis see our lemma no. 1524.

1522. Sardis. Boundary stone of the sanctuary of Artemis containing a decree of Caesar confirming the right of asylum, 4 March 44 B.C. *SEG* XXXIX 1290; XLIII 1267. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 434-437 no. 214, offers a new critical edition and discussion of the ἀσυλία of the temple of Artemis. R. suspects that LL. 49/50 do not contain references to other inviolable temples *in Sardis* (P.Herrmann), because such a collection of inviolable temples in one city is unparalleled; they may refer to foreign precedents cited by the Sardians as examples of asylia that had been recognized by the Romans. He tentatively suggests the following restoration of LL. 45-50:

τὸ ἱερὸν Ἀρτέμιδος Σαρδια-
νῆς [πάντ]ως (?) ἄσυλον εἶναι τ[αὐτῶ]ι δικαίωι ὧι κα[ὶ]
τὸ τῆς Ἐφεσίας Ἀρτέμι[δος ἱερὸ]ν καὶ τὸν να[ὸν]
φύξιμ[ο]ν ὄντα [τῆς] Ἀ[θ]ηνᾶς Νικηφόρου κ[αὶ]
τ[ὸ ἱερὸν τ]οῦ [Ἀσκ]λ[ηπιοῦ] ἅτινά ἐστιν ἐν τῆι πό[λει]
[Περγάμωι κα]ὶ τὸ [τοῦ Ἀπόλλωνος τὸ] ἐν Κολο[φῶνι]

46. [πάντ]ως (?), R. ‖ 47. [ἱερὸ]ν, R.; [ἐσ]τιν, H. ‖ 49 init. R. ‖ 50. R.; [ca. 7]ΙΤΟ[ca. 19] ἐν Κολό[ηι?], H.

1523. Sardis. Honorary inscription for T-- Iulius Lepidus --genianus?, Flavian period. *I.Sardis* 46. On the assumption that the identification of the honorand with that of the new inscription presented in our lemma no. 1524 (cf. app.cr. ad LL. 5-7) is correct, P.Herrmann, *Arkeoloji Dergisi* 4 (1996) 178/179, suggests restoring in LL. 1/2 [T. or Τι.] Ἰούλιον Λέπιδο[ν --γενιανόν | --]ιτην rather than [Γ. ?] Ἰούλιον Λέπιδο[ν, τὸν ἡμέτερον ? | πολε]ίτην. In note 17, H. points out that he did not find a more convincing substitute for πολε]ίτην. Since the honorand, then, is a Sardian (cf. our lemma no. 1524 L. 13), he cannot be identical with C.Iulius Lepidus from Thyateira on record in *TAM* V 2 968 (*SEG* XLIV 976) L. 3, as suggested in *I.Sardis*; however, a relationship with the Lepidi from Thyateira (cf. the stemma in *TAM* V 2 on p. 343) seems probable. In view of the uncertainties concerning the periodicity of the provincial festival, the precise date (96 A.D. or shortly afterwards) proposed for this inscription in *I.Sardis* on the assumption that it was pentaeteric is doubtful; accordingly, no restoration should be attempted in L. 3.

1524. Sardis. Honorary decree for T-- Iulius Lepidus --genianus, late 1st - early 2nd cent. A.D. Rectangular white marble stele found built into an Islamic funerary wall

near the Roman Baths. Mentioned by G.M.A.Hanfmann - J.C.Waldbaum, *A Survey of Sardis and the Major Monuments outside the City Walls* (Archaeological Exploration of Sardis, Report 1, 1975) 166 (description of the find) and J. and L.Robert, *BE* (1977) no. 422. Now fully published by ed.pr. P.Herrmann, *Arkeoloji Dergisi* 4 (1996) 175-187 (ph.); cf. also P.Gauthier, *BE* (1997) no. 516.

Ὁ δῆμος ὁ [Σαρδια]-
νῶν ἐτείμ[ησεν]
κατὰ ψήφισμ[α γενό]-
μενον ἐν ἐκ[κλησίᾳ]
πανδήμῳ ❦ Τ[- ca. 6 -]
Ἰούλιον Λέπι[δον - ca. 3 -]
γενιανὸν τὸ[ν τῆς]
τε Ἀσίας καὶ [πόλεως],
φιλοκαίσαρα [ἀρχιερέα],
πρῶτον τῆς [πόλεως],
διὰ φιλοδοξ[ίαν καὶ]
τὴν ἀσύνκρ[ιτον εἰς]
τὴν πατρίδα ε[ὔνοιαν, ἀνα ?]-
στησάντων [ἐκ τῶν ἰδί]-
ων τὴν τειμὴ[ν τῶν ἐν τῷ]
σταταρίῳ πρα[γματευο]-
μένων

3-4. Perhaps rather [κεκυρω]|μένον, on the assumption that the proposition to issue the decree was taken by the corporation (see below ad LL. 15-17), and subsequently ratified by the Assembly, G. ‖ 4-5. ἐκκλησία πάνδημος: it is unclear whether this term, on record mainly in inscriptions from Olbia, refers to a specific characteristic of the ekklesia (e.g. a quorum required [cf. *SEG* XLV 2297]), ed.pr. ‖ 5. Τ̣[ίτον] or Τ̣[ιβέριον], ed.pr. ‖ 5-7. the honorand should probably be identified with the honorand of *I.Sardis* 46 (cf. our lemma no. 1523, also for the probable relationship with the Lepidi from Thyateira); on the assumption that this identification is correct, our inscription should be dated to the Flavian period, ed.pr. ‖ 15. τειμή: perhaps a statue, though the inscription is not a statue base; the stele may, however, have formed part of a larger monument, ed.pr. ‖ 15-17. στατάριον/*statarium*: 'slave-market', a term only epigraphically attested; cf. especially *TAM* V 2 932 (*OGIS* 524) from Thyateira, erected by οἱ τοῦ σταταρίου ἐργασταὶ καὶ προξενηταὶ σωμάτων (more parallels are adduced in *TAM* ad 932, inter alia *I.Eph.* 646 and 3025). The Sardian *statarium* cannot be localized; four markets (μάκελλοι) are on record in *SEG* XLIII 865 (cf. our lemma no. 1526). Οἱ ἐν τῷ σταταρίῳ πραγματευόμενοι: the character of this and similar corporations (local or regional; ad hoc or permanent; proportion of Romans or *Italici*) is unclear; the corporation perhaps continues (some of) the activities of the Ἰταλικοὶ οἱ ἐν Σάρδεσιν πραγματευόμενοι on record in the inscription presented in our lemma no. 1521, ed.pr.

1525. Sardis. Two documents concerning Polybios, ca. 150 A.D. *SEG* XLIII 863/864. For C.P.Jones' argument (*CPh* 91, 1996, 247-253; translations, also of *OGIS* 505) that 863 is the letter of the Areopagos mentioned in 864 L. 2 rather than of the Panhellenes see already *SEG* XLIII 863 app.cr. in fine (cf. also ad L. 3 and 864 app.cr. in fine). Contra S.Follet, *BE* (1997) no. 232: the parallel of Eurykles of Aizanoi (*OGIS* 504-507, adduced both by P.Herrmann - see *SEG* XLIII 863 app.cr. - and Jones) rather points to the Panhellenion. Ἐπιδημεῖν on record both in 863 and *OGIS* 505 refers to a prolonged stay in Athens rather than to a single visit [For the Panhellenion see now also C.P.Jones, *Chiron* 29 (1999) 1-16, especially 14-16, and A.J.S.Spawforth, *ibidem* 339-352].

1526. Sardis. Honorary inscription for C.Asinnius Neikomachos Phrougianos, reign of Alexander Severus. *SEG* XLIII 865. P.Herrmann, *Arkeoloji Dergisi* 4 (1996) 175 note 4, wonders whether in L. 45 [καὶ σ]τῆναι is preferable to [ἀνασ]τῆναι. The former would better set off ἀνδριάς (L. 40: (one) statue) from τιμαί (L. 45: copies of the honorary inscription?; cf. *SEG* XLIII 865 app.cr. ad LL. 39-46) [but cf. 178 note 13: the *verbum simplex* is almost entirely confined to metrical inscriptions; see however στῆναι in *SEG* XXX 82 L. 4, Herrmann].

1527-1532. Sardis. Inscriptions recording cultic associations. P.Herrmann, *Chiron* 26 (1996) 315-348 (ph.), discusses and for the greater part (re)publishes the inscriptions from Sardis and its territory pertaining to cultic associations and their members (μύσται, θεραπευταί, νεωκόροι, ἀρχενβάται), in honor of Zeus (our lemmata nos. 1529-1531; *I.Sardis* 22: cf. our lemma no. 1529 app.cr. initio), Apollo (our lemma no. 1528), Attis (*I.Sardis* 17 = *SEG* XLIII 866 LL. 6/7: κρήνη μυστηρίῳ Ἄττει ἐνα̣[ντία ἀπόρρυ]|τος εἰς τὸ Διός; cf. also a [κρήνη] | μυστηρίοις δυσὶ[ν ἐναντία] in LL. 2/3: 'confraternity halls' of μύσται), Sabazios, Angdistis and Ma (*SEG* XXIX 1205 LL. 9-11; cf. our lemma no. 1531), and perhaps of Kore (cf. our lemma no. 1532 app.cr. ad LL. 13/14) and the Roman emperor (*I.Sardis* 62 LL. 3/4: σε[βαστοφάντην καὶ | τῶν] μυστη[ρίων ἱεροφάντην]; for the combination cf. *I.Prusa* 17 LL. 6/7 and 47 LL. 11-13).

1527: 317/318. **Asklepiades honored by anonymous mystai, (early ?) Roman Imperial period.** Rectangular marble block found in 1960 at the 'Pactolus Cliff', halfway between the main road with the 'Bath-Gymnasium Complex' and the temple of Artemis.

Οἱ μύσσται ἐτείμησαν Ἀσι|κληπιάδην Ἀπολλωνίου Κοτι|τῆα ἔφηβον ἥρωα

The identity of the mystai must have been evident from the place where the inscription was erected: honorary inscription for a member of the cultic association who died as an ephebe rather than an epitaph, H. ‖ 2-3. Κοττῆα: unusual spelling of the acc. of Κοττεύς (either an ethnic/demotic or, preferred by O.Masson apud ed.pr., a second name) rather than of Κοττης; Κόττος as a second name is attested in *TAM* V 2 1348 L. 17 (for this and the related names Κοττης, Κοττᾶς and Κοττώ cf. L.Robert, *Hellenica* VI, 1948, 11-13), H.

1528: 318-321. **Dedication by the mystai of Apollo, Roman Imperial period (1st cent. A.D.?).** Fluted column found in 1986 built into a late Roman house in the area of the 'Monumental Mudbrick Structure', along the Izmir-Ankara road, opposite the 'Bath-Gymnasium Complex'; mentioned by N.D.Cahill in *The Sardeis Campaign of 1986* (*BASOR* Suppl. 26; 1990) 140.

Οἱ μύσται | τοῦ Ἀπόλλω|νος ἀνέθη|καν

For an honorary inscription erected by the μύσται Ἀπόλλωνος Πλευρηνοῦ and found in the territory of Sardis (east of Marmara Gölü) see *SEG* XXXII 1237; Πλευρηνός is a Greek ethnic referring to an unlocalized place: cf. *SEG* XXVIII 571 and an unpublished inscription recording a priest τοῦ ἐν Πλευροις Ἀπόλλωνος [for this text and another mentioning Ἀπόλλων Πλευρηνός and his μύσται see now our lemmata nos. 1519/1520]. It is unclear whether the Apollo of our inscription and/or other Apollos from Sardis (cf. especially *SEG* XXXIX 1290 L. 57) can be related to Apollo Pleurenos, H.

1529: 321-329. **Titus Flavius honored by the mystai and therapeutai of Zeus, late 1st-early 2nd cent. A.D.** Rectangular marble block (statue base?) found in 1991 built into another late Roman house in the area mentioned in our preceding lemma: Οἱ τοῦ Διὸς μύσται καὶ θε|ραπευταὶ Τίτον Φλάου|[ιον ----]

It is unclear whether the mystai and the therapeutai belonged to one and the same or to different associations; for οἱ τοῦ Διὸς θεραπευταί, members of a larger group τῶν εἰς τὸ ἄδυτον εἰσπορευομένων (for this privilege cf. our lemma no. 1532 app.cr. ad LL. 13/14), see *I.Sardis* 22 (text; ph.; ca. 50 B.C.) LL. 1/2; cf. also our next lemma. H. collects the other testimonia for Zeus in Sardis, inter alia the honorary inscription for Isidoros, son of the prominent Sardian Menogenes, *I.Sardis* 8 LL. 132-139 (1 B.C.?), erected by the ἐν τῷ ἱερῷ τοῦ τε Πολιέως Διὸς καὶ τῆς Ἀρτέμιδος οἰκοῦντες, and showing that the cults of Zeus and Artemis were closely associated; cf. also τὸ τοῦ Διὸς ἱερόν in the treaty between Ephesos and Sardis, *I.Pergamon* 268 (*OGIS* 437; *IGR* IV 297; *I.Eph.* 7; *SEG* XXXVIII 1267*) L. 32; H. summarizes the contested results of the archaeological exploration of the Artemis/Zeus temple (the cult place of Zeus Policus is not identified beyond doubt so far).

1530: 328/329. **Dedication on behalf of -- and the therapeutai of Zeus, ca. 1st cent. B.C.** Circular altar with mouldings above and below; inscription on the upper moulding (L. 1) and on the shaft (LL. 2/3) above a relief representing an eagle holding a thunderbolt in its claws, with a garland suspended from boukrania above it. Mentioned in G.M.A.Hanfmann - N.R.Ramage, *Sculpture from Sardis: The finds through 1975* (1978; cf. *SEG* XXVIII 927, where this inscription was unduly omitted).

[--]ẠΝΩΚΑΙΣΑΜ[--| Δ]ημήτριος Ἑρμογένου ὑπ[ὲρ] |
τοῦ [- 6-7 -ο]υ καὶ τῶν θεραπευτῶ[ν τὸν βω]μόν

1. [--α]νῳ Καίσαρ(ι), H.-R., but the M in fine is certain, H., who points out that this line probably contained the name of the recipient of the dedication, beginning with Σαμ-- ‖ 2-3. [ὑπὲρ ἑαυτο]ῦ (with omission of TOY initio), H.-R.; possibly [Σεβαστο]ῦ, if an Early Imperial date is acceptable; θεραπευταί: sc. of Zeus in view of the eagle and thunderbolt; cf. the preceding lemma, H.

1531: 329-335. **Edict of Droaphernes concerning the cult of Zeus, 367/366 B.C.?-ca. 150 A.D. (Roman copy).** *SEG* XXIX 1205 (XL 1071*). After discussing the views on the Persian or indigenous ('einheimisch kleinasiatisch' (332)) character of Ζεὺς Βαραδατεω and on the persistence of the cult in the Roman period (cf. especially *SEG* XXXV 1253 and XXXVI 1089), both problems 'wo --- schlüssige Ergebnisse nicht zu erzielen sind' (334), H. summarizes the data known from this and the other three inscriptions concerning the association of the Zeus-μύσται in Sardis: 1) consistency in terminology: θεραπευταί (*SEG* XXIX 1205 LL. 7/8: νεωκόροις θεραπευ|ταῖς; *I.Sardis* 22 L. 1: see our lemma no. 1529, app.cr. initio; our lemmata nos. 1529/1530); εἰσπορευόμενοι εἰς τὸ ἄδυτον (1205 LL. 6/7; *I.Sardis* 22 LL. 1/2); 2) diffusion of documents over a long period (1st cent. B.C. to 2nd cent. A.D.; continuity from the 4th cent. B.C. can possibly be inferred from *SEG* XXIX 1205); 3) all documents were found near the Artemis temple. The cult place of Zeus is not localized (cf. app.cr. of our lemma no. 1529 in fine); 4) it must have included an adyton (cf. above sub 1).

See now also the reflections of P.Frei in Frei-Koch, *op.cit.* (cf. our lemma no. 1720) 90-96: Ζεὺς Βαραδατεω is the object of a cult founded by a private person Baradates; Zeus has nothing to do with Ahuramazda; we have an indigenous deity from Asia Minor 'mit dem griechischen Zeus vereinigt'; brief comment on *I.Sardis* 22. Cf. also P.Briant, *op.cit.* (cf. our lemma no. 1720) 696/697 and id. in M.Brosius, A.Kuhrt (edd.), *Studies in Persian History. Essays in memory of David M.Lewis* (Achaemenid History 11; Leiden 1998) 205-226 (summarized by Ph.Gauthier in *BE*, 1999, no. 469).

1532: 335-339. **Area of: Allahdiyen. Honorary inscription for the athlete Secundus, 2nd/3rd cent. A.D.** Rectangular white marble statue base moulded above and below; found in 1974 built into a wall in Allahdiyen, 9 km. southeast of Sardis.

Μητροδώρου Ἀτταλᾶ
βουλαρχοῦντος καὶ
v ἀγωνοθετοῦντος vv
ἐν τῇ πρωτόχθονι κ(αὶ)
ἱερᾷ τῶν θεῶν καὶ μη-
τροπόλει τῆς Ἀσίας
καὶ δὶς νεωκόρῳ τῶν
Σεβαστῶν κατὰ τὰ
δόγματα τῆς ἱερᾶς
συγκλήτου φίλῃ καὶ
συμμάχῳ Ῥωμαίων
Σαρδιανῶν πόλει,
ξυσταρχούντων ἀρ-
χενβατῶν Πο. Αἰλ. Τρύ-
φωνος καὶ Τατιανοῦ
Εὐγάμου Σεκο[ῦνδος]
Μίθρου τοῦ καὶ [--]-
λου Ὑπαιπηνὸς [καὶ]
Σαρδιανὸς πάλην

Date: the second neokoria (L. 7) points to the period either from Antoninus Pius to Caracalla or from Alexander Severus to Valerian, H. ‖ for the type of document and monument cf. the inscriptions honoring victors of the μεγάλα (Σεβαστὰ) Ἀρτεμείσια in Hierokaisareia: *TAM* V 2 1270-1277 (cf. J. and L.Robert, *Hellenica* VI, 1948, 43-48), H. ‖ [5-6. for μητρόπολις cf. *SEG* XLV 2353 ‖ 10-11. for the epithets φίλη and σύμμαχος cf. *SEG* XLV 2358] ‖ 13-14. for ἀρ-

χενβάτης (previously unattested) cf. *I.Smyrna* 726: Κατὰ τὸ ψή|φισμα | Κόρης μυσ|τῶν σηκοῦ || καὶ ἐνβατῶν | τῶν ἐν Σμύρνῃ. Like the εἰς τὸ ἄδυτον εἰσπορευόμενοι on record in *I.Sardis* 22 and our lemma no. 1531 (both referring to a temple of Zeus), the (ἀρχ)ενβάται were a privileged group of worshippers (not necessarily the 'initiated', as suggested in *I.Smyrna*) allowed to enter the adyton. The close connection with the xystarchy may be explained by assuming that the agon supervised/controlled by the ξυστάρχαι was held in honor of the deity to whom the adyton in question belonged: perhaps Kore, since the main festival of Sardis was the Χρυσάνθινα dedicated to this goddess (cf. also the above-mentioned ἐνβάται of Kore: a mere coincidence ?), H. [for the mystery cult of Δημήτηρ Καρποφόρος in Sardis cf. P.Herrmann, *REA* 100 (1998) 495-508] || 16-19. the honorand was probably ■ native of Hypaipa (cf. also the Iranian patronymic Μίθρης attested in that city) and was granted Sardian citizenship after a victory, H., who points out that it is Metrodoros (LL. 1-3) who probably erected the statue.

1533. Sarı Sığırlı. Epitaph of Diphilos and Ammion, 1st/2nd cent. A.D. White marble stele with tenon, built into the floor of a farmhouse. Ed.pr. G.Petzl, *EA* 26 (1996) 22 no. 18 (ph.; translation).

[Μ]ενεσθεὺς καὶ Μενεκ[ρά]-
[τ]ης καὶ Ἀπολλώνιο[ς υἱ]-
[ο]ὶ Δειφίλῳ τῷ πατρὶ
4 [κ]αὶ Ἀμμίῳ τῇ μητρὶ
χαίρειν

1. The mason originally omitted ΝΕΣ and later added it above ΕΘΕΥΣ; the same mistake in KP III no. 30, also from Sarı Sığırlı (C.Brixhe's remark 'est il nécessaire de corriger [Μ]εθεύς en [Μ]ε(νεσ)θεύς?' (*BE*, 1997, no. 519) ignores the fact that ΝΕΣ was inscribed above the line; cf. now in the same sense G.Petzl, *EA* 30 (1998) 19 note *, Pleket] || 2-3. [υἱ|ο]ί or [ὑ|ο]ί; there is no space for [οἱ ὑ|ο]ί, ed.pr. || Sarı Sığırlı, like Hayarlı, not far east/southeast from Sarı (cf. our lemmata nos. 1493/1494), already belongs to the Maionian area, ed.pr., who refers to KP III ad no. 35, where KP point out that Hayarlı may have belonged to the territory of either Maionia or Philadelphia.

1534-1537. Şeritli (area of). New inscriptions. G.Petzl, *EA* 26 (1996) 15-17 nos. 10-13 (ph.; translation), publishes the following texts:

1534: 16 no. 10. **Epitaph of Tryphosa, 70/71 or 124/125 A.D.** Fragment of a white marble stele; above the inscription a wreath in a slightly recessed field; found near the road from Kula to Eşme, just before the branch road to Şeritli, in a farmhouse.

Ἔτους ρνε', μη(νὸς) Δαισί-
ου ςι'· Καλλίστρατο-
ς καὶ Ἑαρίνη ἐτείμη-
4 σαν Τρυφῶσαν τὴν
ἑαυτῶν θυγατέρα

Şeritli lies northwest of Başıbüyük (cf. our lemmata nos. 1499 and 1501), in the northwestern border area of the Καστωλοῦ πεδίον; as a result it is uncertain whether in L. 1 the Sullan (155-85 = 70/71 A.D.) or Aktian (155-31 = 124/125 A.D.) era has been used, ed.pr.

1535: 16 no. 11. **Dedication for Antoninus Pius, reign of Antoninus Pius.** White marble fragment built into a wall; found in the same place as the stone in our lemma no. 1534.

- - - - - - - - - - - - - - - -
Αὐ̣το[κράτορος Καίσαρος]
Τ̣ίτου̣ [Αἰλίου Ἀδριανοῦ]
Ἀντω[ν(ε)ίνου Σεβαστοῦ]
4 Εὐσεβ[οῦς καὶ τοῦ σύμπαντος οἴ]-
κου αὐ[τοῦ name of the dedicant, father's name]-
δότου [- - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

Initio probably ['Υπὲρ σωτηρίας καὶ αἰωνίου διαμονῆς vel sim.] |, ed.pr. || 4. for reasons of space, Εὐσεβ(οῦς) [καὶ may have to be restored, ed.pr.

1536: 16 no. 12. **Fragment, 1st/2nd cent. A.D.** Upper part of a moulded white marble base built into the mosque in Şeritli: v v Ἀγαθῆι τύχηι v v | - - - - - - - - -

1537: 16/17 no. 13. **Epitaph of Mousaios, 130 A.D. or 184/185 A.D.** White marble block moulded above and below; found in Şeritli.

Ἔτους σει', μη(νὸς)
Ἀρτεμεισίου ς'·
Μουσαῖος Μου-
4 σαῖον τὸν πατέ-
ρα καθιέρωσεν

1. Year 215 = either 130 (Sullan era) or 184/185 A.D. (Aktian era), ed.pr.; cf. the app.cr. of our lemma no. 1534 || 5. καθιέρωσεν: cf. *TAM* V 1 177 and 298; *SEG* XXXVIII 1232; XL 1077 and 1241, ed.pr. [Cf. *REA* 100 (1998) 506 with note 28, Herrmann].

1538. Thyateira. The career of T.Antonius Claudius Alfenus Arignotus. C.C. Petolescu, *ZPE* 110 (1996) 253-258, studies his military equestrian career, recorded in *TAM* V 2 913 a (from 215 A.D.) and b (213-215 A.D.), of which he reproduces the text, and 935 (cf. *SEG* XLI 1008). For the date of the offices, sc. under Marcus Aurelius, see *SEG* XXXIV 1693 and XXXVII 1819.

1) ἔπαρχος σπείρας δευτέρας Φλ. Νουμίδων in Dacia Inferior, combined with the function of πραιπόσιτος σπείρης δευτέρας Φλ. Βέσσων (935 LL. 8-10)
2) χιλίαρχος σπείρας πρώτης Κιλίκων in Moesia Inferior, combined with the function of πραιπόσιτος σπείρας πρώτης Γαιτούλων (non-existent: an error for the ala I Gaitulorum),

perhaps ca. 170 A.D. during the invasion of the Costoboci (935 LL. 6-8). Arignotus was also λογιστής of several cities: τῆς Ἰσ]τριανῶν πόλεως (restoration of P. in L. 20 instead of τῶν] Τραιανῶν πόλεως) καὶ Τροπησίων (= Tropaeum Traiani) καὶ τῆς [Ἀπ]ολωνείας instead of (κ)ολωνείας; 935 LL. 19-21

3) ἔπαρχος εἴλης δευτέρας Φλ. Ἀγριππιανῆς in Syria, combined with the function of πραιπόσιτος εἴλης σιν[γ]λαρίων (935 LL. 4-6) and of λογιστής of several cities (LL. 17-19). At the same time he was in charge of the annona of the army via the harbors of Seleukeia Pieria (935 LL. 11/12). P. repeats his suggestion (cf. *SEG* XXXVII 1819) to restore in LL. 11/12 ἐπ[ί]τρο[πος (?)] ἀνν(ώ)νης (*TAM*: ⟨ἔ⟩π(α)ρ⟨χον⟩ ἀνν(ώ)νης) θεοῦ Ἀντωνείνου | [ἐπὶ λ]ιμένων Σελευκείας (*TAM*: [καὶ λ]ιμένων), cf. the proc(urator) ad annonam in *CIL* XII 672 and V 8663 (*An.Ép.*, 1981, no. 400).

In *Analele Universitătii Bucureşti. Istorie* 44 (1995) 13-15 (non vidimus; cf. *An.Ép.*, 1995, [1998] no. 1450), P. repeats his study and adds that Cl.Alfenus Arignotus must have been adopted by a T.Antonius. He identifies Laevianus of the ἄρκη Λειβιανή (913 a LL. 15-17, b LL. 13-15) with Laevianus, son of Kallistratos, a notable from Thyateira (*TAM* V 2 983). Arignotus may have become ἐπίτροπος Σεβαστοῦ of this fund after the proscriptions against the followers of Pescennius Niger [but in that case one would expect Λαιβιανή, Herrmann].

1539. Yayakırıldık. Two epitaphs. *TAM* V 1 783 and 785. G.Petzl, *EA* 27 (1996) 147-149, presents facsimiles of these two texts made by A.Philippson during his travels in Asia Minor in 1900-1904 and now available in H.Böhm - A.Mehmel (edd.), *A.Philippson, Wie ich zum Geographen wurde. Aufgezeichnet im Konzentrationslager Theresienstadt zwischen 1942 und 1945* (1996). The first facsimile (703 no. 3) concerns *TAM* V 1 785 for which the editor of *TAM* himself already used a copy by A.Philippson, in addition to that of KP II no. 139.

There are no differences between KP's and Philippson's copy except for LL. 8/9, where KP have ΤΟΛΙΝ, whereas Ph. does not give the last letter (Λ) of L. 8. *TAM* reads τὸ{ν}ιν. Petzl-Malay recently traced the stone to its position built into a fountain; it is illegible now.

The second facsimile (705 no. 5) concerns *TAM* V 1 783, where on the basis of Ph.'s copy the first six lines of the text are given. The new facsimile apud Böhm-Mehmel gives sixteen lines and gives an impression of the form of the stele: stele with pediment and akroteria; the pediment is semi-circular and contains five flowers; below LL. 1/2 representation of a wool-basket, spindle and distaff, a wreath open below, a comb and mirror and an unidentifiable object (bird?; 'Salbflasche'?). The text runs as follows:

Ἔτους σξ΄. μη(νὸς) Ὑπερβεταίου γι΄·
Φίλιππος καὶ Διδυμίων
καὶ Ἀρτεμίδωρος καὶ Ἀρ-
τεμιδώρα Ἀπφιαν τὴν
μητέρα ἐτείμησαν·
Ἀμμιας τὴν θρέψασαν· Τατε-
ις καὶ Σατορνεῖλα τὴν ὑκε-
ράν· Ἑρμῆς καὶ Ἀρτεμίδω-
ρος καὶ Ὀνήσιμος καὶ Φίλιπ-
πος καὶ Ἀμμίας Διδυμίων
καὶ Ἀπφιανὸς τὴν μάμμην,
καὶ οἱ λοιποὶ συνγενεῖς πάν-
τες· Φίλιππος, Ἀρτεμίδωρος,
Διδυμίων Ἀρτεμίδωρον τὸν πατέρα·
χαῖρε· καὶ σύ

1-2. Ἔτους σξγ΄. (μη(νὸς)) Ὑπερβε(ρ)ταίου γι΄, *TAM*; Ph.'s facsimile shows ΣΣ[illegible]; year 260 = 175/176 A.D. (Sullan era); in fine ΥΠΕΡΒΕΤΑ, Ph.; ΥΠΕΡΒ . ΕΤΑ, *TAM*; for Ὑπερβετ-- instead of Ὑπερβερ(ε)τ-- P. refers to KP I no. 81, *SEG* XXXV 1180 and XL 1055, all from the area of Lydian Philadelphia ‖ 6. ἐτείμησεν, *TAM* ‖ 7. Ἀμμιας: female or masculine name?, P., who prefers the latter (Ἀμμίας); he may have been the father of Ἀμμίας Διδυμίων (L. 11) ‖ 8-9. ὑκεράν = ἑκυράν = 'mother-in-law', P. ‖ 14-15. it is only the three sons (cf. LL. 3/4) who honor their father; was this a later addition?, P. ‖ 16. χαῖρε is said by the passer-by who receives an answer from the stele, P.

1540. Yeşilova. Fragmentary inscription, 2nd/3rd cent. A.D. Limestone architrave block moulded above; on its bottom two holes with remains of lead fixative; found along the country road to Alaşehir. Ed.pr. G.Petzl, *EA* 26 (1996) 18/19 no. 14 (ph.; translation).

[-- ἐκ τῶν τῆς] συνβιώσεως Φιλονείκων προσόδων· εἰ δέ τις μιώσι[----]

Ed.pr. points out that several inscriptions found at the ancient site near Yeşilova (in the western part of the Kogamos valley) mention building-operations and associations (συμβιώσεις): L.Robert, *Hellenica* IX 35-38; KP III nos. 14, 15 and 19; KP III 15 (a) and (b) were engraved on two architrave blocks: in (b) (τὴν στοὰ?]ν καὶ τὴν κατ' αὐτῆς ἐξέδραν τῆς συμβιώσεως προσόδῳ ἡ ψιλαγνάφω[ν - -) Petzl prefers to restore ἡ ψιλαγνάφω[ν συνεργασία: the association of the 'Feinwalker' ‖ πρόσοδοι: probably the revenues from a foundation, possibly for the provisioning with oil; the association may have been an athletic one ('the association of the "friends of victory"'), ed.pr., who adds that this architrave block may have belonged to the club-house; for μειόω ed.pr. refers to *SEG* XXXVIII 1462 B LL. 30 and 34 [cf. also our lemma no. 1393].

1541. Yeşilova. Fragment of a funerary epigram, 1st/2nd cent. A.D. Fragment of a white marble base found in a field just southeast of Yeşilova. Ed.pr. G.Petzl, *EA* 26 (1996) 19/20 no. 15 (ph.) [now also in Merkelbach-Stauber, *SGO* I 489 no. 04/24/97].

[---]..[---]
[---] θεοεικε-
[λ--]ων
[---]ΑΛΕΝ
[---]ς Πειερί-
δων ἑτάρης

5-6. Probably the remains of an epigram for a deceased woman who is styled 'the companion of the Pierides', i.e., of the Muses; possibly the deceased was presented as the tenth Muse, ed.pr., with parallels.

1542. Unknown provenance. Epitaph of Dotdous, Asklepiades and Papas, early Roman Imperial period. Marble pedimental stele with akroteria; in a curved niche representation of a standing woman with chiton and veil, a standing man and a somewhat smaller male person both clad in a chiton; next to the woman a wool-basket; L. 1 of the inscription between niche and pediment; LL. 2-4 below the niche; now in the antiquities collection of the

Burgmuseum Grünwald near Munich. Ed.pr. J.Garbsch, *Führer durch das römische Lapidarium im Burgmuseum Grünwald* (Munich 1985) 25/26 (ph.); republished by M.K.Nollé - J.Nollé in *Hellas* --- (cf. our lemma no. 1586) 199-202 (ph.).

Ὁ δῆμος
Δοτδουν Ἀσκληπιάδου καὶ Ἀσκληπιάδην
Γαμερσου v v τὰ τέκνα καὶ Παπαν vacat
4 vacat τὸν ἀδελφόν vacat

Dated by N.-N. on palaeographical grounds ‖ 2. Δοτδους: cf. Δοδδους in *TAM* V 1 775 (Iulia Gordos), N.-N. ‖ 3. Γαμερσης: unattested in inscriptions, N.-N., who, however, point to a number of coins with Γαμερσου, probably the genitive of the 'Prägeherr' (ca. 400 B.C.; possibly from Lydia) ‖ 3-4. the children of Dotdous and Asklepiades honor their brother Papas, probably also a child of D. and A., N.-N., who do not exclude that Papas was a brother of Asklepiades ‖ the name Δοτδους (cf. Δοδδους in Iulia Gordos), the form of the stele, the formula with ὁ δῆμος, and the occurrence of the name Γαμερσης on Lydian coins point to a Lydian provenance, N.-N.

1543. Unknown provenance. Epitaph of Gelaseinos, 206/207 or 260/261 A.D. Marble pedimental stele with tenon; on the pediment, akroteria; in the pediment, in the center a rosette and in the two lower corners a heart-shaped leaf. Mentioned in the catalogue of the 71st auction (13-15.06.1996) of the 'Firma Karla W.Schenk-Behrens Nachf.' in Essen under no. 1063. Ed.pr. R.Schmitt (with the assistance of G.Petzl), *EA* 27 (1996) 143-146 (ph.).

Ἔτ(ους) σqα´, μη(νὸς) Πανήμου ιβ´· Ῥα-
ξάνης Γελασεῖνον
τὸν σύντροφον ἐτί-
4 μησεν ζή(σαντα) ἔτ(η) κε´

1. Year 291 = 260/261 A.D. (Aktian era), catalogue; the Sullan era is a distinct possibility: 206/207 A.D., ed.pr. ‖ 1-2. Ῥαξάνης: unattested Iranian name, ed.pr., who relates it to Iranian *Raxsa¨('rot', rötlich') ‖ Petzl adduces parallels for the heart-shaped leaves and the abbreviations for ἔτους and ἔτη (epsilon on top of tau) from *TAM* V 1.

TROAS

1544. Ada Tepe (area of Gargara-Antandros). Epitaph of Astythaita, not later than the 3rd cent. B.C. *SEG* XXVIII 936. O.Masson, *ZPE* 110 (1996) 90, points out that the epitaph is for Ἀστυθαίτα, daughter of Σκαμανδροφάης (patronymic adjective Σκαμανδροφαεία), not for Astythaita and her husband, as *SEG* gives.

1545. Adramytteion. Corpus. J.Stauber. *Die Bucht von Adramytteion*, Teil I (*Topographie: Lokalisierung antiker Orte/Fundstellen von Altertümern*) and II (*Inschriften-literarische Testimonia-Münzen*) (IGSK Band 50 and 51; Bonn 1996). Volume I contains a detailed catalogue of 'antike Orte und moderne Fundstellen', with brief bibliography, inter alia, for the inscriptions found so far on sites in the area concerned or elsewhere, mentioning the name of the ancient settlement. On 127-149, a collection of the data on Adramytteion itself (with a list of bishops and a brief catalogue of Byzantine lead seals). Volume II contains a catalogue of the inscriptions found so far in the area of the Bay of Adramytteion (texts; translations; bibliography; brief comment), followed by elaborate Indices, a Concordance, all the relevant literary testimonia and a catalogue of the coins from the area. There is one ineditum: no. 42: a stamped tile with [--]ΠΕ (from Hagios Ilias Tepe near Gökçeağıl (previously Kementedamları) = ancient Karene?). The catalogue contains fifty items (nos. 1-49 + nos. 16(a) and 19(a) minus no. 8 (vacat)). We give a *comparatio numerorum*.

IG XII 2	Stauber
42	16(a)
645	34
646	36
647	33
648	35
649	37
650	39
651	40
652	38
IG XII 5 722	16 (cf. our lemma no. 1155)
IG XII Suppl.	
149 (on p. 51)	30
SEG II 659	22
SEG XXXVII	
1006	17
SEG XL 718	16
SEG XLII	
1087	19
1088	21
1089	25
1090	5
1091	4
1092	9

SEG XLIV	Stauber
997	48, 49
CIG	
2349(b)	16
6836	13 (ph.)
2213(b)	39
IGR IV	
262	18
263	1
265	29
I.Pergamon	
273 F	24
I.Erythrai 9	45
*Syll.*³ 229	45
OGIS 4	34
GIBM 1017	45
IGC	
47	32
47bis	11 (with D.Feissel's correction in *BE*, 1998, no. 639)
Pfuhl-Möbius	
1309	49
Tod, *GHI*	
165	45

1546. Alexandreia Troas. Fragment of a sales-contract?, (2nd half of the) 1st cent. B.C. Lower part of a marble stele moulded below and broken on all sides except below. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 102/103 no. 3 (ph.). The text now also in M.Ricl, *The Inscriptions of Alexandreia Troas* (IGSK Band 53; Bonn 1997) 92 no. 61.

\- -
[- - - - - -]ΑΠΙΗ[- - - - - - - - - - - - -]
[- - - - -].ες κατὰ τὸν [- - - - - - - - - -]
[- - - -]. ήσεως πωλουμ[ένου - - - - - -]
4 [- - -]αριον· ἐπὶ Ἀρτέμωνο[ς τοῦ δεῖνα -]
[- - -]αδι ἐπρίατο ἐν ἐκλησίᾳ [- - - - - -]
[- - -]. τιος Στρατόνικος, ὥστε [- - - - -]
[- - - ἀπε]λευθέρῳ Αὔλῳ Τιτίῳ Ἁγίᾳ [- -]
8 [- - - -]ν δηναρίων χιλίων διακοσί[ων]

2. Initio remains of a vertical hasta, ed.pr.; in fine τὸν [νόμον?, R. || 3. perhaps διοι]κήσεως?, R., who suggests that this is the assize (*conventus*) to which the city belonged [but on the photo it seems as if before the eta there is a horizontal stroke below, Pleket] || 4. αἰρ]άριον?, R., viz. the *aerarium* as recipient of the sales taxes, R. || 5. τριακ]άδι or εἰκ]άδι, ed.pr. and R. || 6. initio Τί]τιος, R., who correctly read on the photo Στρατόνικος, ὥστε and restored [δοῦναι αὐτὸν? τῷ] in fine; Στρατονίκῳ Σωστρ[άτου--, ed.pr. || 7. Αγια[--, ed.pr., who wonders whether Aulus Titius was a freedman of M.Titius, governor of Asia in 35/34 B.C. [contra, O.Salomies in *An.Ép.* (1996) [1999] 499 no. 1427: there is a difference in praenomen (the governor is a Marcus!); moreover, inscriptions rarely record freedmen of governors]; Ἁγίᾳ [τὴν ὅλην? τιμή]ν, R., who suggests that this is a public announcement of the sale of an object (house, land?) worth 1200 den.

1547. Alexandreia Troas (area of: Kaleyerleri Mevkii, 1,5 km. north of Akköy). Sale of a priesthood, late Hellenistic/early Roman Imperial period. Marble slab moulded above and broken on all sides except on right; now in a private house in Akköy. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 103-105 no. 4 (ph.). The text now also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 48/49 no. 9 (ph.).

[- - - - - - -] τοῦ Ἀσκληπιοῦ v v v
[- - - - - - -]ντος Κυδρολάου το[ῦ]
[- - - - - - -]λεῖ τὸ κοινὸν τὴν ἱερω-
4 [- - - - - - -]ου ἐπὶ ὑγιείᾳ καὶ σωτηρίᾳ
[- - - - - - -]τεύσει διὰ βίου καὶ ἔσται
[- - - - - - - -]νης τῆς τοῦ Ἡρακλει-
[- - - - - - - - - -] εἰς τὸ χωρίον καὶ λειτου[ρ]-
8 [- - - - - - - - -] ǀ ε καὶ τῷ ἱερεῖ τοῦ Ἡρα-
[κλέους - - - - - - - -]σει ΔΑΦΝΙΝΩΣΤΕ
[- - - - - - - - - - - -]ς ἱερεὺς παρὰ
[- - - - - - - - - - -]οἱ ἱερε[ῖς? .]ΟΤΑΝ
\- -

1. [ἄρχοντος] τοῦ Ἀσκληπιοῦ or [ἐπὶ ἱερέως] τοῦ Ἀσκληπιοῦ | [name in genitive, ed.pr., who points to Strabo (13.1.44 (603)), who mentions an Ἀσκληπίειον, a place founded by Lysimachos and probably housing a temple of Asklepios, not far from Alexandreia, perhaps north of Akköy; ed.pr. also wonders whether Ἀσκληπίειον in *CIG* 3582 (*IGR* IV 246) is that place rather than a temple in Alexandreia Troas itself; [? Ἔδοξε τῷ κοινῷ], R., who for reasons of space rejects restorations like [Ἔδοξε τῷ κοινῷ τῶν θιασωτῶν / θεραπευτῶν τ]οῦ or [Ἔδοξε τοῖς θιασώταις / θεραπευταῖς τ]οῦ [are there parallels for τὸ κοινὸν followed by the mere genitive of the deity: 'the association of Asklepios'?, Pleket] || 2. [? γραμματεύο]ντος ?, ed.pr. and R. [For Κυδρόλαος see Robert, *Noms indigènes* 409 note 8, Herrmann] || 2-3. το[ῦ | δεῖνα -- διατε]λεῖ, ed.pr.; [patronymic· πω]λεῖ, R.; ed.pr. suggests identifying τὸ κοινόν with the Ilian Koinon; for R. τὸ κοινόν is the religious association of Asklepios-worshippers, which sells the priesthood || 3-4. ἱερω|[τάτην --, ed.pr., who compares ἐπὶ ὑγιείᾳ καὶ σωτηρίᾳ with related formulas in decrees (ἐπὶ ὑγ. καὶ σωτ. δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι); ἱερω[σύ|νην τοῦ Ἀσκληπι]οῦ, R., who puts a full stop after σωτηρίᾳ [e.g. [ἐπὶ τοῖσδε πω]λεῖ τὸ κοινὸν τὴν ἱερω|[σύνην τοῦ ---], Chaniotis] || 5. [ὁ πριάμενος ἱερα]τεύσει, R. || [5-6. [--- ὁ πριάμενος ἱερα]τεύσει διὰ βίου καὶ ἔσται | [e.g. ἀτελὴς or ἀλειτούργητος ---]; cf. the reference to a liturgy in LL. 7/8; cf. *IscrCos* ED 177 LL. 4-7: [ὁ πριάμενος --] ἱεράσθω δὲ [διὰ βίου καὶ ἔστω ἀτελ]ὴς (cf. *IscrCos* ED 144 A LL. 4-8; ED 178 A LL. 6-8; ED 216 A L. 8), Chaniotis] || 6-7. Ἡρακλεί|[δους, ed.pr.; possibly Ἡρακλεί[ου] ?, R. || 7. ed.pr. suggests relating this χωρίον to the χωρίον Πέτρα (*I.Ilion* 33 ad L. 28); R. suggests that the word denotes the cult place in the countryside || 7-8. λειτου[ρ|γίαν?--, ed.pr.; λειτου[ρ|γήσει--, R. || 8. ǀ Ε, R.; . Ε, ed.pr., who in his commentary writes that there is a vertical hasta || 8-9. τοῦ Ἡρα|[κλέους, ed.pr. and R. || 9-10. φορή]σει δάφνιν ὥστε, R. (who prints φορέ]σει); --]σει δαφνίνῳ στε|[φάνῳ], ed.pr. [the latter reading seems preferable, Pleket; [στεφανώ?]σει δαφνίνῳ στε|[φάνῳ], possibly in connection with the celebration of a festival or the honor of the victors of a competition (cf. *IscrCos* ED 215 A LL. 13: στεφανούτω δὲ καὶ τὸς νεικῶντας --), Chaniotis. The usual expression is either δάφνῃ στεφάνῳ or δάφνης στεφάνῳ: see A.Wilhelm, *Beiträge* 107/108, and G.Daux, *REG* 54 (1941) 218/219, Herrmann] || 10. --]Ε, R.; --]Σ, ed.pr. || R. argues that we have a decree of a religious koinon which announces the sale of the lifelong priesthood of its deity; she provides evidence for connections between Asklepios and Herakles (LL. 6 and 8/9) [The text almost certainly regulates the sale of a priesthood as a comparison with Koan texts shows: cf. above ad LL. 5/6, Chaniotis].

1548. Alexandreia Troas. Honorary inscription for a priest of Apollo Smintheus, Roman Imperial period. G.E.Bean in J.M.Cook, *The Troad* (Oxford 1973) 412/413 no. 51 (ph.); *SEG* XXXV 1276. Republished by E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 112 no. 15 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 75 no. 41 (ph.).

\- - - - - - - - - - - - - - -
[ἱερασά]μενον Ἀπόλλω-
[νος Σμιν]θέος, ἵππωι δημο-
[σίωι τετι]μημένον, ἱερέα v
4 [τῶν Σεβα]στῶν τὸν προσ-
[αγορευόμε]νον φλάμινα

1. [ἱερασ]άμενον, S. [on the photo one discerns no part of the alpha, written in this text as Α] || 2. Σμινθέος for Σμινθέως: *An.Ép.* (1996) [1999] 501 no. 1436 || 4-5. τὸν προσ|[ειλημμέ]νον, B. and S., who put a comma after Σεβαστῶν; προσ|[αγορευόμε]νον (or προσ|[ηγορευμέ]νον), C.P.Jones (cf. *SEG*) and R.; the honorand was priest of the municipal cult of the emperors; τὸν -- φλάμινα provides the Latin equivalent, which is appropriate in a Roman colony. R. suggests that the additional clause may point to ■ date not too long after the colony's foundation.

1549. Alexandreia Troas (area of: Gökçe Bayır). Fragment of an honorary decree, Roman Imperial period. Left part of a large marble block broken above. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 124 no. 36 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 75/76 no. 42 (ph.).

- - - - - - - - -
π̣ροπολ[- - -]
αὔγουρα[- -]
γιας καὶ Γ[- -]
4 πληρωσ[- - -]
μένον [- - - -]
ΧΙΩΝΚΑ [-ἐν-]
δόξως [- - - -]
8 π̣ερὶ τ̣ὴν [- - -]
[.]ωτατος [- -]
vacat ἐτίμ[ησεν]
vacat
ψ(ηφίσματι) [β(ουλῆς)]

1. πρόπ̣ολ̣[ον or πρὸ π̣όλ̣[εως θεοῦ?, R. [perhaps [ἱερέα] | πρὸ πόλ[εως], Chaniotis] || 2. the honorand was augur, ed. pr. and R. || 3. λειτουρ]|γίας?, R. [also independently suggested by Chaniotis]; in fine καὶ Γ, R.; καὶ Π, ed.pr. [the photo shows Γ, after which the stone breaks off] || 4. καηρω, ed.pr.; πληρώσ[αντα, R. || 4-5. ἱερασά]μενον?, R. || 6. χίων μα[--, ed.pr.; we give R.'s text, confirmed by the photo; possibly μονομα]|χιῶν?, R. || 8. τὴν [πόλιν --, R. || 9. initio R. reads a gamma; possibly ἀξιολο]|γώτατος, epithet of the person who honors the *augur*? [but on the photo there is hardly a trace of the horizontal stroke of the Γ; instead one discerns something like 1: perhaps εὐδοκι]μ̣ώτατος?, Pleket] || 10. ΕΤ|Μ, lapis.

1550. Alexandreia Troas. Dedication to Apollo Smintheus and the friends, early Roman Imperial period. White marble column base with plinth and cornice; on the right and left sides a torch; LL. 1/2 of the inscription on the cornice. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 112/113 no. 16 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 95 no. 65 (ph.).

Σμινθεῖ · Ἀπόλλων̣[ι]
καὶ · τοῖς vacat φίλοις
Λ(ούκιος) · Κουριάτιος · Ὀνήσιμος,
4 ἱερεὺς · τῆς · πολυωνύμου
Ἑκάτης, · τὸν · κείονα v
σὺν · τῷ · σπειροκεφάλῳ
χαρισάμενος · ἀνέστησεν

2nd cent. A.D., R.; early Roman Imperial period, ed.pr. || 2. φίλοις: the dedicator's friends who constituted an association involved in the cult, ed.pr. and R. || 3. a veteran Curiatius *domo Augusta Troae* is on record in an inscription from Salona (*CIL* III 2019), R. || 6. for σπειροκέφαλον cf. our lemma no. 2390 (the text of our inscription given on p. 9 of the article summarized in that lemma is now superseded by that of Schwertheim/Ricl).

1551. Alexandreia Troas. Dedication by Asklepiades, 3rd cent. A.D. Upper right part of a marble relief curved above; relief with representation of the heads of two horned oxen; part of the yoke preserved; above the heads part of an inscription; now in possession of a citizen of Dalyan Köyü, near the ruins of Alexandreia. Ed.pr. D.Pohl in E.Schwertheim - H.Wiegartz (edd.), *op.cit.* (cf. our lemma no. 1575) 91-97 (ph.): [Ἀσκ]λη|πιάδη[ς]

Ed.pr. provides a list of twenty tondo reliefs with representations of oxens' heads, nearly always dedicated to Ζεὺς Ἀμπελίτης (or occasionally Θάλλος), and offers a restoration of our relief; she conjectures that the relief is a 'pierre errante' [The text now also in T.Drew-Bear, C.M.Thomas, M.Yıldizturan, *Phrygian Votive Steles* (1999) 359 no. 587 (ph.)].

1552-1553. Alexandreia Troas. Two dedications to Apollo. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 110/111 nos. 12/13, publishes the following two dedications.

1552: 110 no. 12 (ph.). **Fragment, Roman Imperial period.** Fragment of a marble architectural element found in the Smintheion. The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 97 no. 68 (ph.): Θεῷ Ἀπό[λλωνι - -]

2nd/3rd cent. A.D., R.; Roman Imperial period, ed.pr.

1553: 110/111 no. 13. **Fragment, Hellenistic period?** Fragment of a marble pedimental stele intact at left. The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 94 no. 64 (a): Βερόη Ἀπόλλ[ωνι] | - - - - - - - - - -

1554. Alexandreia Troas (area of). Epitaphs. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 116-118 nos. 21-24, 119/120 nos. 27/28 and 121 no. 30, publishes the following epitaphs; the same texts also in M.Ricl, *op.cit.* (cf. our lemma no. 1546). **1)** 116/117 no. 21 (ph.; R. 107 no. 82; ph.). Marble pedimental stele with akroteria; in the pediment a round boss; found in Kemallı and now in the Museum in Çanakkale: Θεοκρίτα | Δάφνιδος, | γυνὴ δὲ | Λυσιμάχου, || χαῖρε ((late?) Hellenistic period); **2)** 117 no. 22 (ph.; R. 125/126 no. 111; ph.). Side of a reddish-gray sandstone sarcophagus found in Körüktaşı; right of inscription II two incised busts: A) Διόδωρος Διοδώρου ἔθηκα τὴν σορὸν καὶ τῷ πάπῳ | καὶ τῇ γυναικὶ καὶ τοῖς ἰδίοις· vacat | εἰ δέ τις ἕτερον βάλῃ, δώσει εἰς τὴν | vacat πόλιν * φ' vacat; **B)** (at right of LL. 3/4 of A in bigger script): Κυριτία Πο|μπουσία (equivalent of Quiritia Pompusia; R. reads Κυντία = Quintia [but the photo clearly shows PI]; **3)** 117 no. 23 (ph.; R. 110/111 no. 88; ph.). White marble fragment built into a house in Geyikli: [--] Ἄμ̣μιον Τ̣ [--|--]ν ἑαυτῇ | [--|--] τ̣οῦ Αἰλίο[υ -- (Roman Imperial period, ed.pr.; 2nd cent. A.D., R.; we give R.'s text; ed.pr. has nothing after Ἄμμιον in L. 1, τὴ]ν ἑαυτὴν[-- in L. 2 and [--]ΟΥΑ ἰδίο[ις in L. 3; R. conjectures τὴν σορὸ]ν in L. 2 initio); **4)** 118 no. 24 (ph.; R. 134/135 no. 126; ph.). Sandstone pedimental stele found near the Smintheion: Νεικομή|δης Οἰγέ|νους vacat |, vacat χαῖρε vacat (Οἰγένους for Εὐγένους, ed.pr.; R. reads Οἰγό̣|νους, Οἰγόνης being a new name ('only child'); C.Brixhe, *BE* , 1998, no. 343, suggests reading Οἰ(κο)γένους); **5)** 119 no. 27 (R. 126 no. 112). White marble pedimental stele found in the Smintheion and now in the

Museum of Çanakkale; in the pediment a round boss; on the stele a relief with representation of two upraised hands with palms; above them a floral motif made up of leaves; inscription below the relief; LL. 1/2 form a base supporting the hands: Εὐθυμία | εὐσεβής, | ἐτῶν δ', μη|νῶν η' (Roman Imperial period); 6) 120 no. 28 (R. 110 no. 87). Marble fragment found in the Smintheion: [--] Ἀλεξά[νδρῳ [--|--] καὶ τῷ [--|--] ζήσα[ντι --] (Roman Imperial period, ed.pr.; 2nd cent. A.D., R.); 7) 121 no. 30 (ph.; R. 123 no. 107; ph.). Gray reddish sandstone block found in Körüktaşı: [--]ς Καρποφόρος ἔθηκ[α τοῖς] | vacat ἰδίοις vacat (Roman Imperial period, ed.pr.; 2nd/3rd cent. A.D., R.).

1555. Alexandreia Troas. Two fragments of an epitaph, Roman Imperial period. Two marble fragments which may belong to one stele or sarcophagus; found in Uluköy. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 120/121 no. 29 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 152 no. 152.

A: [?] β φ vacat
[--]ονινά με πρὸς ἔτος vacat
[--ῥ]ωδίζωσιν Εὔτυχος vacat

B: φ . ! ! η ! ! ω τοῦ ἐμπορ[--]
οις καὶ κατέλειψα ληγατ[--]

A 1. Initio [ligature] : ligatures?, ed.pr., who conjectures τυμ]β(ωρυχία) but points out that βφ' also represents a common funerary fine [on the photo one reads B, Herrmann] ‖ 2. ['Αντ]ονῖνα?, ed.pr. ‖ B 1. the second letter an omicron or theta ‖ 2. in fine the equivalent of Latin legatum.

M.Ricl gives the following version, on the assumption that B would not go below A but is to be placed left of A [The fragments seem to join immediately, Herrmann].

[- - e.g. δώσει τῷ προνοοῦντι τῆς σοροῦ]
φορτηγίῳ τοῦ ἐμπορ[ίου] vacat | vacat * ,β φ',
οἷς καὶ κατέλειψα ληγᾶτ[α, ἐξ] | ὧν ἵνα με πρὸς ἔτ-
[?ος, κατὰ ἐτήσιον δεῖπνον | ῥ]οδίζωσιν· εὐτυχῶς

The vertical strokes indicate the joint of the fragments ‖ 1-2. the φορτήγιον τοῦ ἐμπορίου (with τῷ προ]νοοῦντι) is on record in Ricl no. 151; in no. 153 (*SEG* XXVII 1235) we have τὸ φορτήγιον τὸ ἐπὶ τοῦ λιμένος ‖ 2. * ,βφ': also in R. no. 151 [on the photo one reads ἐμπορ[ί]ο[υ], Herrmann] ‖ [3. the photo shows ONINA and not ΩNINA; the omega has clear horizontal strokes at the bottom: Ω; these are lacking in L. 3; in fine the stone clearly has ET^ΟΣ, Pleket. The text runs ληγᾶτον ἵνα, Herrmann] ‖ 4. ῥοδίζω refers to the Rosalia, when graves were decked with roses, R., who adds that πρὸς ἔτος has about the same meaning as κατὰ ἔτος (*I.Iznik* 1283) [cf. A.Wilhelm, *SO* 26 (1948) 89, Herrmann. The photo shows ⌒Γ|Γ ; there is no trace of the oblique hasta of a nu: ῥοδίζωσι· εὐτυχῶς?; for ῥοδίζομαι, the ῥοδισμός-ceremony and the problem of the relation with the Roman Rosalia see C.Kokkinia, *MH* 56 (1999) 204-221, Pleket].

1556. Alexandreia Troas. Fragment, Roman Imperial period. Marble base (altar?) moulded above, broken on all sides except above and found in the Smintheion; L. 1 of the inscription in smaller script on the moulding. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 107 no. 7 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 162/163 no. 177: vacat ΠΑ[--|--]ΑΝΤΩ[--|--]ΚΕ [--]

2. Perhaps an imperial name?, ed.pr.; ἀνέθηκ]αν τῷ ['Απόλλωνι]?, R.

1557. Alexandreia Troas (area of: Körüktaşı). Fragment, Roman Imperial period. Marble architectural fragment broken on the right side. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 121 no. 31 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 163 no. 178: ΕΠΕΙΜΕΚΠΑΓΛ[---]

Ἐπεί μ' ἐκ παγα[- - (perhaps the beginning of a verse inscription), ed.pr.; R. reads a lambda in fine [the photo confirms it]; she also tends to find here the beginning of a verse inscription: ἐπεί μ' ἐκπαγλ[έονται] or ἔπειμ' ἐκπάγλ[ως]; she points out that a personal name Ἔκπαγλος is also attested.

1558. Alexandreia Troas (area of: Körüktaşı). Fragment, Roman Imperial period. Marble fragment built into a private house. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 122 no. 33 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 163 no. 179: [-- κ]αὶ Φορ( ) Μ[--]

A clearly visible two-dot interpunct after ΦΟΡ: perhaps the beginning of a nomen gentilicium (Foratius, Formius vel sim.) followed by a cognomen with M, R.

1559. Antandros (Doyran Köy). End of a decree, Roman Imperial period. Lower part of a large marble block broken above and at left; now built into the Dede çeşmesi in Doyran Köy. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 109/110 no. 11 (ph.).

- -
καὶ ἐπιψηφίσαντος Ἀγαθαγγέλου τοῦ vacat
β' καὶ Ἀγαθαγγέλου Καττιανοῦ vacat
Λουσκίου Ταρσικοῦ καὶ ἱερέως vacat
Ἀλεξάνδρου τοῦ Βερονεικιανοῦ vacat
vacat

2. Initio B; lapis ‖ 2-3. '(auf Beschluß) -- des Agathangelos Kattianos Louskios Tarsikos', ed.pr. [rather 'having been put to the vote by --': cf. P.J.Rhodes - D.M.Lewis, *The Decrees of the Greek States* (Oxford 1997) 483, Herrmann]; for Καττιανός/Cattianus ed.pr. refers to *ILS* 9098, 9100 and 2445 and for Λούσκιος to the gens of the Luscii from Lanuvium and to the governor of Lycia-Pamphylia L.Luscius Ocrea (74-76 A.D.) [or should we

read 'Agathangelos Kattianos (and) Luscius Tarsicus'?; but in *An.Ép.* (1996) [1999] 501 no. 1434 it is suggested that Λούσκιος does not seem to be a gentilicium, Pleket].

1560. Assos. Dedication of a bath to Aphrodite Julia and the demos, reign of Augustus (before 2 B.C.). *I.Assos* 16. S.Dmitriev, *EA* 26 (1996) 105, suggests deleting the comma in L. 3 and reading βασιλεύσα|[σα] κατὰ τὰ πάτρια πρώτη γυναικῶν: the post of βασιλεύς was held in accordance with ancient traditions for the first time by a woman [cf. H.C. van Bremen, *op.cit.* (cf. our lemma no. 2392) 57/58, 63, 131 and 333: Lollia Antiochis was the first woman to become βασίλισσα, together with her husband who was βασιλεύς].

1561. Gergis. Epitaph of Diphilos, 5th/4th cent. B.C. G.E.Bean apud J.M.Cook, *The Troad* (Oxford 1973) 401 no. 18. Republished by E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 116 no. 20. Cook found the stone in Karıncalı (Gergis); S. rediscovered it near Akköy; clearly the stone was moved from Karıncalı to Akköy in recent times.

Διφίλο Προθόϝο | Κεβρηνίο

[But cf. *SEG* XXVII 793: Προθοέο, genitive of the patronymic adjective Προθόειος].

1562. Ilion. Law against tyranny and oligarchy, beginning of the 3rd cent. B.C. *I.Ilion* 25 (*OGIS* 218). For detailed reflections on this text see C.Koch, *'Die Wiederherstellung der Demokratie in Ilion. Zum Wandel der Gesetzgebung gegen die Tyrannis in der griechisch-makedonischen Welt'*, *ZRG* 113 (1996) 32-63 (cf. *SEG* XLIV 981) and F.Landucci Gattinoni, *'La legittimazione della vendetta nell'uccisione del tiranno: il caso della legge di Ilio'* in M.Sordi (ed.), *Amnistia, perdono e vendetta nel mondo antico* (Contributi dell' Istituto di Storia antica vol. 23, Milan 1997) 201-216.

1563. Ilion. Treaty between king Antiochos III and Lysimacheia, ca. 196 B.C. *I.Ilion* 45 (*SEG* XXXVIII 1252*). Briefly discussed by J.D.Grainger, *Historia* 45 (1996) 332/333, in the context of an article on Antiochos' Thracian campaign based on literary sources. G. stresses that this is an individually negotiated treaty specific to Lysimacheia rather than a 'charter' of a type supplied by the Seleukid chancellery to all the cities who became the king's allies; contra F.Piejko: see *SEG* XXXVIII 603 on p. 184 initio and XXXVIII 1252 for two suggested models. G. follows P. in assigning the document to Antiochos III; contra J.-L.Ferrary and P.Gauthier (cf. *SEG* XXXI 1056: Antiochos I or II).

1564. Ilion. Honorary decree for Chaireas, shortly after 188 B.C. ? *I.Ilion* 56. On the basis of the photo (squeeze) in *I.Ilion*, P.Gauthier, *RPh* 70 (1996) [1997] 31-35 (+ Addendum on 48), reads in LL. 5/6 ἐν τοῖς πρεσβευομέ|νοις instead of ἐνίοις πρεσβευομέ|νοις; for τὰ πρεσβευόμενα ('les affaires traitées par ambassade' or 'faisant l'objet d'ambassade') cf. *I.Priene* 109 LL. 184/185; *I.Iasos* 606 LL. 25-27; Demosth. 19.19/20, 131 and 240. The new reading connects these words, previously considered to go with the preceding εὔνουν τε | εἶναι τῆι πόλει καὶ -- (LL. 4/5), with the passage that follows: ἐν τοῖς πρεσβευομέ|νοις ὑπὸ τοῦ δήμου πρὸς αὐτὸν βουλό|μενον τῆι πόλει χαρίζεσθαι κτλ. (αὐτὸν, βουλό|μενον, *I.Ilion*). Whereas the decree of Ilion was issued by the demos, Chaireas as a governor of Abydos rather than the people of that city dealt with the Ilian embassy. Apparently the status of the two neighboring cities, which underwent similar political vicissitudes in the 3rd and early 2nd cent. B.C., was different. This may fit in with the situation after 188 B.C., when Ilion was declared a free city on account of its 'family relationship' with Rome, and Abydos was probably assigned to Eumenes II (discrepancies in the monetary standard seem to suggest that Abydos did not belong to Pergamon by 175-160 B.C., but cf. the addendum: 'Abydos, sujette de Pergame, a pu frapper monnaie selon l'étalon attique, ces espèces étant clairement destinées à un usage externe'). G. suggests identifying Chaireas with the Macedonian Χαιρέας Λυσανίου, honorand in *IG* XI 4 784, a decree proposed by the Delian rhetor and politician Telemnestos (cf. *SEG* XXXVII 683). The latter succeeded in establishing good relations with Rome, Rhodes and the Attalids in the early 2nd cent. B.C. On the assumption that Chaireas was actually an officer of Eumenes II, this identification would provide further evidence of Delos being well disposed towards Pergamon.

1565. Ilion (area of: Dümrek). Honorary inscription for Pompey, 63/62 B.C. Two joining fragments of a marble statue base now in the Museum in Çanakkale; on the top surface traces of holes into which a statue was fixed. Ed.pr. E.Winter in E.Schwertheim - H. Wiegartz (edd.), *op.cit.* (cf. our lemma no. 1575) 175-194 (ph.; translation).

vacat ὁ δῆμος κα[ὶ οἱ ν]έοι vacat
[Γναῖον Πο]μπήιον, Γναίου [υ]ἱόν, Μάγνον, τὸ τρίτον
[αὐτοκράτ]ορα, τὸν πάτρωνα καὶ εὐεργέτην τῆς πόλεως
[εὐσεβεία]ς ἕνεκεν τῆς πρὸς τὴν θεὸν τὴν οὖσαν αὐτῶι
[---]ν καὶ εὐνοίας τῆς πρὸς τὸν δῆμον, ἀπολύσαντα
[μὲν τοὺς ἀ]νθρώπους ἀπό τε τῶν βαρβαρικῶν πολέμων
[καὶ τῶν π]ιρατικῶν κινδύνων, ἀποκαθεστακότα δὲ
[τὴν εἰρ]ήνην καὶ τὴν ἀσφάλειαν καὶ κατὰ γῆν καὶ κατὰ θάλασσαν

1. In *I.Ilion* 73 (80 B.C.) νεανίσκοι protected Ilion against pirates; the neoi may have played an important military role in the 80s and 70s of the 1st cent. B.C. against the pirates and Mithridates; this could explain their presence in this inscription, ed.pr. || 2-3. imperator for the third time: 63/62 B.C., after his successes against Mithridates; this provides a *terminus post quem*; *I.Ilion* 74 also mentions the third acclamation and is dated to 63/62 B.C., ed.pr. || 3. πάτρωνα καὶ εὐεργέτην: the titles may point to important services rendered by Pompey for the reconstruction of the Athena temple (cf. LL. 4/5) [for this title and a list of Roman patrons of Greek cities cf. J.-L.Ferrary's study mentioned in *SEG* XLV 1576 in fine] || 5. initio [εὔνου]ν, [πρόθυμο]ν, [φίλο]ν vel sim.,

ed.pr. [a word of ca. 8 letters is required, Herrmann] ‖ 6. [τοὺς μὲν], ed.pr.; [μὲν τοὺς], Herrmann; the 'barbarian wars' are those against Mithridates, ed.pr., who argues that this expression implicitly raises Pompey to the level of 'Persersieger' and Mithridates to that of a Persian king ‖ 7. π]ιρατικῶν, ed.pr.; πε]ιρατικῶν, Herrmann ‖ ed.pr. summarizes the political vicissitudes of Ilion in the first half of the 1st cent. B.C., with special reference to the relations with Rome and its generals during the Mithridatic Wars; he points out that both this inscription and *I.Ilion* 74 (also in honor of Pompey) were found at Dümrek, where a Pompey monument may have been erected.

1566. Ilion. Statue base for the children of Claudius, 49-53 A.D. *I.Ilion* 91 (*IGR* IV 209; *SEG* XLII 1095). On the basis of a detailed study of the lettering, H.Pontes, *Studia Troica* 6 (1996) 209-214 (ph.), confirms A.Brueckner's view that the four inscriptions are engraved by four masons, with the following modification: mason (1) was responsible for (A) and part of L. 2 of (B), probably to the end of τοῦ, and mason (2) for the rest of (B); masons (3) and (4) carved (C) and (D) respectively (Brueckner: each inscription cut by a different hand). The cramped letters at the right margin of (C) suggest that space was intentionally reserved for (D); apparently at the time of the monument's construction the addition of Nero to the imperial family was already being anticipated in Ilion.

1567. Ilion. Dedication to the Samothrakian Gods, late 1st cent. B.C./early 1st cent. A.D. White marble base with plain mouldings above and below; found in the Lower city (not in situ); now in the Semple House at Troia. Ed.pr. G.M.Cohen, *Studia Troica* 6 (1996) 201-207 (ph.): Πολυφρόνηι | Ποσειδωνίου | vacat Θεοῖς vacat | Σαμοθρᾶξιν

1. Πολυφρόνηι = Πολυφρόνη; this female variant of Πολύφρων seems to be previously unattested, ed.pr. ‖ ed.pr. collects the other testimonia for the cult of the Samothrakian Gods at Ilion or by Ilians: *I.Ilion* 44 (dedication, also by a woman; found near Sestos but probably from Ilion; 209-205 B.C.), 63 (*SEG* XLI 1055; treaty between Ilion and Skamandreia, a copy of which should be placed ἐν τῷ τῶν Σαμοθρᾴκ[ων θεῶν ἱερῷ] (L. 28); unlocalized; ca. 100 B.C.) and *IG* XII 8 206 LL. 4/5 (*SEG* XXXVI 789; two Ilian initiates on Samothrake; 1st cent. A.D.).

1568. Ilion. Dedication, Roman Imperial period. *I.Ilion* 155. B.Forsén, *op.cit.* (cf. our lemma no. 2359) 89 no. 20.1, argues that the inscription should be read Εὐτέρ(πη) rather than Εὐτέρ(πη) (*I.Ilion*): name of the dedicant of an anatomical votive (two ears) rather than an invocation of the Muse [However, it should be realized that the object was found in the theatre, Herrmann].

1569. Ilion. Honorary epitaph for Dysagoras, Hellenistic period? Marble block, right side and bottom broken away; decorated with two myrtle wreaths of which the one at the right is only partly preserved. Now at the University of Texas at Austin: the stone had been bought at Troy in 1894 and donated by the Texan politician and judge A.Watkins Terrell. Edd.pr. M.Harriman, K.Mayer, S.Murphy, R.Pianka, *ZPE* 113 (1996) 255/256 (ph.), with

commentary. For the type of grave monument with honorary wreaths, edd.pr. refer to Smyrna [see *I.Smyrna* I *passim*].

A Above the wreaths: Δυσαγόραν Α[--]
B In the left wreath: Ἡ βουλὴ | καὶ ὁ δῆ|μος | ὁ Ἰλιέ|ων
C In the right wreath: (beginning of L. 3?) ọ[--]

A. Δυσάγοραν, edd.pr., who argue for a Celtic origin of the name (du-sag-ro-s, but with the ending transformed under the influence of Greek names on -αγόρας) [why not simply a Greek name formed with Δυσ- and -αγόρας, see Bechtel, *HPN* 143 and 15-19, though names composed with Δυσ- are relatively rare?, Strubbe] ‖ C. perhaps the name of another city that honored Dysagoras or once again the city of Ilion; omicron may be the article in ὁ δῆμος, edd.pr.

1570. Ilion. Two inscriptions on sherds, 6th cent. B.C. *I.Ilion* 22 (Κτησίπο[λις]). H.Pontes, *Studia Troica* 6 (1996) 214/215 (dr.), argues that H.Schliemann in his first edition of this inscription contaminated two entries in his diary: the first (23 May 1890) has a drawing of a graffito reading ΚΤΑΣΙΠΟ and the second (6 June of the same year) has another drawing reading ΚΤΗΣΠΠΟ (Κτήσ(ι)ππο[ς]?; both are sinistrorsum); both were restored as Κτησίπολις by Schliemann. The alternation of A and H suggests that each sherd was written in a different dialect, i.e., Aeolic and Ionian respectively. P. considers this the result of the varied pattern of colonization in the Troas: Ilion was an Aeolic city, but nearby towns such as Sigeion were settled by Athenians and Milesians. Contra C.Brixhe, *BE* (1997) no. 466: the H of Κτησι- does not represent an ancient *a, but an authentic *e, and Κτασι- would be a hyperaeolism. 'Il faudra revoir la question'.

1571. Lampsakos (area of: Akçaalan Köy). Funerary epigram for Metrodora, 3rd cent. B.C. White marble stele; every second line of the inscription has red paint; now in the Çanakkale Museum. Ed.pr. M.Ricl, *ZAnt* 47 (1997) 184 no. 3 (ph.).

Πικρὰς μ' ἄρτι φυγοῦσαν, ὁδοιπόρε, Μητροοδώραν
    ὠδῖνας στυγερὴ νὺξ ἐκάλυψε βίου·
Ἀνδρὶ δὲ δάκρυ ἐμῶι Διοκλῆι καὶ πατρὶ Μενάνδρωι
4 καὶ νεαροῖς ἔλιπον παισὶ καταφθιμένη·
Πάντα δ' ἔρημα κέονται ἐνὶ μμελάθροις μὲ γοῶντα,
    ἔργα τὰ χερσὶν ἐμαῖς εὖ μίγα πολλ' ἔκαμον·
Πέμπτον δ' ἐκπεροῶσα καὶ εἰκοστὸν λυκάβαντα,
8 αὐχμηρὴν κεῖμαι γῆν ἐπιεσσαμένη

Four elegiac distichs; dated on palaeographical grounds to the 3rd cent. B.C. by ed.pr. ‖ 1. Μητροοδώραν for Μητροδώραν: metri causa, ed.pr. ‖ 5. ἐνὶ μμελάθροις: metri causa, ed.pr.

1572. Lampsakos. Epitaphs of Eirene and Metroka. *I.Lampsakos* 14. G.Petzl in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 45/46 no. 3 (dr.), draws attention to H.van der Horst's copy (cf. our lemma no. 2248) of this stone. It shows that in addition to Μητρόκα | ἡρωΐς (*I.Lampsakos* 14) v.d.H. had copied from another stele the inscription Μητρόκα Εἰρήνηι. Both inscriptions probably belonged to a family tomb. Metroka, while alive, erected a stone for Eirene; after her death *I.Lampsakos* 14 was added. Both inscriptions were on pedimental stelai (*I.Lampsakos*: 'Marmor-platte' for no. 14).

1573. Neandria (area of: Kayacık). Boundary stone of a temple of Dionysos. Andesite block; shown by inhabitants of Kayacık in 1984 to ed.pr. N.Franken, who published it in *op.cit.* (cf. our lemma no. 1575) 87-89 (ph.).

Ἱερὸς | Διονύ|σου

Dated to the 4th cent. B.C. on palaeographical grounds by ed.pr. [the script differs from that in the text from Kızıltepe (cf. our lemma no. 1574; this argues against any attempt to identify these two stones, Pleket].

1574. Neandria (area of: Kızıltepe). Boundary stone of a temple of Dionysos. Andesite block. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 113/114 no. 17 (ph.). The text also in M.Ricl, *op.cit.* (cf. our lemma no. 1546) 98 no. 70 (ph.).

[Ἱ]ερὸς | Διονύ|σου

4th cent. B.C., ed.pr.; late Hellenistic period, R. || ed.pr. refers to R.Koldewey, *MDAI (A)* 9 (1884) 48: Ἱερὸς Διονύ|σου on an andesite block found on the road from Alexandria to Assos in the village of Kiöseler; the dimensions of that stone differ from those of the stone in the preceding lemma; ed.pr. suggests that there were several such blocks all possibly belonging to the same sanctuary near or in Neandria || R., *op.cit.* 98/99 no. 71, publishes another andesite block from Kızıltepe with the same text: [Ἱ]ερὸς Δι[ιο]ν̣ύσου || cf. also our lemma no. 1573.

1575. Skepsis. Fragment of an honorary decree, 3rd/2nd cent. B.C. Marble fragment broken on all sides and now built into a stable in Kurşunlu. Ed.pr. E.Schwertheim in id. - H.Wiegartz (edd.), *Die Troas. Neue Forschungen zu Neandria und Alexandria Troas* II (Asia Minor Studien, Band 22; Bonn 1996) 100/101 no. 1 (ph.).

[- - - - remains of letters - - - - - -]
[- - - -]ṭαι ἐγ δα[- - - - - - - -]
[. . . .]θ̣ι̣ων καθ[- - - - - - - - - -]
καὶ ἀπ̣ὸ δραχμῶ̣ν ἑκα[τὸν - - -]
[.]ου χαλκὸν ἕκτον π[- - - - -]
[. .]είου τῆι νουμην̣ίαι α[- - - -]
[ἐ]ν τῶι Ἀρτεμισίωι μηνὶ α̣[- - -]
τύχη̣ ἀγαθῇ καὶ [. .]σω[- - - - -]
[κ]αὶ ἐπαινέσαι Μένο̣υ̣σ̣τ[- - -]
[τ]ῆς Ἀρτέμιδο̣ς [- - - - - - - - -]
[. .] κ̣αὶ πρὸς τοὺς [π]ολίτα[ς --]
[. . .] τοὺς πρυτανεύσα[ντας - -]

[. . .]σκειν εἰς τὸν [. .]α[- - - - -]
[. .τ]ῆ̣ς ἀγορᾶς [- - - - - - - -]
[. . .] ἀριστίαν τὴν [.]ιν̣[- - - - -]
[. . . . .]ως ἀναστ[- - - -]
[-- remains of letters --]ρ̣α̣ παρ̣[ὰ -]

1-7. The merits and donations of the honorand are mentioned here, ed.pr. [possibly the merits concern a loan: ἐγδα[νει --] (L. 2): cf. A.Wilhelm, *Neue Beiträge* I, 40. The rate of interest may be on record in L. 5: ἕκτον; cf. R.Etienne, *ZPE* 36 (1979) 146/147 and L.Migeotte, *L'Emprunt public* (cf. *SEG* XXXIV 1690) no. 78 (Sigeion), Herrmann] || 3. θ̣ι̣: very uncertain, ed.pr. || 7. Ἀρτεμίσιος: first attestation of this month in Skepsis, which, although a colony of Miletos (Strabo 13.1.52 (607) and 14.1.6 (635)) did not adopt the Milesian calendar; other months are Φράτριος, Θεσμοφόριος and Ληναιών, ed.pr. || 8-end. the decision to honor the person concerned, ed.pr. || [8. τύχη ἀγαθῇ καὶ [ἐπὶ] σω[τηρίᾳ etc.?, Pleket] || 9-10. Μένο̣υ̣σ̣τ[ον τοῦ δεῖνα τὸν ἱερέα] | [τ]ῆς Ἀρτέμιδος, ed.pr., who rejects Μενοίτης [a name Μένουστος would be very strange; perhaps Μένουσ[αν ..... ἱέρειαν], Herrmann] || 10-11. something like ['for his *eunoia*, *philotimia* or *eusebeia* towards the deity, the demos (or the polis)] | [τε] καὶ πρὸς τοὺς πολίτας', ed.pr. || [15. [εὐχ]αριστίαν, Herrmann].

1576. Skepsis. Fragment of a decree for judges, 3rd/2nd cent. B.C.? Lower left part of a marble stele. Ed.pr. E.Schwertheim, *art.cit.* (cf. our lemma no. 1575) 102 no. 2 (ph.).

- - - - - - - - - - - - - - - -
[- -]Ṭ Α̣ΕΦΟ[- - - - - - -]
[- -] τοῖς δικασ̣[ταῖς? - - -]
[- κα]ὶ γραμματεύ[οντος?-]
[- -]υθης ἐπὶ τὸ δι.[- - - -]
[- -].ον vacat

4. In fine perhaps δικ̣[αστήριον?, ed.pr. || 5. initio: perhaps remains of a delta or lambda.

1577. Skepsis. Honorary inscription for Alexandra and her father O[--], ca. 100 B.C. Pedimental gray marble stele broken above and at left; in the pediment a round boss; on its lower edge an ovoid ornament; below the inscription two incised wreaths. Found on Kurşunlu Tepe during excavations and now in the Çanakkale Museum. Ed.pr. M.Ricl, *ZAnt* 47 (1997) 182/183 no. 1 (ph.). We present the inscriptions published by R. in *ZAnt* (1997) in *SEG* XLVI, in principle devoted to 1996, in order to combine them with other new finds from 1996. On 177-181, R. briefly surveys the political history of Skepsis and lists a number of inscriptions from the city.

[Ἡ] βουλὴ καὶ ὁ δῆμος στεφα̣|[ν]οῦσιν Ἀλεξάνδραν Ὀνησι|⟦- -ca. 11 - -⟧· καὶ οἱ ἔφηβοι· οἱ | [πρα]γματευόμενοι παρ' ἡμεῖν || [Ῥω]μα(ῖ)οι σ̣τεφανοῦσιν καὶ Ὀ|⟦- ca. 7 -⟧ο̣ν Ποσιδωνίου

2-3. The patronymic of Alexandra was partly erased, ed.pr., who argues that, since the name of the second honorand in LL. 5/6 begins with an omicron and was also erased, the latter is likely to be identical with Alexandra's father; 'Ονησι[άρχου or -βούλου or -δήμου (and the corresponding accusative in LL. 5/6), ed.pr. ‖ 3-5. Roman *negotiatores* are on record in Assos, Ilion, Lampsakos and Parion; this is their first attestation in Skepsis, ed.pr. ‖ 5. MAOI, lapis.

1578. Skepsis (area of: Kurşunlu). Two epitaphs. Ed.pr. E.Schwertheim in *op.cit.* (cf. our lemma no. 1575) 118/119 nos. 25/26, publishes the following epitaphs: 1) 118 no. 25. Marble plaque: 'Ατελαεία[ς?] | 'Απολλωνιδαίω (pre-Hellenistic period; ed.pr. writes in the heading 'Die verstorbene Atelaia' and refers to 'Ατελείας on a Carian coin (Pape-Benseler, *Wörterbuch der griechischen Eigennamen*, 1911^3, reprint 1959); 2) 119 no. 26 (ph.). Marble lid of a sarcophagus: Αὐφίδιος Παυσανίας ἔθη[κα] | τοῖς τέκνοις ἡμῶν καὶ ἐγγ[όνοις] (Roman Imperial period; an Αὐφιδία "Ονησις is on record in Ricl, *op.cit.* (cf. our lemma no. 1546) 114 no. 93 (*SEG* XXVII 792); in R. 78 no. 46, we have an Au]fidius Menogenes; perhaps (descendants of) freedmen/freedwomen of the *gens Aufidia*).

On 122 no. 32 (ph.), S. gives a fragmentary inscription from Skepsis (Roman Imperial period): [--]Σ[--|--]ΑΤΩL[--|--]ΟΙΟΥΣ[--|--]ΒΑΚΧΕΟ[--|--]ΕΠΩΝΗ[--|--]ΤΕΙΧ[--] (L. 4: perhaps the name Βάκχεος?, ed.pr.).

1579. Skepsis. Honorary inscription for Monas, ca. 100-50 B.C. Pedimental gray marble stele found on Kurşunlu Tepe during excavations and now in the Çanakkale Museum. Ed.pr. M.Ricl, *ZAnt* 47 (1997) 183 no. 2 (ph.).

'Η βουλὴ(ι) καὶ ὁ δῆμος v v v v | στεφανοῦσι Μονᾶ Θερ|σίου· οἱ νέοι καὶ οἱ ἔφηβοι καὶ | οἱ παῖδες στεφανοῦσιν v v ‖ Οἱ 'Ρωμαῖοι παρ' ἡμῖν· vacat | vacat | Μένανδρος v 'Ạṿṭịμένου(ς) ẹ̣π̣έ|γραψα τὸ μνῆμα vacat

7. ANTIMENOY, lapis.

1580. Unknown provenance. Dedication to Thea Thermene, 1st/2nd cent. A.D. Small white marble altar with plinth and cornice; on the base a garland and rosettes; found in Yenice-Çanakkale and now in the Çanakkale Museum. Ed.pr. M.Ricl, *ZAnt* 47 (1997) 184/185 no. 4 (ph.): Διονύσιο[ς] | Διονυσί[ου] | vv Θεᾷ vv | Θερμην[ῇ] ‖ εὐχαριστ|ήριον

3-4. Θεὰ Θερμηνή: 'local deity, most probably connected with thermal waters, abundant in the Troad', ed.pr. [Cf. the "Αρτεμις Θερμία worshipped on Lesbos: A.Chaniotis, *Tekmeria* 3 (1997) 15, Herrmann].

MYSIA

1581. Germe? Dedication to Apollo Germenos, 2nd/1st cent. B.C. Marble pedimental stele with akroteria, now in the Museum in Izmir; exact provenance unknown; in a rectangular recessed field representation of Apollo (in the left part of the field) holding a kithara in his left hand and pouring a libation on an altar from a phiale in his right hand; left of him five figures leading a ram to the altar; two of them (man and woman) are larger and in adoration, the other three much smaller and probably servants; in the right part of the field representation of a deity (Artemis Dadophoros) holding a torch in her left hand and pouring a libation from a phiale on an altar with her right hand; left of her, representation of a small deer. Inscription below the recessed field. Ed.pr. C.Tanriver, *Arkeoloji Dergisi* 4 (1996) 193-196 (ph.).

Μητρόβιος Τείμωνος 'Απόλλωνι | Γερμηνῶι εὐχήν vacat

Dated by ed.pr. on iconographical and palaeographical grounds to the period indicated in the heading ‖ the representation of Apollo Kitharodos has many parallels in Mysia (cf. L.Robert, *Hellenica* X 134-153); this fact, coupled with Apollo's epithet Γερμηνός which he relates to the Mysian city of Γέρμη, leads him to assign the stele to Mysia and in particular to the area of Germe which ed.pr. hesitatingly suggests identifying with Savaştepe near Balıkesir (cf. Robert, *Villes* 180-201 and 377-412).

1582. Karacabey (area of: Karasu). Epitaph of Tib.Claudius [--]chos, 2nd cent. A.D. Right part of a large block near the village fountain; mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 261/262 no. K 7 (d) (ph.).

['Υπόμνη]μα · Τι(βερίου) · Κλαυ|[δίου ...]χου · ὃ κατ · εσ|-
[κεύασεν] ạụτῷ ἡ γυνὴ · vacat | vacat [Σ]ανβαθίς · vacat

2. Perhaps [Μόσ]χου, M. [On Σαμβατίς and related names cf. L.Robert, *BCH* 58 (1934) 516/517; *OMS* V 172 note 7: 'nom -- juif ou anatolien'; cf. also *I.Prusa* 219, Herrmann].

1583. Kyzikos. Onomastics: Roman names. O.Salomies, *art.cit.* (cf. our lemma no. 703) 126/127, observes a striking similarity between Kyzikos and Macedonia in the use of several very rare Roman names: *Aequanius*, *Aninius*, *Atanius*, *Calvenius*, *Pacilius*, and *Sat(t)ius*. These names suggest close contacts between Macedonia and Kyzikos.

1584. Miletoupolis (area of: Ayaz). Fragment of an epitaph, 4th/3rd cent. B.C. Marble ostotheke reused as water basin; inscription in two lines; L. 1 largely illegible. Presented by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 256 no. MKP 15 (b) (ph.):

C – [----]ΙΤΗΣ 'Απολλωνίο

<, Γ; no apices.

1585. Miletoupolis (area of: Orhaniye). Fragment of an epitaph, 2nd/3rd cent. A.D. Lower part of a marble funerary altar; inscription above the lower moulding; now in a private house. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 270 no. MKP 16.

[--]ΛΥΚ[----] | ΔΗΜ[----- μνή]|μης χάριν· [οὐδενὶ δὲ ἐ]|ξέσται ἕτερόν [τινα θεῖ]||ναι χωρὶς Ε[----] | vacat ΝΟΥΣ vacat

1586. Pergamon. Attalids. W.Leschhorn, *'Die Königsfamilie in der Politik. Zur Mitwirkung der Attalidenfamilie an der Regierung des Pergamenischen Reiches'* in W.Leschhorn - A.V.B.Miron - A.Miron (edd.), *Hellas und der griechische Osten. Studien zur Geschichte und Numismatik der griechischen Welt (Festschrift für Peter Robert Franke zum 70. Geburtstag*; Saarbrücken 1996) 79-98, adduces various Greek inscriptions which support and illustrate his thesis about the involvement of members of the family of the Attalids in government and politics.

1587. Pergamon. Homonoia with other cities. See U.Kampmann, *Die Homonoia-Verbindungen der Stadt Pergamon oder der Versuch einer kleinasiatischen Stadt unter römischer Herrschaft eigenständige Politik zu betreiben* (Saarbrücken Studien zur Archäologie und alten Geschichte, Band 9; Saarbrücken 1996); largely based on coins but with useful analysis of the ὁμόνοια relations between Pergamon and 1) Sardis, 2) Ephesos and Smyrna (with special reference to the relations between these cities and especially the ongoing dispute about rank and honorary titles: νεωκόρος, πρώτη Ἀσίας; first place in the procession during the Κοινὰ Ἀσίας) [cf. also *SEG* XLV 1577]), 3) Laodikeia on the Lykos, 4) Mytilene, 5) Thyateira, 6) Nikomedeia (under Gordian III; to be interpreted in the context of the transit of Roman troops through Asia Minor towards the Eastern front and the concomitant logistic problems), and 7) Hierapolis; concluding remarks on Pergamon's foreign policy and its role in the homonoia-policy of other cities. Frequent combination of the numismatic material with literary (Dio of Prusa; Aelius Aristeides) and epigraphical material. For homonoia cf. also *SEG* XLV 2301 and our lemma no. 2292.

On 78 (with note 634; ph.), K. mentions an unpublished inscription from Pergamon [from the photo we read: Τὸν Περγαμηνῶν | τῶν πρώτων καὶ δὶς | νεωκόρων δῆμον | ὁ Θυατειρηνῶν || vacat δῆμος vacat | vacat | ἐπιμεληθέντων | Μάρκου Οὐλπίου Μηνοφιλιανοῦ | ἄρχοντος > καὶ Πομπηίου || Μακριανοῦ γραμματέως δή|μου > καὶ Βακχᾶ Μάρκου | Σινατίου Ῥούφου καὶ > Ἀρτεμιδώρου τοῦ Ἀθηναίου ἀρχόντων. K. suggests connecting this text with homonoia-coins issued by Thyateira for Pergamon under Trajan, Pleket].

1588. Pergamon. Honors for Diodoros Pasparos, ca. 85-70/60 B.C.? *SEG* XXXVI 1125; XLIV 994*. J.Köhler, *op.cit.* (cf. our lemma no. 2371) 54-60.

1589. Pergamon. Honorary inscription for C.Iulius Quadratus Bassus. C.Habicht, *Altertümer von Pergamon* VIII 3 no. 21. R.Urloiu, *SCIV* 47 (1996) 155-157, comments on LL. 17-19, which record the command by the honorand of a number of *vexillationes*, composed of soldiers of Legio IV Scythica, XII Fulminata and an unknown legion. U. suggests identifying the latter with Legio VI Ferrata.

1590. Pergamon. Dedication to Dionysos Kathegemon and Attalos I, ca. 230-220 B.C. *SEG* XXXIX 1334 [now also in Merkelbach-Stauber, *SGO* I 585 no. 06/02/05]. L.Lehnus, *CQ* 46 (1996) 295-297, argues that the author of the erudite and metrically sophisticated epigram can hardly be the military man Dionysodoros himself. Dionysodoros, Thoinias, Pratinas and Skirtos (for their identity see the app.cr. in *SEG* XXXIX) all point to the area west of Acrocorinth, i.e., the lower Asopos valley between Phlious and Sikyon prominent for its vineyards and Dionysiac revelry. The most likely candidate for authorship is Mnasalkes of Sikyon, who is known to have composed not only elegiac epigrams (*AP*, passim), but also dithyrambs in the manner of Simonides (*AP* 13.21, by Theodoridas). Consequently the poem does not testify to the flourishing of cultural life in the Pergamon of Attalos I.

BITHYNIA

1591. Bithynia (east). Topography. For the topography of the Byzantine province of Honorias (eastern Bithynia) see our lemma no. 1623.

1592. Bithynia. Bithynian kings and Greek culture. L.Hannestad in *op.cit.* (cf. our lemma no. 1080) 67-98, focuses on the relations of the eight Bithynian kings (from ca. 315 to 74 B.C.) to Greek cities and sanctuaries and on their role as city-founders; discussion of the evidence for cults of and honors for Bithynian kings in Greek cities: *I.Kios* 8; *PH* 35; *I.Priene* 55; *JÖAI* 11 (1908) 75-82 (Athens); *F.Delphes* II 1 pp. 262 ff.; *I.Délos* 1577, 1579/ 1580 and 2038; *I.Cret.* II XVIII 4A (Aptera); *IG* IV 558 (Argos); *F.Delphes* III 4 77; *I.Didyma* 463.

1593. Apamea (area of: Güzelyalı). Christian epitaph, 5th/6th cent. A.D. Marble fragment broken on all sides except the left; now in the garden of the Köksal Motel. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 262/263 no. M 2 (r) (ph.).

['Ε]νθά[δε κα]|τάκιτ[ε ὁ τῆς] | μακαρία[ς μνή]|μις Στεφ[ανο.] || υἱὸς Καλλισ[το.]· | τελευτᾷ μη[νὶ ----]

4-5. Either Στέφ[ανος] υἱὸς Καλλίσ[του] or Στεφ[άνου] υἱὸς Κάλλισ[τος]. M.

1594. Apamea (area of: Kumyaka). Fragment of an epitaph, 3rd/4th cent. A.D. Marble fragment of a tombstone or a sarcophagus broken on all sides; built into the wall of the guesthouse near Hagioi Archangeloi. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 263 no. M 66 (a) (ph.).

---- | [----- ἑα]υτῇ καὶ τῷ ἀν|[δρὶ -----] δώσει τῇ πόλι|---]

✱, W, C.

1595. Apamea (area of: Zeytinbağı). Epitaph, Roman Imperial period. Lower part of a tombstone or a fragment of a sarcophagus; now in the public park. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 263 no. M 47 (b) (ph.).

[vacat τὸ μνημ]εῖον vacat | [-----]ία Σεκουνδεῖνα vacat | [---- δώ]σει τῇ πόλει ✱ δισχείλια | [-----]ΛΝΛ[.]CTOC ζῶν βάλοιμι

1596. Büyük Balıklı (west-northwest of Prusa). Epitaph of Menophanes and Tata, 2nd cent. A.D. Fragment of the front of a sarcophagus with garlands; built into the village fountain; brought from Gölyazı to Büyük Balıklı ca. 90 years ago (oral information); inscription in a tabula ansata. Presented by H.Malay in Y.Ötüken, *Forschungen im nordwestlichen Kleinasien. Antike und Byzantinische Denkmäler in der Provinz Bursa* (Ist. Mitt. Beiheft 41; Tübingen 1996) 255 no. BM 3 (a) (ph.).

Μηνοφάνης Ἀπολ|λωνίου τοῦ Θεα|γένους ζῶν ἑ|αυτῷ καὶ τῇ γυ||ναικὶ Τάτᾳ τὸ | μνημεῖον, ὃ πρὸς | τοὺς κληρονό|μους οὐκ ἔσται

1597. Hadrianeia. Dedication of a statue of Serapis, reign of M.Aurelius (170 A.D.) [but see L.Boffo, *Athenaeum* 67 (1989) 616, who argues that this inscription dates to the reign of Caracalla, Herrmann]. *I.Hadrianoi* 135 (*IGR* IV 239). S.Dmitriev, *EA* 26 (1996) 107, argues that in the passage στρατηγίας Αὐρ(ηλίου) Τειμοκράτους {ι}α´ ἄρχοντος (LL. 9-11) ἄρχων is used in its general meaning of 'magistrate'. He translates 'When Aurelius Timocrates held the office of the first strategos' (*I.Hadr.*: 'zur zeit der Strategie des ersten Archonten Aurelius Timokrates').

1598. Hadrianoi. Epitaph, undated. *I.Hadrianoi* 74. S.Dmitriev, *EA* 26 (1996) 106-107, restores the text as Εὐθυ[μία e.g. --] | γυνὴ Στρα[τονίκου e.g.] | ζήσασα ἔτη [--] (Εὔθυ[μος - - καὶ] | γυνὴ Στρα[τονίκη] | ζήσασα ἔτη [- - - -], *I.Hadrianoi*).

1599. Imralı Island. Fragment of an epitaph, Hellenistic period. Lower right part of a marble stele with relief representing a man reclining on a couch, and a seated woman; in front of the couch a mensa tripes; in the right corner a standing servant stretching out his hand towards a kantharos; inscription below the relief; now in the public park. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 264 no. Im 7 (ph.): [--]νος τοῦ Ἀδράστου

Ϲ, Α; very small apices.

1600. Imralı Island. Fragment, undated. Inscription on an architrave block. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 276 no. Im 3 (ph.).

[--]Ρ̣ΟΦΙΩΝΟ[--]

1601. Kalchedon. Regulations concerning the sale of the priesthood of Asklapios, 1st cent. B.C./1st cent. A.D. *I.Kalchedon* 12 (*Syll.*³ 1009; *LSAM* 5). S.Dmitriev, *EA* 26 (1996) 106, suggests restoring in L. 4 τοῦ] ἐπικεφαλαίου τέλεος τοῦ ἑ̣[αυτοῦ and argues that exemption from the poll-tax was a privilege restricted to the buyer of the priesthood and not extended to members of his family. D. refers to *Syll.*³ 1017 LL. 13/14 (στρατε]ίας ἀτελὴς σώ[μα]τι τῶι ἑαυτοῦ). D. rejects *LSAM's* restoration πλὴν τοῦ] ἐπικεφαλαίου.

1602. Kios. Milestone, 251-253 A.D. Lower part of a gray marble milestone; now in the garden of the public library. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 256/257 no. G 29 (ph.).

B(onae) F(ortunae) · | Imp(eratori) Caes(ari) [Au]g(usto) Vibio | Treboni[o G]allo et | G(aio) Vibio [Af]ino Gallo || Veld[u]mniano | Vo[lu]ssiano P(io) F(elici) Aug(usto) | a Cio mil(ia) I ❦ ἀπὸ Κίου | vacat α´ vacat

1. B F: engraved within two circles || erected in the period 251-253 A.D., when Trebonius Gallus and his son Volusianus were emperors, M.

1603. Kios (area of: Kurşunlu). Epitaph, 3rd/4th cent. A.D. Lower part of a marble stele; inscription in a framed field; now in the garden of the public library. Mentioned by H.Malay in Y.Ötüken, *op.cit.* (cf. our lemma no. 1596) 260 no. G 32 (ph.).

\- - - - - - - - - - - - - - - - -
ΛΕ[.] Ε ΤΗCΑΠΩΤΑΥΗ[..]Κ[.]
ζῶν ἑ[αι]αυτῷ τὸ μν[ημ]εῖ-
ον κατεσκεύασα καὶ τῇ γλυ-
4 κυτάτῃ μου γυναικὶ ΜΑΥ[.]
ΗΛΗ καὶ τοῖς τέκνοις μου [κα]-
ὶ ἐγγόνο̣[ις] μου Γλαυκ' [--]

[1. In fine perhaps κα̣[ὶ], Pleket] ‖ 2. μν[ημεῖ]-, ed.pr. ‖ 6. Γλυκ[--, ed.pr.

1604. Nikaia. Honorary inscription for Patrokles, reign of Hadrian (ca. 123 A.D.?). *I.Iznik* 56 (*ILS* 8867; *SEG* XXXVII 1071). S.Dmitriev, *EA* 26 (1996) 105/106, suggests restoring LL. 4-7 as follows:

4 [καὶ ἔπαρχον σ]πεί[ρ]ης πρώτης Οὐλπίας Ἀφρῶν ἱππικῆς ἐν Ἀλεξανδρείᾳ,
[ἀρχιερέα Τρ]αιανοῦ Ἀδριανοῦ Σεβαστοῦ καὶ πρῶτον ἄρχοντα καὶ κοσ-
[μητὴν νέων καὶ ἐφήβω]ν καὶ πανηγυριάρχην καὶ ἀργυροταμίαν, ἔνδικον,
[ἐπιμελητὴν δημοσ]ίων ἔργων κατὰ τὸ κυρίου Αὐτοκράτορος ἀπόκριμα

5. [--- Τρ]αιανοῦ κτλ., *I.Iznik*; [ἐπίτροπον or ἔπαρχον Τρ]αιανοῦ, *SEG* ‖ 5-6. κοσ|[μητή]ν, *ILS* and *SEG* ‖ 7. [-- δημοσ]ίων ἔργων, *I.Iznik*; [ἐπιμελητὴν] τῶν ἔργων, *ILS*; [καὶ ἐπιστάτην] τῶν ἔργων, *SEG* [D. ignores T.Corsten's article on this text in *EA* 10 (1987) 111-114, summarized in *SEG* XXXVII 1071; C. defends the same view as D., viz. that Hadrian had entrusted the supervision of Nikaian building activities to Patrokles]. D. suggests that Hadrian gave money and appointed P. to repair the damage caused by the earthquake in ca. 120 A.D. Hadrian visited Bithynia in 123 A.D.

1605. Strobilos. Epitaph of the cloth dealer Alexandros, 585 A.D. *SEG* XXVIII 1056 (*I.Apameia und Pylai* 126). D.Feissel, *Ktema* 18 (1993) [1996] 186, points out that in L. 13 μηνὶ Εἰανουαρίου ςι´ (January 16) should be read (*SEG*: Εἰανουαρίου ι´: January 10). [But see C.Zuckermann, as indicated in the app.cr. of *SEG* XLV 858; Z. interprets the sign ς as a spacefiller and prefers Εἰανουαρίου ι´, Pleket].

PONTOS

1606. Amaseia. Dated inscriptions. *SEG* XLI 1105. D.H.French, *EA* 26 (1996) 71-86, updates the lists of dated inscriptions given by him in the article summarized in *SEG* XLI, and by Leschhorn (cf. *SEG* XLIII 1218), respectively. The total number of all inscriptions, dated or not, is now 443; there are 78 dated gravestones, one dated civic dedication, three dated votive dedications and one dated sarcophagus. At the end of 1995 the number of published stones was 204.

Catalogue I presents a chronologically arranged list of all 83 dated inscriptions, with brief bibliography for the published items and references to Leschhorn and French's own 1991 article (cf. *SEG* XLI). No texts; only brief mention of the names of the deceased and the persons who erected the stelai in Latin transliteration. There are 43 unpublished texts (Leschhorn mentions twenty-one of them).

In a second catalogue F. gives an alphabetically arranged list of the personal names, in Latin transliteration.

1607. Amaseia (area of: Yassıçal, formerly Ebimi). Inscribed 'markers' in the precinct of Zeus Stratios, Roman Imperial period. D.H.French, *EA* 27 (1996) 75-92, reports on the results of his visits in 1984 and 1986 to the hill-top precinct of Zeus Stratios near Yassıçal. In 1900 F.Cumont first visited the site; for the inscriptions found by C. see *Studia Pontica* III 1 140-144. The walled precinct had a large monumental altar in its center; the altar, probably identical with the altar displayed on Amaseian coins in the 2nd/3rd cent. A.D., was surrounded by 34 limestone slabs which each named a different village (or group of villages) and the district to which it belonged. F. argues that the stones were markers which showed the delegations of these villages their places during religious ceremonies. Strabo (12.3.39, C. 561) mentions five Amaseian districts: Χιλιόκωμον πεδίον, Διακοπηνή, Πιμωλισηνή, Βαβάνομος and Ξιμηνή. The Yassıçal texts mention twelve districts but it must be remembered that twelve of the 34 stones could not be read; moreover, there may have been more markers: two of the total known inscriptions (nos. 33/34 below) were found at Kaleköy, 10 km. south of Yassıçal.

On 83-86, F. presents a catalogue of the inscribed markers; on all slabs a rectangular slot has been cut in the middle of the upper face; on no. 1 the stump of an iron post has survived in the slot, with the lead fixative. For some comment cf. C.Brixhe, *BE* (1998) no. 458.

1 (ph.): Πιμωλισηνῆς· Δαβιlζιζων; 2 (ph.): Δροσερος | ὑπὲρ Σφονωξων (not Σφωνοξων, as F. has it); 3: Ἀβατηνῆς | Γολοης (cf. no. 32); 4: Ἀβατηνῆς· Σαραlσων; 5 (ph.): Βαβανομιτίδις· Ἄνωl-- (on 80, F. suggests Anō Eut(? a) for no. 5 (but the photo seems to show ANШXI.I'N[--]]); 6: Βαβανομιτίδος· Ἄνω[--]; 7: Βαβανομιτίδος | Ἄνω Ξιβηνῶν (Anō Xib(a?), F.; Brixhe: perhaps Ἄνω Ξιβηνά); 8: [---]· Zolαξης; 9: Δαβαζοηνlῆς· Γιδωλας; 10: Δαβαζο[ηνῆς] | Σαριπων; 11 illegible; 12 (ph.): Παδασμηνῆς· Σωlδαλαης; 13 illegible; 14: Ἀκτηντίδος | [--]; 15 (ph.): Ξιμηνῆς | Σαβωνίων (Sabōna, F.; Brixhe: perhaps Σαβωνια); 16 (ph.): Βαβακαγ[ηνῆς] | Κωσσιμας; 17 illegible; 18: Ουαρισηνῆς· Kalyo-

λοης; 19 (ph.): [.]σμικηνῆς· Χανανας; 20 illegible; 21 (ph.): Δαπτακηνῆς· Χαυ|δης; 22 and 23 illegible; 24 (ph.): Ουερκινιτίδο|ς· Ταουρων; 25 and 26 illegible; 27: Ξιλακωκο-π[ηνῆς] | Ὠργων; 28 illegible; 29: Ἐξαρισηνῆς· Κλ|εκαροιων; 30 and 31 illegible; 32: Τῆς περὶ Γολοην | Σαμου(ν)σιων (L. 1: the district; relation with Γολοη in no. 3 (place)?; F. mentions a place Samou[.]ia on 80!); 33 (ph.): Δακοπηνῆς | Γαλαλων (= *Studia Pontica* III 1 145); 34 (ph.): Δαγιζ|αρηνῆς | Χαυραμου|θ[--].

On 78-80 F. gives a list of transliterated names of districts and villages/towns.

1608-1618. Amaseia. Dedications. In the context of an article listing the epigraphic evidence for Amaseian cults and divinities (cf. also *SEG* XL 1159), ed.pr. D.H.French, *EA* 26 (1996) 87-98, presents a number of new inscriptions.

1608: 89 no. 6 (ph.). **Dedication to Aither, undated.** Square limestone block moulded above and below; built into a wall of the mosque of Ağilönü (former Geme): Ἐθέρι | Ἀλεξι|[χ]αλά|ζῳ vv

For two similar texts cf. *Studia Pontica* III 1 114 (a) (from Amaseia) and the next lemma, ed.pr., who wonders whether all were temenos-markers at the same sanctuary || 2-4. for ἀλεξιχάλαζος see J. and L.Robert, *Hellenica* IX 63, ed.pr. || 3. the *chi* was presumably excised in Byzantine times because of its resemblance to the Christian symbol, ed.pr.

1609: 89 no. 7 (ph.). **Dedication to Aither, undated.** Square limestone block moulded above and below; used as a support for the roof of the şadirvan at the cami of the village of Eraslan: Ἐθέρι Ἀ|λεξι[χ]α|λάζῳ

Cf. the app.cr. of the previous lemma.

1610: 89/90 no. 8 (ph.). **Dedication to Zeus Bobeomenos, undated.** Inscribed on the south face of a limestone outcrop (near the village of Kalecik), on a smooth, prepared surface above a flat ledge; in the middle of the ledge there are four cup-holes: Δ̣ι̣ὶ Βοβηομηνῳ εὐχὴν Φλάουιος Ἀττικός

1611: 90 no. 9 (ph.). **Dedication to Zeus Disabeites, undated.** Limestone altar found in Çakırsu (former Yomus) and now in the Amasya Museum.

Ζηνὶ Δ̣ισα|βειτῃ Πτ̣ο|λεμαῖος τόν|δ' ἀνέθηκε ||
β̣ωμὸν v π̣ο̣ν|τάρχ̣ης δ̣ῶ̣|ρον ἀλ̣εξ̣ι|vv κάκῳ

Cursive letters: ϵ, C, ω; ⟩⟨ || 3. in fine TON, lapis || 5. the last two letters in much smaller script.

1612: 91 no. 11. **Dedication to Zeus Stratios, 239/240 A.D.** Small altar with akroteria at the top corners; on the top surface a ring or wreath and on either side a leaf; along the front edge three small holes; inscription on the front face; in the village of Çalıca, beside the courtyard gate of a private house.

Δὶ Στρατίῳ Ἰού|λις Ο[. .]ΑΙ[. . .]|ς χάριν ἐποίη|[σ]α
{ἐπο[ίη]σα̣} [τ]|ὸν βωμὸν v | ἔτους σμβ'

Cursive letters: ϵ, C, ω; ⟩⟨ || 6. year 242 = 239/240 A.D., ed.pr. || other dedications to Zeus Stratios have been found in Yassıçal (former Ebimi): *Studia Pontica* III 1 140/141. For the *temenos* at Yassıçal cf. our lemma no. 1607.

1613: 92 no. 15. **Dedication to Zeus Ōmanes, undated.** Limestone altar built into the stairway in front of the door in the house of the muhtar in the village of Seyfe.

Διὶ Ὠμανῃ | Τ. Αὐρήλιος | Ἰουλιανὸς | ἀνέθηκεν

Letterforms: A, ϵ, C, ω || 1. Ὠμανης is an Iranian name: *SEG* XXXIII 854 and 1584.

1614: 92 no. 16. **Dedication to Herakles, undated.** Inscription cut on the vertical face of a limestone cliff ca. 2 km. north of the village of Ardıçlar; copied by the staff of the Amasya Museum: Ἡρακλεῖ

1615: 93 no. 17 (ph.). **Dedication to the Theos Epēkoos, undated.** Limestone altar broken above; two convex mouldings below; on the front the nose (?) of an animal and a circle in relief with an incised reversed swastika (卍); inscription on both sides; on the left face a bird sitting on a tree; on the right face a bird and a circle surrounding a flower; on each side of the circle a carpenter's angle or square (?).

[Θεῷ] ἐ̣πει|κ̣ούῳ Ζμύρ|ν̣ε̄ς (or Ζμυρνῆς?) οἰκονόμος | ε̣ὐξάμενος || ἀνέθη|κα

Cursive letters: ϵ, C, ω || [ed.pr. thinks of a dedication ■ 'Theos Epeikuos?'; in fact we have the Θεὸς ἐπήκοος here, Pleket].

1616: 93 no. 18 (ph.). **Dedication to Miloxenos, the Theos Epēkoos, undated.** Limestone altar broken above and below; brought from the fields ca. 10 km. west of the village of Ağılönü (former Geme; cf. our lemma no. 1608) and now built into the steps of a private depot: Μ̣ιλοξηνῳ | θεῷ ἐπηκό̣|ῳ Ἀντώνι̣ο|[ς ----]

Cursive letters: ϵ, ω || 1. Μιλοξηνος: indigenous epithet, ed.pr.; C.Brixhe, *BE* (1997) no. 602, wonders whether we have the equivalent of Μηλόξεινος ('protecteur des troupeaux').

1617: 94 no. 19 (ph.). **Dedication to Theos Hypsistos, undated.** Limestone architrave (?) built into a wall of the cami of the village of Yassıçal (former Ebimi).

Θεῷ Ὑψίστῳ εὐχὴν Στρατόνικος
vacat
Μητροδώρου σωθεὶς ἐκ μεγάλων
vacat κινδύνων vacat

[For a provocative thesis concerning the worshippers of Theos Hypsistos see S.Mitchell, *Chiron* 28 (1998) 55-64. M. argues that they were identical with the θεοσεβεῖς, i.e., the non-Jewish sympathizers with the religion of the synagogue. However, even if it could be shown that the *theosebeis* called their god Theos Hypsistos, this does not entail the conclusion that all worshippers of Theos Hypsistos were *theosebeis*; for Θεὸς Ὕψιστος and the Jews cf. also our lemmata nos. 918 and 2366/2367 and W.Ameling, *EA* 31 (1999) 105-108, Pleket].

1618: 94/95 no. 21 (ph.). **Dedication to Theos Pylon, undated.** Limestone altar broken below and moulded above; on the top surface three round, cup-like hollows; inscription on the moulding (L. 1) and on the front face (LL. 2-8). Found at Çiftlik Mevkii near the village of Musa.

[Ἀγαθ]ῇ Τύχῃ | [τ]ῷ μεγάλῳ | [κ]αὶ ἐπ(η)κό|[ῳ] θεῷ
Πύ|[λ]ωνι Φλ. Ι|[.]όμενος | [ε]ὐχαριστή|[ρι]ον vacat

Square letters: Ϲ, Ш ‖ 3. ΕΠΙΙΚΟ, lapis ‖ 4-5. for the god Πύλων cf. *SEG* XXXIX 1348/1349; XL 1159.

1619. Amaseia. **Inscription of uncertain nature, undated.** Limestone stele broken below; triangular pediment cut into the stele; in the pediment two concentric circles with a boss inside; at the upper right side of the pediment a large boss; at either side of the circles a leaf; inscription on a band below the pediment; below the inscription the beginning of floral motifs; built into a wall of the cami in the village of Çobanören. Ed.pr. D.H.French, *EA* 26 (1996) 88 no. 2 (ph.): Κυρείων Τύχ|η

The eta of Τύχη was engraved below the chi ‖ interpreted by ed.pr. as a dedication to Fortuna Augustorum (Κυρείων (= Κυρίων) Τύχη) [but is it not an epitaph, erected by Κυρ(ε)ίων for Τύχη (Τύχῃ)?, Pleket].

1620. Amastris (area of: Azdavay, Karafasil-Köy). **Imperial constitution, reign of Justinian?** *SEG* XLIII 904. N.M.Kennell, *EA* 26 (1996) 129-136, republishes the text with a number of new readings and restorations. The reader is asked to compare *SEG* XLIII for the changes in the text.

Fragment A:

† Αὐτοκράτωρ Κέσαρ Φ[λ(άβιος) Ἰουστινια]-
ν̣ὸς Ε̣ὐ̣σεβὴς νικητὴς τ[ροπεοῦχος ἀει]-
σέβ̣αστος Ἄγουστος φιλο[- - - - - - - Ἐπιδή]-

περ καταγέλαστον μὲν [- - - - - - - - - - ἔχ]-
ε̣ιν ἡγούμεθα τό τινας ε[- - - - - - - - - -]
ως Ζιπορεα τὸ χωρίον τ[οῦτο - - - - - - - -]
κατὰ τὴν λεοφόρον ΛΙΛ[- - - - - - - - - - -]
κ̣α̣θάπερ ἐκ πολλοῦ διδο[- - - - - - - - - -]
νον τοῦτο πᾶσιν πο̣υ̣ διδ[- - - - - - - - - - -]
ως ἐντεῦθεν μᾶλλον α̣ι̣[- - - - - - - - τοὺς ἡγ]-
ουμένους τῆς οἰκίας κατ[αφρονεῖν σω]-
τηρίας κ(αὶ) πολλῆς βλάβης [- - - - - - - -]
πρός (γ)ε κ(αὶ) δαπάνες ἐκ τ[ῶν ἰδιωτι]-
κῶν προφάσεων β̣αρύ[νειν τοὺς ἡμε]-
τέρους γεοργοὺς [.] ΙΔ[- - - - - - - - - με]-
μερίσθαι τοῖς [. .] Λ [.]ΟΗΙ[- - - - - - - κατ' ἀ]-
γνοίας πρόφασιν, ἐθεσπί[σαμεν τὸν τί]-
τλον τεθῆναι κατὰ τὸν [ἐ]π[ίσημον τόπον]
τοῦ χωρίου [σ]αφεστέραν [ὡς ποιῆσαι τὴν]
ἡμετέραν κέλευσιν, δι' οὗ [- - - - - - - ἀ]-
πὸ τοῦ παρόντος εἰσβαλλ[- - - - - - - - τοῦ]
αὐτοῦ χωρίου εἴτε ἔξαρχ[οι εἴτε - - - - - - -]
[- - -]ΠΡ[- - - - - - - - - - -]ΣΕΙ[- - - - -]

Fragment B:

[- - - - - - - - - - - - - - - - -]ΝΗΣ[- - - - -]
[- - - - - - - - - - - - - - - - -]ντες του[- -]
[- - - - - - - - - - - - - - - - -]ντικῆς δι[- -]
[- -]ν ΟΣΤΛ[- - - - - - - - -]αιμων[- - -]
[- ἕ]νεκα παρ[ό]δου εἴτε μὴν ἐφόδου [- -]
[ἂ]ν τοῦ̣τ̣ο πρᾶξαι τολμήσοιεν οὐ [μό]-
[ν]ον το(ῖ)ς κατὰ τὸν νόμον ἐπιτιμί[οις]
[ὑ]ποπεσοῦντε ἀλλὰ γὰρ κατὰ τὴν [ἐκ]-
[φε]ρομένην (ψῆφον) ποινὴν τ̣ο̣ῖ̣ς̣ ἡ[με]τέροις [- - -]
[- - -]μίοις καταθήσουσιν, [--]α̣ρ̣α̣ι̣[- - - -]
[τὸ το?]ύτων φρόντισμ[α μέγιστον (?) ὑπο]-
[μέν]οντος κίνδυνον [- - -] ΕΡ [- - - - -]
[- - -]ψαμενο̣υ̣· συνχ[ω]ρή[σομεν - - -]
[- - -] οὐδὲ τὴν ὑπὲρ [- - - - - - - - - - -]
[- - - -]ε̣ι̣ κ̣α̣ι̣ν̣α̣ὶ̣ [- - - - - - - - - - - - - -]

A 1. Initio part of a horizontal line is visible in the middle of the letter space: part of a cross, K., who tentatively suggests restoring in fine Φ[λ(άβιος) Ἰουστινια]ν̣ός ‖ 3. ΦΙΛΟ: not the name of an addressee (there is insufficient space for a full name) but perhaps the beginning of an epithet: φιλό[χ(ριστο)ς] vel sim., K. ‖ 11. οἰκίας = οἰκείας ('their very own'), K. ‖ 12. there is an abbreviation sign on the kappa, K., who comments: 'those who despise their own safety are --- the miscreants whose crimes are enumerated in the following lines' ‖ 13. initio the mason either intended to write πρὸς δὲ κ(αὶ) (or πρὸς τὸ κ(αὶ)) or he made a mistake; πρός (γ)ε

κ(αί) = 'moreover'; δαπάνες = δαπάναις, K. ‖ 19. D. Feissel, *BE* (1998) no. 658, suggests [σ]αφεστέραν [δηλοῦντα τήν]! ‖ 20-23. the imperial order follows here: it seems to prohibit members of the army from 'attacking' (εἰσβαλλ[--]) the property of 'the same village' ([τοῦ] αὐτοῦ χωρίου) from that time on ([ἀ]πὸ τοῦ παρόντος), K., who restores in L. 22 ἔξαρχ[οι ('officers'); for LL. 22/23, D.Feissel, *loc.cit.*, suggests ἐξ ἀρχ[ικῆς --|--] πρ[οσ]τάξ[ε]ως ('en vertu d'une ordonnance ---- du gouverneur') ‖ B. the ed.pr. omitted clearly visible letters from the first two lines and transposed letters from the fourth up to the third line, K., who points out that the imperial command ends in L. 5 ‖ 5. 'for the sake of a passage or, in truth, an attack', K. ‖ 6. the penal section begins, K. ‖ 7. TOYC, lapis ‖ 9. (ψῆφον) omitted by the mason: 'decree, judgement', K. ‖ 9-10. τοῖς ἡ[με]τέροις [---|--]μίοις καταθήσουσιν: the official recipients of the fine; D.Feissel, *loc.cit.*, suggests τοῖς ἡμετέροις [θείοις τα]μίοις ('le Trésor impérial', i.e., the *res privata*). The letter traces at the end of L. 10 rule out the restoration of the amount of the penalty, expressed in pounds of gold, K., who thinks in terms of a chain of three events: first a general νόμος prohibiting the military from abusing the civilians; subsequently, a decree (ψῆφος) issued by the governor and reiterating the prohibition of the law; finally, an imperial order (κέλευσις, *iussio*) specifically mentioning Ziporea and adding an extra fine for the wrongdoers ‖ 11-13. this clause, with a lengthy genitive absolute, continues with penalties for a member of the imperial bureaucracy (φρόντισμα: 'office'; κίνδυνον: 'risk'); in L. 13 perhaps ἁ]ψαμένου: 'having been engaged in it', K.

1621. Amisos. Stamped Rhodian amphora handle. G.Cankardeş Şenol, *Arkeoloji Dergisi* 4 (1996) 49 no. 21 (ph.; dr.), publishes the following amphora stamp now in the Archaeological Museum in Istanbul: Ἀριστίωνος (ca. 210-175 B.C.).

1621bis. Herakleia. Names. See A.Avram, '*Zu den Personennamen von Herakleia am Pontos*', *Analele Universitaţii Bucureşti, Seria istorie* 45 (1996) [1998] 17-26. We shall return to this article in *SEG* XLVII.

1622. Sinope (area of: Demirci). New inscriptions, undated. D.Kassab Tezgör, *Anatolia Antiqua* 4 (1996) 349, reports on the following inscriptions: 1) Fragment of a large ceramic vessel with ΒΟΗΘΙ ΤΟΝ Α[---] [probably βοήθι τὸν δ[οῦλον, C.Brixhe, *BE* (1998) no. 457 ('avec un *delta* maladroit?'); B. comments on the publication of this text by Kassab Tezgör and I.Tatlican in *KST* 18, 2 (1996) 355 and 362 (ph.)]; 2) a fragment of a funerary stele with Θεόμνηστο[ς] | Παυσ[--] [Παυσ[ανίου] e.g., Pleket].

PAPHLAGONIA

1623. Paphlagonia. Topography. K.Belke, *Paphlagonien und Honōrias* (Tabula Imperii Byzantini vol. 9; Österr. Akad. Wiss., Denkschr. Ph.-Hist. Kl. 249; Vienna 1996; separate color map; complete Indices) is organized along the same lines as the volumes published earlier in this series (cf. *SEG* XXXIV 1282; XL 1183 and 1291): an introduction with sections on geography, history (57-69 especially is relevant to the period covered by *SEG*), development of the church/monasteries, roads (both over land and on sea) and economy (agriculture; fishing; cattle-breeding; mining; crafts; commerce) is followed by an alphabetic list of sites indicated by their ancient and/or modern names. For each site B. gives a survey of all sources, a concise history where possible and bibliographical references. Inscriptions are frequently mentioned (no texts), occasionally also inedita. A photo is given of one of the latter (Plate 96), from which we read: Ἔνθα κατ[άκειται] | Θέκλα (from Potomia Cepora, 34 km east of Gerede/Krateia; 'Byzantine'; the date may well surpass the limit of 800 A.D. observed in *SEG*).

1624. Safranboli (Theodoropolis?). Votive epigram of the Empress Eudokia, 439 A.D. G.Doublet, *BCH* 13 (1889) 294-299. Republished by E.Livrea, *ZPE* 113 (1996) 71-76, who agrees with Rampolla, *Santa Melania Giuniore senatrice Romana* (Rome 1905) 237-241, that the abbreviations in L. 7 mean: β(α)σ(ίλισσα) Εὐδ(οκία) φ(έρει) ιε´ Θαργ(ελιῶνος); the Athenian date can be explained by the fact that Eudokia was an Athenian. He briefly studies the style and meter of the poem. He links the story of the miraculous healing of the empress' left foot (LL. 1/2: σωτὴρ φανείς, Στέφανε, ἀλγεινῶν πόνων | λαιοῦ γόνατος καὶ ποδός) with the story told by several Byzantine authors that Eudokia went into exile because Theodosius suspected her of adultery with the magister officiorum, Paulinus. The present which Eudokia gave to Paulinus should be interpreted as an act of sympathy towards Paulinus, who suffered with his foot; the empress herself had injured her foot on her pilgrimage to Jerusalem in 438 A.D. L. emphasizes that the data of the inscription correspond very well to the literary accounts of Eudokia's life (cf. also our lemma no. 1908). D.Feissel, *BE* (1998) no. 659, expresses doubt on the origin of the poem: a learned fabrication from after the 5th cent. A.D.?

GALATIA

1625. Ankyra. Honorary inscription for Silvanus. *SEG* XXXV 1363. S.Dmitriev, *EA* 26 (1996) 110, suggests restoring in LL. 8/9 πρότ[ερ]ον.

1626. Ankyra. Epitaph of Pontikos. *CIG* 4069 (on the basis of copies of Dousa (= J. Gruter) and R.Pococke). G.Petzl in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 41/42 no. 1 (dr.), presents the copy of J.van der Vecht (now in the University Library, Leiden; cf. *SEG* XXVII 1254; XXX 1373), to whom Pococke owed his information; this yields the following text.

Ποντικὸς Ἀσκληπιοῦ
δὶς φυλαρχήσας φυλῇ ἐν-
άτῃ, ἀστυνομήσας, ἱερα-
4 σάμενος τῇ πατρίδι βου-
λευτής, τὸν προγονικὸν
βωμὸν ἐπεσκεύασεν·

χαῖρε, παροδεῖτα

2-3. φυλῆς ἐνϊάτη[ς], *CIG*; ΦΥΑΗΝΑΤΙ, v.d.Vecht ‖ 6. κατεσκεύασεν, *CIG*; ΜΟΝƎΕCK-, v.d.Vecht.

1627. Pessinus. Honorary inscription for M.Cocceius Seleukos, ca. 100 A.D. or slightly later. Fragment of a white marble column broken on all sides; found in the graveyard at Ballıhisar and now in the Collection of N.Kent in Istanbul. Edd.pr. J.Devreker - J.H.M. Strubbe, *EA* 26 (1996) 53-55 no. 1 (ph.).

[vv Μ]ᾶρκον Κοκκή-[vv]
[vvvι]ον Σέλευκον, [vv]
[υἱὸν] Πυλαιμένους, [ἀρ]-
[χιερ]έως τοῦ κοιν[οῦ]
[Γαλα]τῶν καὶ σεβασ[το]-
[φάν]του καὶ ἀγωνο[θέ]-
[του], καὶ Κλαυδίας Θ[..]-
[...], δὶς ἀρχιερείας [..]
[...] τὸν ἀρχιερέα τ[οῦ]
[κοινοῦ] Γαλατῶ[ν ..]

This and other texts were presented by I.W.Macpherson in his unpublished Cambridge dissertation *New Evidence for the Historical Geography of Galatia* (1958); since this is a virtually inaccessible publication, we do not refer to it in the lemmata concerned ‖ 1-3. our honorand is likely to be identical with Cocceius Seleukos on record in the Trajanic list of highpriests, engraved on the right hand *anta* of the temple of Roma and Augustus in Ankyra, edd.pr. ‖ 3. Πυλαιμένους: for chronological reasons not to be identified with either of the two homonymous highpriests on record in the Ankyra list (*OGIS* 533 LL. 15, 41 and 79; cf. *SEG* XXXV 1361), edd.pr. ‖ 7-8. the honorand's mother may have held one of her highpriesthoods together with a male relative who was not her husband, edd.pr., who refer, inter alia, to *SEG* XL 1197; cf. also *SEG* XLIV 1747.

1628. Pessinus. Fragment of an honorary decree, ca. 150-200 A.D.? White marble block broken on all sides; found in Ballıhisar in the excavations of the temple and now in the Archaeological Museum in Pessinus. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 55 no. 2 (ph.).

[----] ⸖⸖⸖ αι ἄξιον τῆς προ[---]
[-- ἔδο]ξεν Σεβαστηνῶν Το[λιστοβωγίων Πεσσινουντίων --]
[---- τ]ειμὴν τῷ τυχόντ[ι ---]

1. First letter alpha or lambda; second letter possibly a iota; third letter perhaps gamma or rho, edd.pr.; possibly ἄξιον τῆς προ[γονικῆς e.g. ἀρετῆς vel sim., edd.pr. ‖ 2. the titles are found on Pessinuntian coins during the reign of M.Aurelius and L.Verus; on Ankyran coins one finds Sebastenoi Tektosages Ankyranoi from Nero's time onwards; cf. our lemma no. 1629 ‖ 3. τῷ τυχόντ[ι: possibly ■ reference to the death of the honorand: τυχόντ[ι θανάτου or μοίρας θανάτου, edd.pr.

1629. Pessinus. Fragment of a building inscription, 2nd cent. A.D. Fragment of a white marble architrave broken on all sides and moulded above; found at Ballıhisar on the acropolis and now lost. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 60 no. 8 (ph.).

[- - Τολιστοβ]ωγίω[ν - -]

Perhaps part of the titles Γαλάται Τολιστοβώγιοι Πεσσινούντιοι (on coins during the reigns of Antoninus Pius and M.Aurelius) or Σεβαστηνοὶ Τολιστοβώγιοι Πεσσινούντιοι (on coins under M.Aurelius - L.Verus); cf. our lemma no. 1628.

1630. Pessinus. Fragment, Severan period. White marble block with moulding above on the front and on the two sides; the top has two holes for fixing another stone; found in the theatre at Ballıhisar and now in the Archaeological Museum in Pessinus. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 60/61 no. 9 (ph.).

[--].α ἱερᾶς μουσικῆς Σεουηρια[νῆς συνόδου τῶν περὶ τὸν Διόνυσον τεχνειτῶν --]

Since the inscription surpasses the length of the stone, it probably covered several blocks, edd.pr. ‖ first letter a pi?, edd.pr. ‖ for the Dionysian technitai in Pessinus cf. *IGR* III 231, edd.pr.

1631. Pessinus. Fragment of an inventory, Roman Imperial period. White marble block broken at left and above; the top has ■ hole for fixing another stone; found in Ballıhisar in the bed of the river and now in the Archaeological Museum in Pessinus. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 62/63 no. 11 (ph.).

- - - - - - - - - - - - - - - - - - -
[-------- κ]αὶ ἄλλο[ς--------]
[----------]εις καὶ μηνίσ[κος --]
[----]ρος προσηλωμέν[ος ------]
[----]ο ἐφ' οὗ τύποι στηθι[------]
[----]οτια χρυσᾶ μεικρὰ ὀβο[λ--]
[----]ο παρ' αὐτοὺς κιόνια κατ[-]
[--- ὑ]πὲρ αὐτοὺς ἀέτωμα κατ[--]
[--- σ]τεφάνια χρυσᾶ τρία τυ[---]
[----]ρον ἀργυροῦν ἐν μην[-----]
[----]ος ἀργυροῦς καὶ ἄλλο[ς ---]
[-- πλ]ατύς vacat

Part of an inventory, edd.pr. ‖ 2. μηνίσκος: possibly the crescent-shaped covering on the head of a statue, edd.pr. ‖ 3. προσηλόω: 'to fix, fasten (with nails)', edd.pr. ‖ 4. τύποι στηθι[αῖοι ('busts'), edd.pr., who refer to *IG* XIV 956B L. 6 (*IGUR* 246): στηθιαίους ἀνδριάντας ‖ 5. ὀβολ[--: indication of the weight, edd.pr. ‖ 6.

κιόνια: small pillars, edd.pr. ‖ 7. ἀέτωμα: 'gable, pediment', edd.pr., who add that, if LL. 6/7 do not refer to real constructions, they might refer to jewelry in the shape of a naiskos.

1632. Pessinus. Fragment, Byzantine period (reign of Justin II?). White marble fragment broken on all sides; found in Ballıhisar in the stoa below the temple and now in the Archaeological Museum in Pessinus. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 64/65 no. 14 (ph.).

\- - - - - - - - - - - - -
[-----] τ̣ὰ̣ ζῷ̣[α --]
[-- μὴ ἀ]γγαρεύεσθα[ι --]
[----]Ϲ̣ Μάξιμος ΗΓ[-- -]
4 [---------]''Ι̣Ϲ̣Κ̣Α̣.[---]

1-2. Edd.pr. refer to *SEG* XXXVI 1506 and XXXVII 1772: bronze plaques, dated to the reign of Justin II, attached to the harness of an animal or fixed in the stables, and containing an imperial order to protect the animals, which belonged to the imperial *armamentum*, from being requisitioned for the *cursus publicus*. They suggest restoring something like [ταῦτα] τ̣ὰ̣ ζῷ[α διαφέρει τοῦ θίου ἀρμαμέντου προσταχθέντα κατὰ θῖον πραγματικὸν τύπον μὴ ἀ]γγαρεύεσθα[ι --] ‖ 3. Μάξιμος: perhaps preceded by a nomen ending in -ς and followed by ἡγ[εμών or a form of ἡγ[εμονεύειν; perhaps our Maximos was governor of Galatia Salutaris under Justin II.

1633. Pessinus. Dedication to Hadrian, 117-138 A.D. Marble architrave block broken at left; found in the theatre of Ballıhisar and now in the Archaeological Museum in Pessinus. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 56 no. 3 (ph.).

[Αὐτοκράτορι Καίσαρι Θεοῦ Τραιανοῦ Παρθικοῦ υἱῷ, Θε]οῦ Νέρουα υἱωνῷ vacat (leaf)
[Τραιανῷ Ἁδριανῷ Σεβαστῷ ---------------] vacat καὶ ἱερᾷ συνκλήτῳ vacat

2. Perhaps πατρὶ πατρίδος, Ὀλυμπίῳ has to be restored, edd.pr., referring to *TAM* III 1 10; on 56/57 no. 4 (ph.) edd.pr. publish a Latin dedication to Antoninus Pius.

1634. Pessinus. Dedication to Attis, Roman Imperial period. Gray marble stele; once built into the stairs of the primary school in Ballıhisar; now lost. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 57/58 no. 5 (ph.).

Φυλὴ Σεβ-
αστὴ Ἄτ-
τει, vacat
4 ἐπιμε-
[λ]ουμέ-
[ν]ου Ἐπα-
φρᾶ Ἐπιγ-
8 όνου vacat
❦

1-2. The first record of a tribe in Pessinus; a phyle Sebaste (*tribus Augusta*) is on record in several other Galatian cities, edd.pr.

1635. Pessinus. Dedication to Meter Magna, Roman Imperial period. White marble moulded *bomos* broken above; on the front a recessed semi-circular niche, in which are traces of a sculptured figure (Kybele?); inscription below the niche; found in Çaykoz, ca. 11 km. east of Ballıhisar. Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 59/60 no. 7 (ph.).

Ἀτυηνοὶ οἰκο|δεσπ̣ότε Μη|τρὶ Μάγνῃ ὑπὲρ | [τ]ῶν εἰῶν εὐχήν vacat ‖ καὶ νίκην vacat ❦

1. Ἀτυηνοί: an ethnikon rather than a religious association, edd.pr., who refer to the toponym Atyochorion ‖ 1-2. οἰκοδεσπότης: epithet of both men and women; it can also mean 'owner of a house', edd.pr., who seem to think of 'the house-owners of Aty--' ‖ 4. on the photo the first omega looks very narrow, more like an omicron: [γ]ονείων?, edd.pr., who add that Macpherson (cf. app.cr. of our lemma no. 1627) expressed no doubt about the omega; εἰῶν = υἱῶν ‖ 5. larger and more deeply engraved letters, carved by another hand; probably a later addition; the nike is that of the Atyenoi: a kind of acclamation?, edd.pr.

1636. Pessinus. Dedication to a god?, undated. Marble block broken above; found in a stable in Ballıhisar; the front is decorated with a recessed semi-circular niche; inscription above (LL. 1-8) and below the niche (L. 9). Edd.pr. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 58 no. 6 (ph.).

[---]Α̣ΘΗ[---]Ε̣Π̣Ι̣[.]Η[.]ϹΑΤ
[.]Η̣ϹΧΕ[----]Θ[..]Φ̣[--]Χ[.]Τ̣
[----]Φ̣Ρ[.]Ο[.] Υ[-----]
4 [-----]Φ ϙ / \ vacat
[-------]Η ( ) vacat
ΗϹ [----]Η ( ) vacat
Ν̣ΗΚ̣ΗΤ[..] vacat
8 Ν̣Η[-----]ΗΛ vacat
[----------]

All readings are uncertain, edd.pr. ‖ 2. initio Η̣ or Ν̣; in the middle perhaps ΘΡ[.]ΦΟΤ; in fine Τ̣ or Υ̣, edd.pr. ‖ 7. perhaps Ν̣ηκ̣ήτ[ης, edd.pr. ‖ 8. initio Ν̣Η or Μ̣Η, perhaps followed by Α, edd.pr. ‖ this monument has the same form as the stone presented in our lemma no. 1635; therefore it may well be a dedication, edd.pr.

1637. Pessinus. Fragment, Roman Imperial period. Marble block broken on all sides except below found at Ballıhisar in a wall and now lost. Edd.pr. J.Devreker - J.H.M. Strubbe,*EA* 26 (1996) 66 no. 15 (ph.): vacat | [--? οὐδενὶ ἔξεσ]τι εἰσελ[θεῖν --] | vacat

Large letters; presumably a prohibition to enter a place, edd.pr., who refer to *SEG* XXVI 1225 and XXXV 1682.

1638-1639. Pessinus. Two fragments. Cf. J.Devreker - J.H.M.Strubbe, *EA* 26 (1996) 64 nos. 12/13 (ph.).

1638: 64 no. 12. **Fragment, Roman Imperial period.** Marble block broken on all sides found in Ballıhisar in a wall and now lost: [--]τ̣η[---]

Large letters; perhaps Σεβασ]τ̣η[νοί or φυλὴ Σεβασ]τ̣ή?, edd.pr.

1639: 64 no. 13. **Fragment of an epitaph?, undated.** White marble fragment broken at left found in Ballıhisar and now lost.

--------- | [-----] ΡΟΕΙΝΩ̣Ι[----] ἐσσομένοις Η

1. Perhaps δακρυρ]ροεῖ νῳ̣[--] or δακρυρ]ροεῖν ῳ̣[--]?, edd.pr.; if so, this is part of a funerary epigram [For ἐσσομένοις cf. e.g. *MAMA* I 299 L. 5, Herrmann].

1640. Tavium. Honorary inscription for M.Antonius Memmius Hiero, ca. 245 A.D. *IGR* III 238; *RECAM* II no. 414; *SEG* XXXIX 1517. For brief analysis of his career and comment on LL. 12/13 (restored by P. as καὶ [διαγνόντα ἐν] | τόπῳ Καίσ[αρος διαγνώσεις] = 'cognoscens vice Caesaris cognitiones'), see M.Peachin, *op.cit.* (cf. our lemma no. 1724) 114-119.

PHRYGIA

1641. Phrygia. Corpora. *MAMA* IX and X. *SEG* XXXVIII 1296; XLIII 930 (cf. 934, 938). W.Ameling, *EA* 26 (1996) 149-154, provides a complete Concordance for the published texts in these two volumes. Cf. the above-mentioned *SEG*-lemmata for more limited Concordances.

1642. Phrygia. 'Door-stelai'. T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 111-122, present a typology and chronology of the so-called door-stelai (cf. Waelkens' study, summarized in *SEG* XXXVI 1191) from the areas of Amorion and Orkistos, with special reference to the workshop in Bağlıca; the latter developed two 'branch offices' in Amorion and Orkistos. They argue that the term 'stelai' is erroneous: in fact these stones were often built into the façade of small heroa; the first example dates from ca. 140 A.D.; after the first two decades of the 3rd cent. A.D. their number decreases considerably; the production virtually stops ca. 250 A.D. These stones embody 'die Idee eines reduzierten Grabbaus'.

1643. Phrygia. Anthroponyms and toponyms. G.Neumann in M.Ofitsch - C.Zinko (edd.), *Studia Onomastica et Indogermanica. Festschrift für Fritz Lochner von Hüttenbach zum 65. Geburtstag* (Graz 1995) 129-136, assigns (elements of) the following names on record in inscriptions or literature to the Phrygian language. **Toponyms:** Καγυεττα; Μαρλακκος; Σαλα; τὸ Στεῦνος; *Στοδμος. **Anthroponyms:** *Βοτίας (cf. the toponym Βοτιάειον); Γόρδιος (cf. the toponym Γόρδιον); Δρουμα; Ισπελουνια; Ουαστωρ (cf. the toponym Οὐαστόρεα); Μειρος; Πριετος; *Στεκτωρ (cf. the toponym Στεκτόριον). N. also discusses composite Phrygian toponyms, mostly consisting of an element based on an anthroponym belonging to various indigenous languages plus -κώμη or -χωρίον; the names come from various indigenous languages: Γορδο(υ)ρουνία; Ιαριδοκώμη; Ιμρουγαρα; *Κανδρος; Λαπτουκώμη; Οὐεκροκώμη.

M.Forlanini, *Hethitica* 13 (1996) 5-12 (map), comments on the persistence of Hittite/Louvian sacred and place names in western Phrygia into the Graeco-Roman period. **Places/areas:** Κοροσεανοί (Harruwasa) near Avdan; Λαγ(ε)ινα (Lahina-), 40 km east of Metropolis; Μέλισσα (Malijassa) near Metropolis; Μόδρα (Mutara-); Ουέζα (Wanza) near Avdan and Süpü Ören; Σάλων (perhaps Salunatassi) near Bolu in Bithynia; Σάρβαλα (perhaps Saruwalassi). **River/ divine name:** Παρθένιος (Greek rendering of the divine nymph Malija belonging to the Anatolian pantheon) in Nakoleia. **Divine names:** 'Αγδισσις (annis titaimmes, i.e., 'the-mother-with-the-food', on record especially in a place called Maras, which perhaps can be identified with the 'city-of-the-mother' Μητρόπολις); Ζεὺς Συρεανός ((Tarhunt, god of the) mountain Suwara) at Soğut Yaylası.

1644. Amorion. Various inscriptions. C.S.Lightfoot et alii, *AS* 46 (1996) 104 (ph.), report on the discovery of three Roman funerary inscriptions (no texts) and of an inscribed marble beam in the Lower City Church (ph.): [Θε]ό̣δωρος ἀρχιαναγ[νώστης]. The latter is a rare title, attested only in the Acts of the Council of Antioch in 445 A.D.; cf. also πρωταναγνώστης in *ALA* 173 no. 115.

1645. Amorion. Dedication to Meter Oreine, Roman Imperial period. Small limestone pedimental stele; plain moulding above and base below; inscription on the shaft; found northwest of the Lower City. Edd.pr. C.S.Lightfoot et alii, *AS* 46 (1996) 103/104 (ph.).

'Ασκληπιάδης Μη|τρὶ 'Ορινῇ | εὐχήν

Cf. *SEG* XLIV 1028 for a very similar votive stele dedicated to Μήτηρ 'Ορηνή, implying the existence at Amorion of a local cult of this goddess, and indicating that during the Roman period the city retained strong ties with the mountainous terrain to the south, edd.pr. [cf. also *SEG* XLIII 938 and XLIV 935].

1646. Amorion (area of: Hamzahacılı). Epitaph of Marcella(s) and Chariton, ca. 180 A.D. Waelkens, *Türsteine* no. 534. Republished by T.Drew-Bear, T.Lochman, *Arkeo-*

loji Dergisi 4 (1996) 132 no. 9 (ph.). The monument consists of a central block flanked by two 'Pilastersteine'; for a description cf. Waelkens.

Μαρκελλᾶς
κὴ Χαρίτων

ζῶντες ἑαυ-
τοῖς

Waelkens: first half of the 3rd cent. A.D. ‖ dated by D.-B., L. on iconographical grounds.

1647. **Aslanlı (northwest of Bağlıca). Epitaph, ca. 210-220 A.D.** 'Pilasterstein', originally part of the façade of a heroon (cf. our lemma no. 1642); on top a lion sitting on his heels; inscription on the band below the lion; below the band, garlands and boukrania which top a niche containing representations of doors; the niche is hidden in the ground. T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 132 no. 8 (ph.).

Διογένης Παπαδος | ὑὸς συνεπύησε | καὶ ἐμαυ[τῷ]

This is part of a longer inscription which stood on the missing stones which together with this 'Pilasterstein' constituted the heroon's façade, edd.pr.

1648. **Bağlıca. Epitaph of the horse-breeder Rufus, ca. 210-220 A.D.** *MAMA* VII 284 (b) (Waelkens, *Türsteine* no. 589). Rediscovered by T.Drew-Bear and republished by him and T.Lochman, *Arkeoloji Dergisi* 4 (1996) 127/128 no. 7 (ph.). It is a 'Pfeilerstein', originally part of the façade of a tomb (cf. our lemma no. 1642): in the centre a niche with four doors, topped by a pediment; on the pediment, palmette akroteria; left and right of the niche, vines; in the doors a whip and a sickle, a spindle and distaff, a mensa tripes with two vases, a small box with key-hole and a wool-basket; above the fascia an inscription and two raised hands.

Ἐπίχαρινς ἰδίῳ v ἀνδρὶ Ῥού-
φῳ ἱπποφορβῷ γλυκυτάτῳ
μνήμης χάριν καὶ ἑαυτῇ ζῶ-
σα

Α, Δ, Λ, Ш and Π; the last rho in L. 1 looks like a Latin R ‖ cracks in the stone necessitated the vacats; Ἐπίχαρις rather than Ἐπιχαρίς or Ἐπιχᾶρις, D.-B., L., who add that in *SEG* XXIII 555 (from Cretan Olous) Ἐπίχαρι (Εὐτύχου) is the vocative of a man's name (cf. also *SB* I 5705) ‖ 2. ἱπποφορβός: previously unattested, D.-B., L., who provide parallels for ἱπποτρόφος and ἱπποίατρος. Rufus may have been in the imperial service: cf. our lemma no. 1673.

1649. **Başören. Fragmentary epitaph, ca. 200 A.D.** *MAMA* I 401, 401 (a-b) (Waelkens, *Türsteine* 320-322). T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 124/125

no. 4 (a-b) (ph.), rediscovered fragment (a) (= *MAMA* 401 (a)), showing a standing couple in a niche and the remains of a door at left; on the fascia above the pediment of the niche, part of an inscription (--]ῖς μνήμης χάριν); they found a new fragment (b) built into a house and broken at left; it shows a door with a wool-basket and a comb; originally there was an inscription in two lines: L. 1 on the upper band (φρονοῦντες), L. 2 on the fascia above the pediment of the door. These two fragments constitute the central part of a large façade of a heroon; they are flanked by the two 'Pilastersteine', both crowned with a lion and published as *MAMA* 401 (at left) and 401 (b) (at right); 401 (b) carried the inscription [--]ΝΝΟΥΕΙΚ[..]; on 116 they provide their reconstruction of the façade. They reconstruct the inscription as follows:

[ζῶντες καὶ] φρονοῦντες [---]ννουεικ[οὶ]
[μ]ετὰ υἱῶν ἐποίη[σαν ἑαυτο]ῖς μνήμης χάριν.

1650. **Başören. Fragmentary epitaph with prayer to Helios for revenge, ca. 200 A.D.** *MAMA* I 399 (Waelkens, *Türsteine* no. 323). Two fragments rediscovered by T. Drew-Bear and interpreted as part of the central block ('Mittelplatte') of the façade of a heroon; fragment (a) is the upper left part of the block and contains the pediments of the left door and of the central niche (= fragm. b); on the pediments small akroteria; in the left pediment a Medusa head; above the pediments, garlands held together by a winged Eros; fr. (b) contains the remains of a niche, with a standing couple clad in cloaks, and at right, part of a door with representation of a lion's head and a knocker. The editors of *MAMA* saw the stone when it was almost complete; inscription on the upper band. Republished by T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 125/126 no. 5 (a-b) (ph. of the two fragments; on 116 reconstruction of the façade); in the middle of the inscription two hands.

[---] ἀνδρί μου ζῶσα καὶ φρονοῦσα μετὰ τῶν ἰδίων τέκνων αὐτῆς [----]
[--] δοξᾳ μνήμης τάφον ἔστην· ἐάν τις τούτῳ τῷ ἡρωείῳ χεῖρα κακὴν [προσοίσει],
Ἥλιε Τειτάν, τὴν αὐτὴν [χ]άριν ἀντάποδος

2. Δόξα, *MAMA*; C.Brixhe, *BE* (1997) no. 578, suggests that the intransitive ἔστην is an error [presumably ἔστη(σε)ν?, Pleket] and observes that between ἐάν and τις there is a small lacuna: ἐὰν [δέ] τις? [The imprecation now also in J.H.M.Strubbe, *Arai Epitymbioi* no. 209].

1651. **Çoğu (Kemerkaya). Epitaph of Megartes, ca. 200 A.D.** Central block, originally part of the façade of a heroon (cf. our lemma no. 1642); representation of two niches, each with a door; above the niches engraved pediments with akroteria; in the doors a knocker and a key-plate; above the pediments an inscription. Edd.pr. T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 133 no. 10 (ph.).

Ἀθήναος καὶ Τατεις Μεγάρτῃ πατρὶ | ἀνέ(στ)ισαν μνήμης χάριν

1. 'Αθήνα(ι)ος, edd.pr.; but cf. C.Brixhe, *BE* (1997) no. 578: 'Αθήναος is 'un compromis graphique entre 'Αθήναιος -- et la prononciation (*-neos*), voire *-njos*'; Μεγάρτης: apparently previously unattested, edd.pr.; Brixhe refers to Μεγάρτας in Delphi ‖ 2. ANЄICICAN, lapis; the nu in μνήμης is written as И.

1652. Eumeneia. Funerary disposition by the son of Demetrios, Roman Imperial period. *IGR* IV 748. T.Corsten, T.Drew-Bear, *EA* 26 (1996) 41/42, suggest restoring the text as follows:

Διάταξι[ς 'Α]π̣ο[λλοδότου (e.g.)] τοῦ Δημητρίου· οὐδε[νὶ ἑτ]-
έρῳ ἐξέσ̣ται κηδ[ευθῆνα]ι ἐν τῇ σορῷ ταύτῃ, πλὴν Μελτίνη[ς]
[τῆς] γυναικὸς αὐτοῦ· ἐὰν δ[έ τις] παρὰ ταῦτα ἐπιχειρήσει, ἀποδώ-
σ̣ε[ι εἰ]ς τὸν τῶν κυρίω[ν αὐτ]οκρατόρων [φί]σκον ✳ βφ'

['Η σορὸς --] τοῦ Δημητρίου · οὐδε[νὶ δὲ | ἑτ]έρῳ ἐξέσ(τ)αι κηδ[εῦσα]ι ἐν τῇ σόρῳ ταύτῃ πλὴν Μελτίνη[ς | τῆς] γυναικὸς αὐτοῦ· ἐὰν δ[έ τις] παρὰ ταῦτα ἐπιχειρήσει, ἀποδώ[σει | εἰ]ς τ[ὸν μέγι]στον τῶν κυρίω[ν αὐτ]οκρατόρων [φίσκον δηνάρια βφ'], *IGR*.

1653. Goslu. Dedication of a martyrion. *MAMA* I 323 (b). D.Feissel, *Ktema* 18 (1993) [1996] 179 note 44, points out that H.Grégoire's restoration in LL. 5/6 (ἐν βασιλίlας η' Φλ(αβίου) 'Ηρ(ακλείου); *Byzantion* 4, 1927/1928, 461) is unacceptable: 'La formule serait très anormale, et rien ne prouve qu'il s'agisse là d'une année de règne'. *MAMA* gives ἐν βασιλίlας ν̣φ' (ἔτει) (μάρτυς Χριστοῦ?; monogram); μ̣φ' is not to be excluded. *MAMA* dates the stone to 509 or 519 A.D. (Aktian era).

1654. Gözeli. Epitaph of Nounas, ca. 140-150 A.D. 'Door-stele' (but cf. our lemma no. 1642: in fact we have the central block of the façade of a heroon) with two pedimental doors; in the doors a knocker and a lock; in the pediments a phiale; akroteria with elaborate palmettes; inscription on the fascia above the pediments. Edd.pr. T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 122/123 no. 2 (ph.).

Στε[φα]ν̣ί̣ων καὶ Νουνας Νουνα̣ πατρὶ καὶ
[- - - - - - - - -]NOC[.]H μνήμης χάριν

1. Στε[φα]νίων: the restoration is not certain, since there is space for three rather than two letters, edd.pr., with parallels for Νουνας (inter alia an epitaph from Nakoleia: Δαδα Κανκαρου Νουναδος Οὐεκροκωμήτισσα (*JHS* 5, 1884, 260 no. 12).

1655. Hierapolis. Dedication of a column to Tiberius and the demos, reign of Tiberius. Lower part of a marble column; inscription at the bottom of the column in a slightly recessed framed field; found in the Roman Baths. Mentioned by C.Şimşeh, *VII. Müze Kurtarma Kazıları Semineri, 8-10 Nisan 1996* (Ankara 1996) 3 (ph.).

Τιβερίῳ Καίσαρι Σε|βαστῶι Αὐτοκράτορι | καὶ τῶι δήμωι τὸν | κείονα 'Ικέσιος Πόλ||λιδος Κῶκος φιλόπα|τρις καὶ εὐσεβής, | ἁγνός, τέκνον | vacat πόλεως vacat

[A; pi with equal hastae; small apices ‖ C.Brixhe, *BE* (1998) no. 435, suggests reading in LL. 6-8 Εὐσέβης 'Απιος τέκνον πόλεως; ed.pr. also read ΑΠΙΟΣ = Απιος and thought in terms of three dedicators: Hikesios, Kokos, and Eusebes; but the photo clearly shows more space between the alleged pi and the omicron than for just one iota; I think I discern ΑΓΝΟΣ = ἁγνός; we have one dedicator, lavishly adorned with epithets ‖ 5. Κῶκος: cf. *EA* 5 (1985) 135/136 no. 13 (*SEG* XXXV 1421) with references ‖ 7-8. τέκνον πόλεως: variant of υἱὸς πόλεως; if it is true that the latter title was officially awarded by council and assembly (cf. R.van Bremen, *op.cit.* (cf. our lemma no. 2392) 169), τέκνον πόλεως perhaps was an informal, more emotional title, chosen by the person who carried it, Pleket].

1656. Hierapolis. Epitaph of and bequest by P.Aelius Glykon and his wife Aurelia Amia, 2nd half of the 2nd cent.-3rd cent. A.D. *Altertümer von Hierapolis* 342 (Judeich). *CIJ* 777. Republished by T.Ritti, *Scienze dell' Antichità* 6/7 (1992/1993) [1996] 50-68 (ph.), with elaborate commentary [Text and translation now also apud Labarre-Le Dinahet, *art.cit.* (cf. our lemma no. 2279) 102-104 no. 62].

['Η] σορὸς καὶ τὸ ὑπὸ αὐτὴν θέμα σὺν τῷ βαθρικῷ καὶ τῷ περικειμένῳ τό-
πῳ Ποπλίου Αἰλίου Γλύκωνος Ζευξιανοῦ Αἰλια[νοῦ καὶ Αὐ]ρηλίας 'Αμίας
'Αμιανοῦ τοῦ Σελεύκου, ἐν ᾗ κηδευθήσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ
καὶ τὰ τέκνα αὐτῶν· ἑτέρῳ δὲ οὐδενὶ ἐξέσται κηδευθῆναι, κατέλι-
ψεν δὲ [κα]ὶ τῇ σεμνοτάτῃ προεδρίᾳ τῶν πορφυραβάφων στεφα-
νωτικο[ῦ] Ж διακόσια, πρὸς τὸ δίδοσθαι ἀπὸ τῶν τόκων ἑκάστῳ τὸ
αἱροῦν μη(νὶ) ζ', ἐν τῇ ἑορτῇ τῶν ἀζύμων· ὁμοίως κατέλιπεν καὶ τῷ συνε-
δρίῳ τῶν ἀκαιροδαπισ(τ)ῶν στεφανωτικοῦ Ж ἑκατὸν πεντήκοντα, ἅτι-
v v v να καὶ αὐτοὶ δώσουσιν ἐκ τοῦ τόκου
διαμερίσαντες τὸ ἥμισυ ἐν τῇ ἑορτῇ τῶν καλανδῶν,
μη(νὶ) δ', η', καὶ τὸ ἥμισυ ἐν τῇ ἑορτῇ τῆς Πεντηκοστῆς·
ταύτης τῆς ἐπιγραφῆς τὸ ἀντίγραφον ἀπε(τέ)θη ἐν τοῖς ἀρχείοις

1. Not in Judeich; βαθρικόν: 'basamento --- gradinata'; θέμα: the ground under the tomb, R. ‖ 2-3. [Δα?]μι-[α]νοῦ; κ[ηδευθήσεται] αὐτὸς καὶ [ἡ] γυνὴ αὐτοῦ --, J. ‖ 4-5. κατέδ[ω]κεν, J. [κατέ(λ)[ι](π)εν was already suggested by A.Wilhelm, *Kleine Schriften* I 3, 449 = *SEG* XIII 543, Herrmann] ‖ 5-6. στεφα|[νω]τικοῦ, [ἀπὸ] and in fine ἑκάσ[τῳ αὐτῶν], J.; στεφανωτικόν: the ceremony of decorating the tomb with a wreath, R. ‖ 6-7. τὸ | αἱροῦν: R. quotes parallels from papyri like ἕκαστος κατὰ τὸ αἱροῦν μέρος ‖ 7. initio --NMZ, J.; the seventh month: between March and April; this corresponds with the date of the Jewish Pascha, viz. the four-

teenth of the month Nisan ‖ 8. [δρίῳ τῶν] καιροδαπισ[τ]ῶν στεφανοτικοῦ (δηνάρια) ρʹ ἑκατὸν πεντήκοντα ἀπ[ὸ--, J.; ΔΑΠΙΣΩΝ, lapis; ἀκαιροδαπισταί: manufacturers of carpets; καῖρος = 'il liccio' of the loom; δάπις = carpet, R., who for καῖρος refers to M.T.Picard-Schmitter, *Latomus* 24 (1965) 296-321. R. explains the alpha as an alpha privativum: 'come indicazione che gli artigiani tessevano senza l'uso del καῖρος' (= 'produttori di stoffe in tinta unita?') ‖ 10. not printed in J.; the festival of the Καλανδαί, i.e., the eighth of the fourth month; the fourth month is Περ(ε)ίτιος, which begins on December 24; the eighth day is December 31; the festival is that of the Kalendae Ianuariae, New Year's Day; the festival began on New Year's eve, R., with brief reflections on the importance of the New Year festival both for Roman citizens and for professional associations, at least in the Roman West ‖ 11. ἐν τῇ ἑορτῇ πεντηκο[στῆς--, J.; Πεντηκοστή: Jewish festival commemorating the revelation of Israel's Laws; its precise date depends on that of Jewish Pascha the beginning of which is geared to the beginning of the new moon ‖ 12. τὰ ἀρχεῖα: the urban archive, not that of the local Jewish community, R. ‖ R. offers further comment on the Jewish community in Hierapolis (λαός; συναγωγή; κατοικία τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων [see now E.Miranda, *EA* 31 (1999) 109-156]), the relations between that community and the pagan city, the possibility that Glykon and his wife were θεοσεβεῖς in the sense which the term has in the well-known Aphrodisias inscription (viz. neither born Jews nor proselytes); on the relations between the donors and the associations to which they bequeath money (were they members or not?) and between Jews and those associations (not exclusively Jewish 'guilds'), and finally on the economic importance of textile-guilds in Hierapolis ‖ the publication of the Glykon-inscription is preceded by a number of brief reflections on the Hierapolitan necropoleis, the large number of inscriptions (published and unpublished, most of them from the period 150-250 A.D.), the many foundations mentioned in funerary texts, the recipients of the foundations and the various ceremonies during which revenues from the foundations were distributed or invested (the ceremony of the στεφανωτικόν and of the ἀποκαυσμός or the ἀποκαυσμὸς τῶν παπῶν).

1657. Hierapolis. Commemorative monument of a group of gladiators, venatores and bull-fighters, ca. 200-250 A.D. Rectangular white marble stele found near tomb 175 in the necropolis. Mentioned by S.Yılmaz, *VI Müze Kurtarma Kazıları Semineri, 24-26 Nisan 1995* (Ankara 1996) 139 (ph.; majuscule copy only); republished by T.Ritti - S.Yılmaz, *MAL* 10 (1998) 447-456 (ph.; translation).

vacat Ἀγαθῇ Τύχῃ· vacat
Ὑπόμνημα φα-
μιλίας μονο- ⤙
4 μάχων > καὶ κυ-
νηγεσίων > καὶ
ταυροκαθαψί-
ων > Γναΐου > Ἀρ-
8 ρίου Ἀπουληΐ-
ου, > Αὐρηλιανοῦ
υἱοῦ, χειλιάρ- ⤙
χου καὶ ἀρ-
12 χιερέως, ⤙ καὶ ⤙
Αὐρηλίας Με-
λιτίνης Ἀττι-
κιανῆς, ἀρχιε-
16 ρείας, τῆς γυ- ⤙
ναικὸς αὐτοῦ

1. In smaller script ‖ 2-7. ὑπόμνημα: here a monument recording an event rather than a funerary monument, R.-Y., referring to Robert, *Gladiateurs* 58: the inscription probably belonged to a series of reliefs and/or sculptures representing scenes of gladiators (LL. 3/4), venatores/bestiarii (LL. 4/5) and bull-fighters (LL. 6/7) [for the latter two cf. especially L.Robert, *OMS* V 238-253 and VII 515-530]; for the reliefs which together with our text constitute the entire ὑπόμνημα, cf. our lemmata nos. 1658-1671 ‖ 7-17. the shows were offered by, and the familia (LL. 2/3) belonged to, Gnaeus Arrius Apuleius and his wife Aurelia Melitine Attikiane; both were highpriest in

the imperial cult of the city; both are otherwise unattested in Hierapolis; Arrius was *tribunus militum* (χειλίαρχος) and thereby *eques Romanus*; his tribuneship, without mention of a legion (nor of any of the other *tres militiae*, for that matter), may have had a non-military character, R.-Y., who refer to an unpublished honorary inscription (ca. 150-250 A.D.) for a rhetor who was father of a certain Tib.Claudius Iulianus who was τρισχι[λίαρχος]; the latter is supposed by R.-Y. to refer to the *tres militiae equestres* [but it may refer to three tribuneships: the son of the rhetor did not have to hold the troublesome functions of *praef. cohortis* and *praef. alae* somewhere along or near the frontiers of the empire but was allowed to give his own interpretation to *tres militiae*: three times a tribuneship, perhaps all 'con connotazioni legali e amministrative' (R.-Y., 450), Pleket] ‖ for this type of inscription (with ἀγαθῇ τύχῃ in the beginning, (ὑπό)μνημα, φαμιλία and the names of the owners) R.-Y. refer to Robert, *Gladiateurs* (cf. above) 130 no. 78, 170 nos. 156/157 and 226 no. 290 [Cf. *SEG* XXXV 1140].

1658-1661. Hierapolis. Gladiatorial inscriptions, 2nd/3rd cent. A.D. T.Ritti - S.Yılmaz, *MAL* 10 (1998) 465-484, nos. 4-8 (ph.), republish a number of gladiatorial reliefs, briefly mentioned by Y. in *VI Müze* --- (cf. our lemma no. 1657). We mention only the inscribed items.

1658: 465-467 no. 4. **Principinus and Pinnas.** White marble relief found in the necropolis near tomb 177 and representing two fighting gladiators: a *retiarius* without helmet and shield, armed with trident and dagger, and a gladiator with helmet, large shield and a dagger. On the fascia above the relief two inscriptions: Πριγκιπεῖνος (above the gladiator), Πίννας (above the *retiarius*) [for the name Πίννας cf. *ZPE* 126 (1999) 268].

1659: 468/469 no. 5. **Pinnas killed.** Lower part of a white marble relief found in the same area as the relief in the preceding lemma; the relief represents the final stage of the fight between the two gladiators from that lemma; on the band below the relief remains of an inscription: [Πίννα]ς [ἐσφάγ]η. For the formula edd.pr. refer to Robert, *Gladiateurs* 121 and to the text in our lemma no. 1661.

1660: 469-471 no. 6. **Kalydon and Odysseus.** Rectangular, framed, white marble relief found near tomb 175 (cf. our lemma no. 1657) and representing a fight between two gladiators; on the fascia two inscriptions: Καλυδών and Ὀδυσσεύς. The latter seizes with his left hand the weapon which Kalydon directed against him. The two are represented in more and clearer detail in the relief in the next lemma.

1661: 471-479 no. 7. **Odysseus killed.** Rectangular white marble relief in two parts, found near tomb 175 (cf. the preceding lemma); in the upper part two fighting gladiators are represented; both wear helmets; no shields; at right we have Odysseus who attacks Kalydon with his weapon ('con manico conico e punta di menisco'), at left Kalydon who manages to evade the weapon and carries a knife in his left hand; in the lower part Odysseus lies on the ground and Kalydon puts his knife on the throat of

his adversary; the latter's weapon lies on the ground; behind the victorious gladiator the letters ΚΑΛΥ: Καλυ(δών); above the head of the defeated gladiator ΟΔΥϹϹΕΥϹ | ΕΦΑΓΗΙϹ, i.e., Ὀδυσσεὺς ἐσφάγη. For this type of relief edd.pr. refer to Robert, *Gladiateurs* 106 no. 46 (Tomis; ph.), 235 no. 299 (ph.; unknown provenance) and idem, *Hellenica* V 78 no. 315 = Pfuhl-Möbius II no. 1261 (Lydian Satala); they suggest interpreting Kalydon's weapon as an ἄρβηλος.

1662-1671. Hierapolis. Gladiators: reliefs and inscriptions, 2nd/3rd cent. A.D. Since we have combined Yılmaz' contributions to *VI Müze* 1996 (cf. our lemmata nos. 1657-1661) with Ritti-Yılmaz' study from 1998, it may be useful to add the material presented by R.-Y. in the same study (*MAL* 10, 1998, 486-538) on gladiators in general in Hierapolis. We restrict ourselves to inscribed reliefs and inscriptions.

1662: 487-489 no. 10 (ph.). **Inscribed gladiatorial relief.** Upper part of a white marble relief representing part of a gladiator with helmet, shield and dagger; six wreaths are represented: three, somewhat erased, left of the gladiator; the three others right of him; found in the necropolis near tomb 1 (a). Inscription between gladiator and fascia: ΛΟΥΚΙΤΟ̣[--]

1663: 496-499 no. 13 (ph.) = Robert, *Gladiateurs* 153 no. 122. In no. I R.-Y. give [---]μ̣ων Βίκτωρ (Robert: -]μ̣ον etc.); the photo clearly shows an omega.

1664: 502-506 no. 15 (ph.). **Euphorbos and [--]kos.** Two marble 'lacunari' reused in the late Roman Nymphaeum near the temple of Apollo and originating in a 2nd cent. A.D. building; in the one, representation of a gladiator without helmet and shield but with dagger; inscription Εὔφο̣ιρβος; in the other a gladiator without helmet and shield, lying on the ground; next to his head the inscription ἐσφάιγη; on the lower frame of the 'lacunare' an inscription [--]κος (probably name of the dying gladiator).

1665: 511-513 no. 17 (ph.). **Chrysopteros.** Large marble 'mensola' originally belonging to a large building in the commercial agora; on the 'mensola' representation of two large akanthos leaves, one large kantharos with apples, and a gladiator with helmet, shield and weapon. Above the gladiator the inscription Χρυσόπτερος (the same name for the gladiator on record in *GV* 414 = Robert, *Gladiateurs* 164/165 no. 146, from Lydian Tripolis).

1666: 514-518 no. 18 (ph.) = L.Robert, *Hellenica* VII 141-147 (representation of three *damnati*, with the names Ἀππᾶς and [---]ς, Φιλουμενός).

1667: 522-526 no. 20 (ph.) = *Altertümer von Hierapolis* 205 (Judeich) = Robert, *Gladiateurs* 155 no. 124 = *GV* 983. **Epitaph of Stephanos, 3rd cent. A.D.**

❦ Τὸ π[ρὶ]ν ἐν στα[δίῳ] λαλούμενος ἔλαβα λήθην,
κτείνας ἀντίπαλον μεστὸν πικρίας ἀλογίστου· Οὔ-
νομά μοι Στέφανος, δέκατον στεφθεὶς ἐν ἀγῶνι
4 θνῄσκω καὶ τρέφομαι μακροῖς αἰῶσι πεδηθεὶς
γαίης ἐν κόλποισι, τὸ γὰρ σθένος οὔποτ' ἔλειψε πρὶν
κτεῖναι παλάμαισι ΤΕΟΝ ψυχῆς ἐπίβουλον·
Πολυχρονις τὴν ἐπιγραφὴν μνείας χάριν ❦

Many ligatures ‖ 1. initio [Ἠ], J., R.; ἐν στα[δίῳ], J.; ἐν στα[δίοις], R., P. {the photo shows that there is space for four to five letters: στα[δίοις] or (better) στα[δίοισι] is preferable; R. herself writes that the use of the plural is more common, metri causa, Pleket}; [κε]λαδούμενος, J., R., P. ‖ 5. ἔλειπ[ε], J., R., P.; the stone clearly shows a psi ‖ 6. παλάμαις [ἐ]τεόν, J.; ΙΤΕΟΝ, R.; ἰτέον, G.Klaffenbach, *Gnomon* 21 (1949) 323 (from εἶμι), P. ‖ 7. Πολυχρονίς (woman) or Πολυχρόνι(ο)ς (man).

1668: 526-528 no. 21 (ph.). **Epitaph of Pardalas, ca. 200-250 A.D.** Marble stele with slightly curved top; representation of a woman clad in chiton and himation (Dorous) and of a gladiator holding his left hand on her shoulder; between the two a large oval shield, two greaves and a helmet on top of the shield; behind the left arm of the gladiator perhaps a *rudis*; on the relief there are six wreaths (cf. L. 2).

Χαιρέ μοι Ἱεράπολι, ἄσστρον ἁπάντων· Παρ-
δαλᾶς ἐνθάδε κεῖμαι, ἓξ νεικήσας στεφά-
νους ἱερὸν φῶς ὧδε προλείπω· ❦ Δωροῦς
4 ἰδίῳ ἀνδρὶ ἐκ τῶν ἰδίων μνείας χάριν

Pardalas is a so-called Thrax, R.-Y.; for the name cf. *TAM* V 2 1041 (also a gladiator) ‖ the *rudis* represented on the relief possibly would mean that Pardalas died not in combat but after his retirement in Hierapolis.

1669: 528-530 no. 22 (ph.) = *CIG* 3916 = *Altertümer von Hierapolis* 336 (Judeich) = Robert, *Gladiateurs* 156 no. 126. **Epitaph of Apollonios and relatives.**

Ἡ σορὸς καὶ ὁ βωμὸς καὶ ὁ περίβολος πᾶς ἐστιν Ἀπολλωνίου
Μενάνδρου τοῦ Ἀπολλωνίου σεκουνδαρούδου, ἐν ᾗ κεκήδευται ἡ γυνὴ αὐτοῦ
Ζηνοδότη, κηδευθήσεται δὲ καὶ αὐτὸς κὲ ὁ υἱὸς αὐτοῦ Ἀπολλώνειος Ἀπολλωνείου τοῦ Με(νάν)-
4 δρου, ἑτέρῳ δὲ οὐκ ἐξὸν κηδεῦσαι, ἢ ὁ κηδεύσας ἀποτείσει τῇ Ἱεραπολειτῶν
πόλει ✳ ,βφ', οὐδὲ μετακεινήσει τις ταύτην τὴν σορόν, οὐδὲ πωλήσει τις,
οὐδὲ ὑποθήσεται, οὐδὲ κοινωνήσει πρός τινα, οὐδὲ συνμερίσεται τὸν
περίβολον, οὐδὲ ἀπαλλοτριώσει οὔτε μέρος οὔτε πᾶν, οὔτε ἑτέραν

8 σορὸν ἐπὶ τὸν βωμὸν ἐπιθήσει, ἐπεὶ ὁ παρὰ ταῦτα ποιήσας ἔσται ὑπεύθυνος
τῇ Ἱεραπολειτῶν πόλει ✳ ,ε· μένουσι δὲ αἱ εἴσοδοι καὶ ἔξοδοι καὶ ἡ προσέλευσις
τοῦ περιβόλου ἀκώλυτοι [τ]ο[ῖς] προσήκουσιν διὰ παντός, κἂν ἀπαλλοτριωθῇ
ποτὲ τὸ προσκυροῦν χωρίον· πρόνοιαν ποιήσονται τοῦ ἡρῴου καὶ τῆς σοροῦ,
12 πρὸς τὸ ἀκατάφθορα αὐτὰ διὰ παντὸς μεῖναι, οἱ κατ᾽ ἔτος γεινόμενοι γυμνασίαρχοι
τοῦ συνεδρίου τῆς γερουσίας καὶ τοῦ δίδοσθαι ἐξ ὧ[ν] καταλέλοιπα τοῖς γεραιοῖς
τὸ στεφανωτικὸν κατ᾽ ἔτος, καθὼς ὑπεσχόμην· ταύτης ἐπιγραφῆς ἁπλοῦν
ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα vacat

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1. In fine Ἀπολλωνίου β´ τοῦ, J., R.; omitted by R.-Y. ‖ 2. σεκουνδαρούδης = gladiator who after retirement received the *rudis* ('staff') of the second category; cf. the σουμμαρούδης, who received the *summa* (or *prima*) *rudis*; often such gladiators performed as referees; the *rudis* also characterized the *lanista*, i.e., the leader of a *familia gladiatoria*, R.-Y. [E.Bouley - N.Proeva in C.Brixhe (ed.), *Poikila Epigraphika* (Nancy 1997) 83-86, argue, following G.Ville, that the referees (σεκουνδαρούδης; σουμμαρούδης) are not ex-gladiators; but *SEG* XXXVI 595, discussed by B.-P. and honoring the σουμμαρούδης Πόπλιος, carries a representation of an unarmed gladiator with a small *rudis* in his right hand; he is likely to be the honorand so that here we may well have a *summa rudis* who was an ex-gladiator, Pleket].

1670: 530-533 no. 23. **Epitaph of Zosimos.** Inscription on ∎ sarcophagus from the eastern necropolis.

Ἡ σορὸς καὶ ὁ παρ᾽ ἑαυτὴν βωμὸς Ζωσίμου σεκουνδαρού-
δου, ἐν ᾗ κηδευθῇ αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Παυλεῖνα
καὶ τὰ τέκνα αὐτῶν, ἑτέρῳ δὲ οὐδενὶ ἐξὸν ἔσται τεθῆναι,
4 ἐπ(ε)ὶ ἀποτείσει τῷ ἱερῷ φίσκῳ Ж ,αφ´

1-2. σεκουνδαρούδης: cf. the previous lemma; R.-Y. refer to two inscriptions recording a σουμμαρούδης: Robert, *Gladiateurs* 138/139 no. 90 (*IGR* III 215; *SEG* VI 60: a Roman citizen who acquired citizenship of various Greek cities) and 178/179 no. 174 (*I.Mylasa* 533: again a Roman citizen, dedicating a statue to the local gerousia); our two σεκουνδαροῦδαι did not have Roman citizenship but they both possessed a funerary complex and cannot have been poor; Apollonios (see previous lemma) may well have been a member of the gerousia (cf. L. 13), R.-Y.

1671: 533 no. 24 = Robert, *Gladiateurs* 155/156 no. 125 = Pfuhl-Möbius II no. 1994; epitaph of a θηροτρόφος: a man who guarded the wild animals destined for the *venationes*.

On 537 R.-Y. briefly refer to an unpublished inscription on a marble sarcophagus recording a deceased who owned a monumental tomb in the North necropolis and bequeathed 250 denarii from the annual revenues of which οἱ προγεγραμμένοι τῆς ἐργασίας τῶν λινωτῶν are to wreath his tomb; if the latter fail to do so, τούτου διπλο[ῦν ἀ]ποδώσου[σι] τοῖς φιλόπλοις. The φιλοπλοι were an association of 'amanti degli spettacoli gladiatorii'.

1672. Laodikeia on the Lykos. Dedication of the 'Syrian Gate' by the imperial freedman Tib.Claudius Tryphon, 84/85 A.D. *MAMA* VI 2 (*IGR* IV 847). T.Corsten, T.Drew-Bear, *EA* 26 (1996) 31-40 (ph.), report on two new inscribed blocks, one found by D.-B., the other by C., and propose a new arrangement of the Latin and Greek text, inscribed on the frieze, between the triglyphs, and on the architrave; they argue that the 'Syrian Gate' carried two inscriptions, on the inside and outside of the Gate; one inscription was in Greek only, the other was bilingual. The text now also in *I.Laodikeia am Lykos* 24.

A. Bilingual text:

[Imp(eratori) ⟦Domitiano⟧] Caesa[ri Aug(usto) ⟦Germ(anico)⟧] dedicante Sex(to)
[Iulio Frontino] pro[c]o[(n)s(ule)]
[Διὶ Μεγίστωι Σωτῆρι καὶ Αὐτοκράτορι ⟦Δομιτιανῶι⟧ Καίσαρι Σεβαστῶι Γερμανικῶι],
ἀρχιερεῖ μεγίστωι, δημαρχικῆς ἐξο[υσίας τὸ δ´, ὑπάτωι τὸ ιβ´, πατρὶ πατρί]δος
[Τειβέριος Κλαύδιος Σεβαστοῦ ἀπελεύθερος Τρύφων] τοὺς πύργους καὶ τὸ τρίπυλον
σὺν [- - - - - - - - - - - - - - - - - - - -]Ο[.] Ị[- - - - - -]Ịω̣ι̣ [ἀ]ν[έθηκεν]

B:

vacat

Διὶ Μεγίστωι Σωτῆρι καὶ Αὐτοκράτορι ⟦Δ̣ομιτιανῶ̣ι̣⟧ Καίσαρι Σεβαστῶ[ι Γερμανικῶι,
ἀρχιερεῖ μεγίστωι, δημαρχικῆς ἐξουσίας τὸ δ´, ὑπάτω]ι τ[ὸ ιβ´], πατρὶ πατρίδος
Τειβέριος Κλαύδιος Σεβαστοῦ ἀπελεύθερος Τρύφων τοὺς πύργ[ους καὶ τὸ τρίπυλον
ἀνέθηκεν, Σέξτος Ἰούλιος Φροντῖνος ἀνθύπατος τὸ σύμπ]αν ἔ[ργ]ον
καθιέ[ρ]ω̣[σεν]

B 3. (cf. A 3). τρίπυλον: the Gate had three arches; the so-called Ephesos Gate in Laodikeia still has the remains of three arches, C., D.-B. ‖ the iteration of the imperial magistracies has been restored on the basis of a similar inscription engraved on the Gate of Hierapolis, in which the governor Sextus Iulius Frontinus is said to have built and financed the construction of the Gate and the towers (*An.Ép.* 1969/1970 no. 593). In our text the governor consecrated the Gate and the towers, whereas an imperial freedman had built and financed them. Tacitus (*Ann.* XIV 27) reports that Laodikeia was severely damaged by an earthquake in 60 A.D. but repaired the damage propriis opibus. C. and D.-B. refer to other building inscriptions from Laodikeia which reinforce Tacitus' report.

1673. Metropolis (area of: south of Bakşeyiş). Boundary stone, Roman Imperial period. W.M.Ramsay, *JHS* 38 (1918) 135/136. Discussed by T.Drew-Bear, T.Lochman,

Arkeoloji Dergisi 4 (1996) 128-130. R.'s text runs: "Ὅροι γυμναΙσί[ου] ἱπΙπ[ικοῦ] | † ('boundary stone of the grazing ground (?) for the imperial horses --- the horses were γυμνοί, i.e., they were turned loose without saddle and shoes'). Referring to the γυμνάσια ἱππικά on record in Arrian, *Tactica* 32.3 and 33.6-34.2, D.-B. and L. suggest restoring γυμναΙσί[ων] ἱπΙπ[ικῶν]: 'Grenze der Pferde-Übungen'. The ἱπποφορβός Rufus (cf. our lemma no. 1648) may have been concerned with the dressage of horses in the imperial service. They prefer this interpretation to that of J. and L.Robert: ὅροι ΓυμναΙσί[ου] ἱπΙπ[ικοῦ], Γυμνάσιος being a landowner, with his title ἱππικός (eques Romanus; *BE*, 1972, no. 472).

1674. Orkistos (area of: Ortaköy/Alikel). Epitaph of Karikos. Fragment of a bluish limestone tombstone which was part of the façade of a heroon (cf. our lemma no. 1642); at left a pedimental door, with knocker, key-plate, a plough (?) and an axe; in the pediment a phiale (?); at right part of a pedimental door, with representation of a comb; above the pediment the left half of an inscription; LL. 1-3 in a tabula ansata. Edd.pr. T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 133/134 no. 11 (ph.).

Ἀνέστησαν [Ἀμ]Ιμια καὶ Ἀλέ[ξανδρος] | ἀδελφῷ
[γλυκυτάτ]Ιῳ Καρικῷ [μνή]ΙΙμης [χάριν].

1675. Özburun. Bilingual epitaph of Alexandros and Tatia, ca. 190 A.D. 'Door-stele' (but cf. our lemma no. 1642: in fact we have the central block of the façade of a heroon) with two pedimental doors; between the doors representation of a vine with grapes; in the doors representations of knockers, key-plate with 'Blattattaschen', and rosettes; on the pediment, akroteria with elaborate palmettes; on the upper moulding an inscription (LL. 1/2); LL. 3/4 on the fascia above the pediments. Edd.pr. T.Drew-Bear, T.Lochman, *Arkeoloji Dergisi* 4 (1996) 123 no. 3 (ph.).

[- - - κν]ουμαν[ε κακ]ουν [- - - - -]
[- - - - - - - - - - - -]ειτου
[Ἀλ]έξανδρος Ἀλεξάνδρου καὶ Τατια σύμβιος αὐτοῦ
4 ζῶντες ἑαυτοῖς μνήμης χάριν

1-2. Neo-Phrygian text, with curse.

1676. Synnada. Epitaph of Kyrilla, 571 A.D. *MAMA* IV 94. D.Feissel, *Ktema* 18 (1993) [1996] 184, argues that in the dating formula (μηνὶ Εἰανοαρίου, ἰνδ(ικτιῶνι) δ', ἐπὶ βασιλίας Ἰουστίνου τὸ ἕκτον, μετὰ τὴν ὑπατίαν τοῦ αὐτοῦ τὸ δεύτερον) τὸ δεύτερον refers to the second consulship of Iustinus II (contra E.Stein, who supposed that τὸ δεύτερον was an erroneous transcription of τὸ δ', which was supposed to indicate the fourth year after the second consulship in 568 A.D.).

1677. Upper Tembris Valley (area of: Appia/Aragua). Petition of the Aragouenoi to Philippus Arabs and his son, ca. 244-247 A.D. *MAMA* X 114 (*OGIS* 519; *IGR* IV 598; cf. also *SEG* XL 1696 [now also in T.Hauken, *Petition and response. An epigraphic study of petitions to Roman emperors, 181-249* (Bergen 1998) 140 no. 6]). X.Loriot, *art.cit.* (cf. our lemma no. 2352) 228 (dr.), points out that the facsimile of the ed.pr. J.G.C.Anderson (*JHS* 17, 1897, 418) shows traces of letters in the last line, usually omitted in later editions: [--]IA[...]TOΓ[--]. He wonders whether we should restore something like [ἀνθυπατεύοντος Ἐγνατίου Λολλ]ια[νοῦ] τὸ γ' or [ἐπὶ ἀνθυπάτου etc. If that were the case, the petition could be dated to July/August 244-end of spring of 245 A.D. For Lollianus and his chronology cf. our lemma no. 2352.

1678. Unknown provenance. Epitaph, 2nd cent. A.D.? Door-stele with arched top with floral decoration; between two pilasters a double door with four fields surmounted by the bust of a youth; inscription on the lower section of the arch. Offered for sale at Bonhams', Knightbridge (London): cf. *Bonhams, auction catalogue Fine Antiquities, Tuesday 6th July 1993*, 64 no. 379 (ph.). We read from the photo: Ἀσκληπιάδης Ι[----]Ω

PISIDIA

1679. Pednelissos. Construction of a taurobolion, Roman Imperial period. *SEG* II 727; Robert, *Gladiateurs* 316/317. J.Nollé, *JNG* 46 (1996) 189-198, supports the view of H.von Aulock (*Münzen und Städte Pisidiens* I, Tübingen 1977, 118 nos. 1176-1180) that five Hellenistic coins with head of Apollo (obverse) and bull ('Buckelstier') plus legend ΠΕ (reverse) should be assigned to Pednelissos rather than Pessinus. He points to the prominent role of bulls in the religious and political concepts of Pisidian cities, apparent, inter alia, from their presence - in combination also with Zeus and/or Artemis - on Hellenistic coins (cf. also the Ταῦρος mountains). On 197/198, N. discusses *SEG* II 727 (text and translation) recording the construction of a ταυροβόλιον ('eine[r] Stätte, wo Stiere (nieder)geworfen werden') by a priest of Ares for lifetime, who was also highpriest of the imperial cult. L.Robert interpreted the taurobolion as a sort of arena for bull-fights, perhaps to be connected with the imperial cult. On the assumption that R.'s notion of an arena is right, these fights are rooted in local cultic tradition rather than being a 'bloße[n] Sport- und Unterhaltungsveranstaltung' [for the latter cf. e.g. *SEG* XXXII 1692].

1680. Sagalassos. The elite. H.Devijver, *AncSoc* 27 (1996) 105-152, offers an elaborate description of the local urban elite, their enfranchisement and their local political activities (magistracies; ἀρχιερεύς of the urban imperial cult; benefactions; financing of ἀγῶνες), with a list of the various enfranchised families (Τιβέριοι Κλαύδιοι; Τίτοι Φλάουιοι; Μᾶρκοι Οὔλπιοι; Πο(ύ)πλιοι Αἴλιοι; Τίτοι Αἴλιοι; and Μᾶρκοι Αὐρήλιοι; 105-128); subsequently he

lists those Sagalassian elite members who made it to the ordo equester and actually fulfilled equestrian posts (seven in number; important new evidence for Caracalla's ἀρχίατρος Λ. Γέλλιος Μάξιμος, now shown to have been a citizen of Sagalassos, not of Pisidian Antiochia; Sagalassian knights predominantly served in the eastern, Greek-speaking provinces and continued to act as benefactors in their polis; 128-146). D. concludes his study with a list of four Sagalassian senators all from the 3rd cent. A.D. and thus confirming Halfmann's view about local Greek elite members being adopted into the senate from the late 2nd-early 3rd cent. A.D. onwards (147-152).

D. adduces many inscriptions: *SEG* XLIII 950-956 and XLV 1760; older ones from *IGR* and new ones, to be published in M.Waelkens - J.Poblome (edd.), *Sagalassos* IV (Leuven 1997) and V (Leuven 1998 or 1999). Though in nearly all cases he gives the texts of the latter category, we refrain from presenting them here. Stone descriptions and commentaries are lacking; we therefore prefer to present the entire dossier in a later volume of *SEG*.

1681-1682. Termessos (area of: Askoureon komē, Ovacık). Inscriptions concerning banditism, late 3rd cent. A.D. (Re)published by M.Zimmermann, *ZPE* 110 (1996) 265-277.

1681: Acclamations for M.Aur.Hermaios (A) and a letter of a dux to Hermaios (B). *SEG* XXIX 1514. Z. prints the text of A with translation.

Ὁ εὐγενὴς ληστοδειώκτης τὴν πόλιν φρουρείτω·
Ὁ ληστὰς φονεύσας τὴν πόλιν φρουρείτω·
Ὁ ἐκδεικήσας τὴν πόλιν τὴν πόλιν φρουρείτω·
Ὁ πολάκις (sic) ἐκδεικήσας τὴν πόλιν ἐπιδημείτω·
Ὁ ἀννώνας ἀναπέμψας ἐπιδημείτω

He argues against ed.pr. that the polis was not a newly founded city but the city of Termessos, cf. our lemma no. 1682. In B Z. reads Ἑρμαίῳ Ἀσκου[ρεῖ] χαίρειν instead of Ἀσκου[εως] or Ἀσκου[ρεως] (*SEG*). On 272, Z. formulates the hypothesis that the governor Terentius Marcianus located small provincial military units in fortified places in the chora of Termessos to ward off attacks of the Isaurian bandits. He surveys the known data on the defence of the territory of the city since the Hellenistic period (*TAM* III 104, 892-898). The local officials of the villages must have cooperated with the provincial armed forces in the 3rd cent. A.D.

1682: Letter of Valerius Euethios to M.Aur.Kiliortes (A) and honorary inscription for M.Aur Kiliortes (B), 282/283 A.D. *SEG* XLI 1390. Z. reprints the text of A and B (267/268 with translation). He suggests restoring in A L. 2: κώμης Α⟨σ⟩κ[ουρ]έων (κώμης Α[...]εων, *SEG*, where H.W.Pleket already suggested Ἀ[σκουρ]έων)
LL. 4/5: τῇ Τερμησέων [χώ]|ρα̣ λη̣στῶν (Τητερμησέων | Ῥαληστων, *SEG*)

LL. 5/6: ὑπολελῖφθαί [τινας, ὡς πάσχειν] | τὴν ἀποικίαν (not restored in *SEG*)
LL. 6/7: καὶ πεπ[ονῆσθαι παρ' αὐτῶν] | διὰ τοῦ συνλ̣η̣μφθῆ̣[ναι τὰ θρέμματα καὶ (?)] (καὶ ΠΕΠ[-- ca.16 --] | διὰ τοῦ συνλ̣η̣μφθῆ̣[ναι -- ca.16 --], *SEG*).

On 274 note 49, Z. suggests restoring in B LL. 7/8: [προ]στάτου | [εἰρήνης] or Ἀσκουρέω[ν ἐπι]στάτου (Ἀσκουρε̣ω̣[ς ..ca 3/4 ..]Σ̣ΤΑΤΟΥ | [--, *SEG*).
Z. argues that Valerius Euethios, ἔπαρχος (A L. 1), was not a praefectus praetorio Orientis nor a prefect of an imperial domain in N. Lycia, but a commander of a military unit (perhaps the legio II Parthica?). If he is identical with Val.Euethios, rationalis of Egypt, his prefecture must date to the last decades of the 3rd cent. A.D. In that case the Emperors and Caesars mentioned in B LL. 4/5 must be Carus and his sons Carinus and Numerianus (282/283 A.D.); the λησταί of A L. 5 must be the Isaurian bandits who caused troubles since the seventies of the 3rd cent. [for the banditism see now also S.Mitchell in K.Hopwood (ed.), *Organised crime in antiquity* (London 1999) 155-173, Pleket]. Z. also discusses the honorific title εἰρήνης προστάτης, borne by Kiliortes and by the dux L. Aur.Marcianus at Termessos (*TAM* III 88 LL. 7/8). The latter must be a δοὺξ τῶν φρουρείων and his command must date to the same period. The ἀποικία of A L. 6 may be a new dwelling near the old village where the occupants of the mountains came together for security; they were probably not citizens of Termessos and originally dwelled on the territory of another city.

PAMPHYLIA

1683. Pamphylia. Περτί. A.Lillo, *IF* 101 (1996) 191-194, studies Pamphylian περτί on record in three inscriptions: C.Brixhe, *Le dialecte grec de Pamphylie* (Paris 1976) no. 3 (early 4th cent. B.C.), where περτ(ὶ) ἰρῆνι = πρὸς εἰρήνην: 'in view of the peace'; in nos. 17 and 18 (3rd cent. B.C.) the sequence (ὁ δεῖνα) περτέδωκε ἰς -- occurs in a context comparable to that of (ὁ δεῖνα) ἐπέδωκε εἰς -- δραχμὰς in Attic inscriptions (4th-2nd cent. B.C.; examples cited on 193). The equivalence of the pattern suggests that the use of Pamphylian περτί- is equivalent to Attic ἐπί-, at least when used as a prefix. The fact that Attic ἐπί- was translated into Pamphylian περτί- may imply that the Pamphylian system of prefixes (and prepositions ?) was simplified in the 3rd cent. B.C., with περτί- (= πρόσ-) assuming the function of ἐπί-.

1684-1698. Aspendos. Epitaphs, 3rd/2nd cent. B.C. C.Brixhe, *Kadmos* 35 (1996) 72-86 nos. 243-257 (ph.), publishes another supplement to his collection of Pamphylian dialect inscriptions: see the texts presented in *SEG* XXXVIII 1364-1394 (with references to B.'s earlier publications) and XLI 1304-1321. B. comments on all names. All texts except that of our lemma no. 1684 were recently found in Camiliköy. The stones are small rectangular marble stelai with mouldings above and sometimes also below.

1684: 72/73 no. 243. **Epitaph of Zowaleima, ca. 150-120 B.C.** *SEG* XL 1264.

Ζω̣ϝαλείμα Δειϝειδώρ[ου]

Ζω̣ϝαλειμα v Δειϝειδωρ̣[υ], *SEG* ‖ provenance unknown; probably Aspendos, B.

1685: 74 no. 244. **Epitaph of Goukeinas, 2nd cent. B.C.** Pediment with akroteria and central rosette; inscription under a slightly protruding fascia.

Γουκεινας ΚουδραμουИαИ

Γουκεινας: previously unattested; either a male name in the nominative or, less preferably, a female name in the genitive, B.

1686: 74/75 no. 245. **Epitaph of Pytho, 3rd cent. B.C.:** Πυθō Δαματρίιυ

Πυθō: female (Πυθṓ) or male (= Πύθō(ν)) name, B.

1687: 75/76 no. 246. **Epitaph of Theodorous and Na, 2nd cent. B.C.**

Θεόδωρους | είαρῖϝους Διϝοὺς | Μεγάλου vacat | Ἀριστοπόλις,
‖ Να είαρεῖϝους | Διϝοὺς Μεγάλου | Ἀριστοπόλις

Brother and sister, children of Aristopolis, ἱερεὺς Διὸς Μεγάλου (the epithet is new for Aspendos; Ἀριστοπόλιος > Ἀριστοπόλις), B.

1688: 76/77 no. 247. **Epitaph of Eutychous and Artemisia, 2nd cent. B.C.**

Εὔτυχους, | Ἀρτιμισία | Φορδισίου

3. = Ἀφροδισίου, B.

1689: 77 no. 248. **Epitaph of Zowamous, 2nd cent. B.C.** Inscription under a slightly protruding fascia: Ζωϝαμοῦς | Λουσάδρου

2. = Λυσάνδρου, B.

1690: 77/78 no. 249. **Epitaph of Theopatra, 2nd cent. B.C.** Pediment; on the shaft two rosettes above a slightly protruding fascia; from a knot in its center a fillet suspends. Inscription below: Θεοπάτρα | Μορνεῖϝυς

2. Μορνεύς: previously unattested (perhaps an indigenous name derived from a toponym ?), B.

1691: 78/79 no. 250. **Epitaph of Echwamus, 2nd cent. B.C.:** Ἐχϝαμῦς | Μιρατυς

1. Greek name, B., who collects related names (Ἐχϝαλία, Εχϝαλιᾶτυς, Εχϝασίω(ν); for the last, our lemma no. 1696). The series is comparable to that of another Pamphylian onomastic group: see our lemma no. 2116.

1692: 79/80 no. 251. **Epitaph of Wanaxio, late 3rd cent. B.C.** Inscription above a slightly protruding fascia: [И]αναξίιō | [Ἀ]πελᾶτυς

1. Probably the attested male name (-ξίω(ν)) rather than the unattested female pendant (-ξιώ), B.

1693: 80/81 no. 252. **Epitaph of Doxa, 2nd cent. B.C.:** Δ̣όξα | Ορδοῦτους

1. Either Δόξα vacat or Δοξα[--], B. ‖ 2. Ορδοῦς: unattested name, probably of indigenous origin (cf. Ορδος, Ουρδιος), B.

1694: 81/82 no. 253. **Epitaph of Eupatra and Artimidorous, 2nd cent. B.C.** Pediment with akroteria and central rosette.

Εὐπάτρα | Μι̣άλιτους, | Ἀρτιμιδώρου | Ἀρτιμιδώρου

2. Or Με̣άλιτους (= Μεγάλητος, genitive of Μεγάλ(λ)ης), B. ‖ 'Eupatra, daughter of Mialis; (of) Artimidorous son of Artimidorous' (presumably a couple); the combination of names of deceased in the nominative with names in the genitive (cf. our lemma no. 1696) is not unusual; LL. 1/2 are in smaller script and were probably added after LL. 3/4 were already engraved, B.

1695: 82/83 no. 254. **Epitaph of Oromneus and Artimidora, late 2nd cent. B.C.** Inscription under a slightly protruding fascia.

Ορομνεύς, Ἀρτιμιl̸δ(ό)ρ⟨α⟩ Ορομνῖϝος

2. ΔΑΡΟ, lapis ‖ probably brother and sister, B.

1696: 83/84 no. 255. **Epitaph of Artimidora, 2nd cent. B.C.** Pediment with (lost) akroteria and a central rosette; inscription under a slightly protruding fascia.

Ἀρτιμιδώρας | Ἐχϝασίωνους

2. For this name cf. our lemma no. 1691 app.cr.

1697: 84 no. 256. **Epitaph of -- and Artimidora, 2nd cent. B.C.**

[......, 'Αρτι]μιδώρα Εὐτύχου

1. Initio: probably a second name in the nominative: '-- (and) Artimidora', brother or sister or two sisters, B.

1698: 84/85 no. 257. **Epitaph of Smainamis and Tateis, late 2nd cent. B.C.**

Σμαιναμις | Ἐπιχάρ(ε)ις, | Τατεις | Ἐπιχάρεις

1. Indigenous name (male or female?) previously unattested, B. ‖ 2. CIC, lapis. The correction is imposed by L. 4. In both lines we have the genitive either of the unattested male name Ἐπίχαρις or of its frequent variant Ἐπιχάρης, B. ‖ 3. probably a female name, as is Τατις in *SEG* VI 728 (cf. XXXVIII 1395) B L. 54, B.

1699. Perge. Dedication of a building by M.Plancius Rutilius Varus, ca. 60 A.D. Three fragments of a monumental limestone architrave found in the theatre. Ed.pr. S.Şahin, *EA* 27 (1996) 115-119 no. 1 (ph.) [now also in *I.Perge* 49].

[Μ]ᾶρκος [Πλ]ά[ν]κιος 'Ρο[τεί]-
[λι]ος Οὐᾶρ[ος τα]μίας [ἀντι]-
[σ]τράτηγ[ος ἐπαρχείας]
4 [Πόντ]ου [καὶ Βειθυνίας]
- - - - - - - - - - - - - -

1-2. Ed.pr. rejects a restoration 'Ρο[τειλίου | υἱ]ὸς because Rutilius is a gentilicium and not a praenomen; he suggests identifying M.Plancius Rutilius Varus with the father of Plancia Magna, who previously is attested in inscriptions as M.Plancius Varus (*SEG* XXXIV 1305A); kinship between Plancii Vari and Rutilii is on record in various inscriptions (*IGR* III 797 = *I.Perge* 173; *CIL* X 1258); whether we have a case of adoption here or an 'anderer familiärer Grund', is unclear; it is known that Varus acted as quaestor pro praetore in the senatorial province of Pontos-Bithynia under Nero ca. 60 A.D., ed.pr., who wonders whether a fifth line of our text contained the words τῆι πατρίδι; for a stemma of the family of the Plancii cf. p. 125 [see now also S.Şahin, *EA* 28 (1997) 149/150, for a new honorary inscription for Μ.Πλάνκιον Οὐᾶρον from Attaleia; the text contains his full senatorial career; Ş. restores *SEG* VI 650, also from Attaleia, on the basis of the new text. Varus does not carry the name Rutilius in these texts, Pleket].

1700. Perge. Honorary inscription for Ti.Claudius Apollonios Elaibares (?), late 1st cent. A.D. *IGR* III 796; *SEG* XXXIV 1690; XLV 1773. G.Thériault, *op.cit.* (cf. our lemma no. 2292) 150-152, reprints LL. 1-15 and dates the text to the reign of Domitian (or slightly later) [cf. the date proposed by S.Şahin (with correction of the name of the honored person): *SEG* XLV 1773), Chaniotis; but cf. *SEG* XLIV 1143 and *EA* 31 (1999) 13-17: the correct form is Ἐλαιβάβης]. The cult of Σεβαστὴ Ὁμόνοια may have been established earlier than Domitian's reign; the priesthood was reserved to members of the elite which had close relations to Rome.

1701. Perge. Bilingual dedication to C.Iulius Plancius Varus Cornutus by his mother Plancia Magna, ca. 120-135 A.D. Fifteen fragments of a thin marble plaque, probably fixed to a wall and found near the Hellenistic Gate; the interior court of the Gate was transformed by Plancia as a state-room decorated with statues of gods and κτίσται. One of the latter was her father M.Plancius (Rutilius) Varus and her brother C.Plancius Varus [for the founders of the city and the ideology around them cf. S.Şahin, '*Les fondateurs de la ville de Perge et Plancia Magna*', *Adalya* 1 (1996) 45-51 (non vidimus; cf. *BE* (1998) no. 473 and S.Mitchell, *AR* 45 (1998/1999) [1999] 171), Pleket]. Ed.pr. S.Şahin, *EA* 27 (1996) 119/ 120 [now also in *I.Perge* 127].

C. Iu[l]io [Plan]cio [C. f. Va]ro
[C]orn[uto] Pl[a]nc[i]a
M. f. M[ag]na ma[t]er
4 Γ. Ἰουλ[ίῳ Πλ]ανκίῳ Οὐ[ά]-
ρῳ Κο[ρ]νούτῳ Πλαν-
κ[ί]α Μάγνα ἡ μήτ[ηρ]

The dedicatee, son of Plancia Magna and C.Iulius Cornutus Tertullus (cos. suff. 100 A.D.), is also on record in *JRS* 55 (1965) 54 (*An.Ép.*, 1965, no. 208; *I.Perge* 128) as πάτρων καὶ εὐεργέτης and as victor in all the athletic events during the sixth edition of the ἐννεατηρὶς Οὐάρειος (ἀγών); the latter was probably founded by his grandfather M.Plancius (Rutilius) Varus (cf. our lemma no. 1699) in the seventies of the 1st cent. A.D.; the dedicatee was governor of Cilicia under Hadrian; ed.pr. wonders whether in his capacity as governor he was personally present in Perge on the occasion of the consecration of buildings financed by his mother in the period 120-125 A.D.

LYCIA

1702. Lycia. Greek and Lycian elements. T.Bryce in M.Dillon (ed.), *Religion in the ancient world: new themes and approaches* (Amsterdam 1996) 41-50, examines the interaction between Greek and Lycian elements in religious matters, in general, and in divination and oracles, in particular: discussion of rock-cut Lycian inscriptions (e.g., *TAM* I 44; Xanthos), of *TAM* I 56 (Antiphellos; bilingual text; equation of the local Mother Goddess with Leto) and of the oracular shrine at Patara and its relation to Apollo. Non vidimus: cf. *Kernos* 12 (1999) 228 no. 28.

1703. Antiphellos (Kaş). Epitaph of Menas and Iason and their relatives and descendants, 2nd/3rd cent. A.D. *CIG* 4300 (based on a copy of C.Fellows); A.-V. Schweyer, *Les Lyciens et la mort: une étude d'histoire sociale* (Thèse Univ. Paris I 1992) vol. II: *Recueil d'inscriptions grecques* p. 4 no. 2 (Antiphellos). A.Laronde in *op.cit.* (cf. our lemma no. 1394) 202-206, republishes the text, with translation, incorporating some new readings of Schweyer [The commercial edition of Schweyer's book was not yet available in the autumn of 1999].

Τὸν τ[ά]φο[ν] κατ[εσκεύασ]αν Μ[ην]ᾶς ['Αντ]ιόχου 'Αντιφελλείτ[ης]
καὶ Ἰάσων β΄ μητρὸς 'Αρτεμί[ου] 'Απερλείτης [ἑ]αυτοῖς καὶ
γυν[αι]ξὶν αὐτῶν καὶ τέκν[οις] καὶ γυναιξὶν [τῶ]ν [τ]έκνων
4 ἡμῶ[ν καὶ αἶ]ς ἂν κατὰ νόμον [συνβιώ](η)σωσιν· ἄλλος δὲ οὐδεὶς
ἐνκηδευθήσεται εἰ (μὴ) μόνον [οἱ προγε]γρα[μ]μένοι· ἐὰν δέ τις
τολμήσ[η] ἐνκηδεῦσαί τ[ινα, ὑπ]εύθυνος ἔσται τοῖς διὰ
τῶν θείων δια[ταγ]ῶν ὡρισμένοις

Ligatures; lunate epsilon and sigma: 2nd/3rd cent. A.D., L. ‖ 1. Αἰνείας ?, F.; Μ[ην]ᾶς, S. ‖ 4. [συνχωρ]ή[σωμε]ν, *CIG*; [συνχωρ]ήσο[με]ν, F.; [συνζ]ήσωσιν, S.; [συνβιώ]σωσιν, L., who argues that συνζήσωσιν is unattested and that one expects a form of συμβιόω; he admits, however, that, if the stone actually has ΗCΩCΙ, his suggestion should be abandoned ‖ 5. ΕΙΜΟΝΟΝ, F. ‖ 7. δι' ἀ[ρχεί]ων [δι]ωρισμένοις, F.; διὰ τῶ[ν] θείων δια[γραφ]ῶν [δι]ωρισμένοις, *CIG*; δια[ταγ]ῶν ὡρισμένοις, S., who interprets LL. 6/7 as a reference to 'what has been laid down (as penalties) through divine orders/commandments'. L. argues that θεῖος refers to the emperor: 'des dispositions fixées par les prescriptions impériales'; he wonders whether δια[τάξε]ων could be restored and refers to *BCH* 5 (1881) 344 (ὑπεύθυνος -- τοῖς διατάγμασι καὶ τοῖς πατρίοις νόμοις; Tralles). Imperial decisions confirm local regulations.

1704. Arykanda (area of: Yeşilköy). Dedication to the Imperial Tyche, late 1st cent. B.C. (before 27 B.C. ?). Small rectangular limestone altar moulded above and below; 'Rundfocus' between corner akroteria; reliefs on the front (garland with central rosette) and right side (shield with horizontal and vertical groove incised); inscription on the front above (LL. 1-3) and below (LL. 4-8) the garland, and on the lower moulding (LL. 9/10). Ed.pr. M. Wörrle in F.Blakolmer, K.R.Krierer, F.Krinzinger, A.Landskron-Dinstl, H.D.Szemethy, K. Zhuber-Okrog, (edd.), *Fremde Zeiten. Festschrift für Jürgen Borchhardt zum sechzigsten Geburtstag am 25. Februar 1996 dargebracht von Kollegen, Schülern und Freunden* (Vienna 1996) 153-160 (ph.).

Τύχης Αὐτο-
κράτορος Καί-
σαρος·
4 Ἱέρων δὶς τοῦ Κιλ-
λόρτου 'Αρυ(κανδεὺς) δημαρ-
χήσας καὶ τὸ δεύτερον
ἱερατεύσας ἐν τῇ πό-
8 λει Διὸς Νεικάτορος,
[ἱερατ]εύσας δὲ κα[ὶ θεοῦ?]
[------]ΓΟΓ[--------]

1-3. Imperator Caesar: Octavian; on the assumption that the titles are correct, the absence of Σεβαστός implies that 27 B.C. is terminus ante quem; the Augustan date is compatible with the lettering. Our dedication is the earliest declaration of loyalty to Augustus in Lycia, with the probable exception of the ναὸς Καίσαρος and ἱερατεύων Καίσαρος in Oinoanda on record in *OGIS* 555 (*IGR* III 482; *SEG* XXXVIII 1464), ed.pr. ‖ 5. the ethnic shows that Yeşilköy (Kilepe) belonged to the territory of Arykanda (not to Arneai, as assumed before); a nearby fortification marks its boundary, ed.pr. ‖ 5-6. the demarchy is the regular office at the head of κῶμαι belonging to Lycian city territories; for another demarch see *TAM* II 539 (Arsada); a φυλὴ ἀστικῶν is on record in *I.Arykanda* 54 (Later Imperial period); the relation between the Arykandian phylai and demoi and between those institutions and the κῶμαι remains unclear; it is also not certain whether the Δαφνιεῖς and Πεδιεῖς (*I.Arykanda* 34 and 43) are demes, ed.pr., who also discusses the civic subdivisions on record in other Lycian cities and the relation between Oinoanda and its komai as attested in the Demostheneia inscription (*SEG* XXXVIII 1462) ‖ 8. Zeus Nikator is a novelty in the Lycian pantheon. Perhaps the cult was introduced after the Seleukid conquest of Lycia in 197 B.C. (cf. *I.Arykanda* 1 = *SEG* XLIV 1148, briefly commented upon by W., who denies that there was a συμπολιτεία between Arykanda and Tragalassos and suggests that the latter belonged to Myra): Νικάτωρ was the cultic epithet of the founder of the dynasty, Seleukos I (styled Σέλευκος Ζεὺς Νικάτωρ in *OGIS* 245); the same may apply to Ζεὺς Νεικάτωρ in two Pamphylian inscriptions: H.Swoboda - J. Keil - F.Knoll, *Denkmäler aus Lykaonien, Pamphylien und Isaurien* (Leipzig 1935) no. 109 (Later Imperial period; cf. *SEG* XLII 1228) and *MAMA* IV 426 (*SEG* VI 592; not before Hadrian), ed.pr. ‖ 10. possibly [vacat "Αρ]εος [❦ vacat], ed.pr.

1705. Boubon. Inscriptions on bronze sculptures, 2nd cent. A.D. C.C.Mattusch (ed.), *The fire of Hephaistos* (cf. our lemma no. 2375) 311/312 no. 44 (ph.) and 349-351 no. 55 (ph.), publishes 1) a bronze head with Λ, incised in the wax working model on the interior of the neck and serving as a reference to the worker as to which body type this head should be mounted on and 2) a bronze torso with an inscription punched into the bronze on the right iliac crest: ATTA, interpreted by C.C.Vermeule as a reference to Pamphylian Attaleia; for justified skepticism cf. M.Sève, *BE*, 1997, no. 85 [For inscribed pedestals and bronze statues of emperors found in Boubon cf. *SEG* XXVII 916-927 and XLIII 967, Pleket].

1706. Kibyra. A leading family. *SEG* XXXVIII 1454 and 1973; XLII 1239. R.A. Kearsley, *Tyche* 11 (1996) 129-155, presents a slightly revised version of her earlier stemma (cf. XXXVIII 1454 and especially 1973) of the Tib.Claudii of Kibyra (155; dates have been moved upwards by using a 25- rather than 30-year generational gap: Flavius Craterus 20 A.D., Marcius Deioterianus 45 A.D.; Ti.Cl.Hiero 70 A.D.; Ti.Cl.Deioterianus and Ti.Cl.Polemo 95 A.D.; Ti.Cl.Celsus Orestianus 120 A.D.); contra P.Herz, who dated each of these five generations ca. 80 years later (cf. XLII 1239). Dates continue to depend entirely on Ti.Cl.Celsus Orestianus' and his wife Flavia Lycia's term of office as archiereis of Asia (*IGR* IV 908 LL. 7-9); while tacitly accepting H.'s terminus post quem of 114 A.D. on account of Pergamon's second neokorate, she argues on 154 that its upper range should be narrowed to ca. 120 A.D. on the sole argument that Pergamon's titulature does *not* contain the title μητρόπολις (H. dated the couple's term of office to the late 2nd or early 3rd cent. A.D.). 'To argue for a higher date would be to argue *e silentio*' [sic].

The bulk of the article aims to show that there are no other clues, whether onomastical or prosopographical, to the date of the family. K. comments at great length on the impact made on nomenclature through Roman presence in southern Asia Minor from ca. 50 B.C. to ca. 50 A.D.; all leads up to the conclusion (153) that there is no necessity for linking Flavius Craterus' name to the period of the Flavian emperors, as maintained by H. The presence of Roman legions and auxiliary units, local recruiting (cf. e.g. *I.Eph.* 705A = *SEG* XLII 1047; text and translation on 130), settlements of Roman soldiers - either within Greek cities (συμπολιτευόμενοι) or as veteran colonies - and negotiatores contributed to a vast diffusion of Roman names, which were very quickly disseminated by viritane grants, intermarriage and manumission. Detailed investigation of the Roman nomina Marcius, Licinius and Flavius common in southern Asia Minor (lists of individuals of senatorial/equestrian rank; non-senatorial Romans and provincials; colonists; businessmen and their associates). The upshot is 'that, even if two peregrines happen to bear the same nomen, it should not be assumed that they acquired it from the same person, or at the same time, or in the same way - unless there is corroborative evidence' (144). Following J.A.O.Larsen, K. underlines the inadequacy of using Roman imperial nomina for chronology and argues that identity of name is not sufficient evidence for identity of person, since families did not refrain from repeatedly using the same tria nomina. Our Kibyran family's source of Roman citizenship cannot be established; nor is it clear when and why Ti.Claudius Polemo and his brother attained equestrian rank as the first members of their family. The cognomina Craterus and Deioterianus do not provide compelling chronological indicators, either. Intermarriage with the Licinnii of Oinoanda (*IGR* IV 500; see our lemma no. 1709) was assumed on the basis of the identification of Marcius Deioterianus with T.Marcius Deioterianus of Balboura (inter alios Halfmann, *Senatoren* (cf. *SEG* XXIX 1786) 149) - implying much later dates than those advocated by K. - but 'in a broader context of the onomastic practices of the inhabitants of southern Asia Minor -- there exists considerable potential for error in such an assumption' (150). The proposed link of the Kibyran family with a branch of Claudii (Halfmann 149-151 no. 61) is equally hypothetical [In an extensive and defensive note (153 note 182) K. upholds the alleged distinction between ἀσιάρχης and ἀρχιερεὺς τῆς Ἀσίας (cf. *SEG* XXXVIII 1973; contra *SEG* XL 1197 on p. 381); see now also S.Friesen, '*Asiarchs*', *ZPE* 126 (1999) 275-290].

1707. Kitanaura. Location and history. J.Nollé, *JNG* 46 (1996) 7-29 (maps), publishes a coin hoard from central eastern Lycia including nine coins with representation of Artemis and inscribed KITA (2nd/1st cent. B.C.; see also *BE*, 1999, no. 439).These can be assigned to Κιτάναυρα, on record in the 'stadiasmos provinciae Lyciae' (*SEG* XLIV 1205; 45/46 A.D.), from which N. on 16 cites the following unpublished part (no indication of line numbers and division): (the road) ἀπὸ Ἰδεβεσσοῦ ἡ εἰς Κιτάν[αυρ]α τῶν Τερμεσσέων φέρουσα κατεσκεύασται ἐ[πὶ σ]τάδια ρ'· ἀπὸ Κιταναύρων εἰς Κό[σ]αρα [.......] στάδια [..']· [ἀπ]ὸ Κοσ[άρ]ων εἰς Τ[υ]πάλλι[α στάδια ..']· ἀπὸ Τυπαλλίων εἰς Τράβεννα [στάδια ..']· ἀπὸ Τραβέννων εἰς Ἀττάλειαν τῆς [Παμφυλίας στάδια ..']. Following S.Şahin (apud N.), N. identifies Kitanaura with Saraycık, 17/18 km. northeast of Idebessos. Inscriptions from Saraycık confirm the numismatic evidence that Ἄρτεμις was the main deity, and thereby the identification with Kitanaura: a fine should be paid to her in case of violation of a grave (*TAM* II 3 1230); names in Ἀρτ(ε)μ- are relatively frequent (*TAM* II 3 1223, 1225 and 1227). According to the stadiasmos, the city belonged to the territory of Termessos in the mid 1st cent. A.D., but it must have been independent at the time the coins were struck. Presumably Kitanaura was assigned to Termessos in 78/77 B.C., when P.Servilius Vatia Isauricus eliminated the 'pirate-state' founded by the Cilician Zeniketes in eastern Lycia in the 80's; Kitanaura must have been in the latter's power because of its strategical position on the road described in the stadiasmos. On 16 note 11, N. identifies Τυπάλλια on record in the stadiasmos with the site indicated as 'Marmara?' on the map of R.Heberdey, *Denkschr. Akad. Wiss. Wien, Phil-hist. Kl.*, 69, 3 (1929) 5.

1708. Oinoanda. Documents concerning the foundation of C.Iulius Demosthenes, 124-125/126 A.D. *SEG* XXXVIII 1462 (XLV 1818*). S.V.Dmitriev, *Latomus* 55 (1996) 112-126, focuses on the electoral procedure for the ἀγωνοθέτης described in LL. 89-92. M.Wörrle (cf. *SEG* XXXVIII p. 449 ad locum) interpreted προβολή and ἀντιπροβολή as the equivalents of nominatio/ὀνομασία and potioris nominatio, i.e., the right of the acting agonothetes to nominate a successor and that of the nominated candidate to put forward another candidate instead of himself in order to avoid the office. According to W. the whole procedure took place in the council, which in the end proposed for ratification only one candidature before the assembly. D. points to examples of προβολή with more than one candidate nominated and resulting in elections in the assembly. He insists that προβολή cannot be equated with nomination (ὀνομασία), since 'putting forward a candidate' is only one of several actions in the course of elections covered by the latter term. On the other hand 'putting forward ▪ candidate' (whether in the council or in the assembly or both) is only one of several possible meanings of προβολή, which could also refer to the 'getting of consent' or to 'inquiry'/'impeachment'. Neither of the terms had any 'official technical sense', and meaning depends on the context. In our prescriptions, προβολή belongs to the privileges of the *future* agonothetes specified in the genitive absolute οὔσης προβολῆς κτλ.; he is also awarded exemption from liturgies for five years and 'all the other rights' (δίκαια) enjoyed by the imperial priest. Προβολή and ἀντιπροβολή in the sense of 'nomination' and 'nomination instead of' were by no means privileges confined to a few high-ranking officials. As one of the δίκαια of the future agonothetes, προβολή here is likely to be equivalent to rogatio, viz. the right to address the assembly and to put forward a proposal (whether concerning an electoral or any other matter) on his own initiative - a role normally played by the prytaneis or tribuni plebis [This interpretation leaves us with two awkward consequences: 1) no explanation is given of ἀντιπροβολή (cf. 121: 'interpretation of ἀ. is impossible'; 126: 'not much can be said about the other notion'); 2) προβολή is assumed to be used in a sense differing from that of πρ[οβάλ]λεσθαι at the very beginning of our clausula, the latter referring beyond doubt to the right of the agonothetes in office to designate 'the most fitting' of the bouleutai as his successor. Rather the genitive absolute specifies - admittedly in ▪ loose way (οὔσης: 'and there is', 'and we have'; cf. Wörrle's translation 'wobei es -- geben soll') - (a) two stages in the election (προβολή followed by ἀντιπροβολή, the first term resuming what has been stated in the clause πρ[οβάλ]λεσθαι κτλ.) and (b) the privileges to be awarded to the new agonothetes, Tybout. For προβολή and προβάλλεσθαι in the sense of 'proposer' see also J. and L. Robert, *BE* (1942) no. 90 on p. 344 and *SEG* XXXVII 593, Herrmann].

E.R.Gebhard, *art.cit.* (cf. our lemma no. 1457) 123-125, offers some reflections on the processions and sacrifices to be organized by the agonothetes. In the processions the images of the emperor and Apollo Patroos were carried to the theater and the temple of Apollo Patroos; they, together with the images of Hadrian and Apollo borne by the agonothetes in his golden crown, united the emperor and the protecting god of the city.

1709. Oinoanda. Genealogical inscription of Licinnia Flavilla and Flavius Diogenes from Oinoanda, ca. 210 A.D. Heberdey-Kalinka 41 no. 60; *IGR* III 500; *SEG* XLI 1386. A.S.Hall † - N.P.Milner - J.J.Coulton, *AS* 46 (1996) 111-144 (translations; ph. of I Col. VI (top) and III B-D; dr. of I and III), present an exhaustive epigraphical and architectural study of the mausoleum of the Licinnii. They publish a number of new (III C/D) or known but unpublished (I and III A/B; I and III B have been rediscovered; copies in the Vienna Schedae) inscribed limestone blocks. The text published by Heberdey-Kalinka and included in *IGR* (= H.-K. with some corrections by A.Wilhelm and H.Dessau included) is the main inscription on the eastern façade (I). Four blocks (III A-D) with new or unpublished texts are assigned by H.-M.-C. to the western façade. Furthermore, H.-M.-C. argue that *IGR* III Col. I is a separate and unfinished inscription belonging to the north wall (II) [For a stemma of the family see S.Jameson, *AS* 16 (1966) 125-137; in the app.cr., 'J. no. xx' refers to nos. of this stemma; we present a selection of H.-M.-C.'s ample prosopographical references, generally limiting ourselves to those clarifying the relations between the persons recorded in the texts below].

I. Eastern façade (ca. 210 A.D.)

Rectangular block bearing fragments of Col. VI (LL. 12-18, joining *IGR*'s text) and VII (LL. 12/13; not in *IGR*); found by Heberdey and rediscovered; originally belonging to the wall above and to the right of the door.

Col. VI

Τὴν τοῦ λυκιάρ-
12 χου Λόνγου θυγατέρ[α] Λικιν-
νίαν Μαξίμαν γαμεῖ Λικίννι-
ος Θοαντιανὸς καὶ γείνονται
παῖδες ἥ τε Φλάβιλλα καὶ ὁ (ὁ)μώ-
16 νυμος τῷ πάππῳ Λικίννιος Λόν-
γος καὶ Λικίννιος Φρόντων· ἀπὸ
τοῦ Λικιννίου Φλαυιανοῦ καὶ Φλ-

Col. VII

1 [αυίας? ----------------]
---------- 9 lines ---------
[--- ἡ δεῖνα γαμεῖται Λικιννίῳ]
12 vacat Φρόντωνι ἀδελφῷ Φλαβίλ-
v λης vacat
vacat

New readings are underlined. Those of Col. VI have been restored correctly in *IGR* unless stated otherwise ‖ the subject from Col. VI L. 4 to the end of this part of the inscription is the immediate forebears and close relatives of Licinnia Flavilla (J. no. 38), the builder of the mausoleum, H.-M.-C. ‖ VI 15. ΚΑΙΟΜ, lapis ‖ 16. λυκι[άρχη Λόν]-, H.-K., *IGR* ‖ 18. Φλαυια[νοῦ], *IGR* ‖ VI 18-VII 1. this Flavia, married to Licinnius Flavianus (J. no.

15) is previously unknown, H.-M.-C. ‖ VII 1-9. these lines probably gave the ancestry of Licinnius Fronto's (J. no. 54) wife (descended from Lic.Flavianus and Fl[avia ?]), and perhaps also of the wife of Licinnia Flavilla's other brother Licinnius Longus (J. no. 53), H.-M.-C. ‖ 11-13. marriage of an unknown woman to Licinnius Fronto, brother of Licinnia Flavilla, H.-M.-C.

II. Northern wall (ca. 210 A.D.)

Three blocks bearing the text of *IGR*'s Col. I (correct majuscule text); two were rediscovered (Heberdey-Kalinka's blocks 3/4). H.-M.-C. assign the blocks to the northern rather than the eastern wall and present some new restorations.

Ἡ ἀπὸ Φλαυίας [Πλατωνίδος Κιβυ]|ρατικῆς τῆς γα[μηθείσης Λικιννίῳ] | Θόαντι γενεαλ[ογία μέχρι Κλεάνδρου] | τοῦ πεμφθέντος [ὑπὸ τοῦ Ἀμύκλα εἰς τὴν] ‖ Καισαρέων Κιβυ[ρατῶν πόλιν· ἐπὶ Ἀν]|τιχάρους δὶς τοῦ ..... μηνὸς ....]ου κζ' ἔχουσα οὕ[τως· vv ἄρχει δὲ τὸ] | γένος ἀπό τε Κλε[άνδρου καὶ Ἀμύκλα] | Λακεδαιμονί[ων βασιλέων καὶ ἡρώ?]‖ων, τοῦ μὲν ἐκπέμψαντος τὴν [ἀποι]|κίαν, τοῦ Ἀμύκλα, Κλεάνδρου δ[ὲ ἀγα]|γόντος καὶ οἰκίσαντος τὴν τ[ῶν Κι]|βυρατῶν πόλιν κατὰ τὸν vacat

---

3. μέχρι Κ., H.-K.; ἀπὸ Κ., *IGR* ‖ 5. ἐπὶ Ἀ., H.-K.; μέχρι Ἀ., *IGR* ‖ 7. a space of ca. two letters seems required by the ca. fifteen-letter length of the lacuna which sets off the heading from the genealogy proper, H.-M.-C. ‖ 9. rest. Milner e.g.; [Λακεδαιμονίων ....], *IGR* ‖ 13. κατὰ τὸν [χρησμόν], *IGR*, considered by H.-M.-C. 'the obvious supplement' ‖ the inscription ends in mid-line, mid-sentence and probably mid-column, suggesting that it was left unfinished. The similarity of the lettering suggests that the intention to include the Spartan-Kibyrate genealogy was contemporary with the cutting of the main eastern inscription, H.-M.-C.

III. Western façade ((shortly?) after ca. 210 A.D.)

Four blocks (A-D). B and C are adjacent wedge-shaped voussoirs from the right half of an arch; their curvature suits the curved recess restored in the west end of the building; A, with vertical edges, was located just to the right of the centre of the arch. D, with horizontal and left edges, belonged to the right part of the wall forming the back of the arched recess. A and B were found by Heberdey (B has been rediscovered), whereas C and D are new finds.

Block A: Column I

[--]Υ vv
[------------------------------------ μ]ονα̣γρ̣ίου vv
[----------------------------------]Ι Ἰουλία θυ- vv
4 [γάτηρ -------------------------- Ἰου]λίου Διοφάν- v
[του --------------------------- name] γ'· ἐκ Τληπο- v
[λέμου? -- γαμηθεῖσα Π. Αἰλ. Διοφάντῳ τῷ καὶ Μοδ]έστῳ νόσ[ῳ] vv
[τελευτᾷ? ------------------------ ὁ δεῖνα] δὲ ἐγάμησεν vv
8 [τὴν δεῖνα -----------------------------]Σ καθὼς δεῖ vv
[-------------------------------------τοῦ γ]εγονότος vv
[---------------------------------- Γ]αΐου ἄρα Λικ' v

[----------------------------------- Ὑπερ]βερεταίου δ´ vv
12 [------------------------- ἡ τῷ δεῖνι γαμηθ]εῖσα· Χ[ά]ρωνα vv
[----------------------------------- Διο]φάντου vacat

Block A: Column II

[-- Ὑπερ]-
βε[ρ]ε[ταίου? ---------------------------------- Φλαβίλ]-
λης καὶ τῶν [ἐξ ἐκείνης ---------------------------- Ἀριστό?]-
4 δικος καὶ Τλ[ηπόλεμος? ------------------------------ Νει?]-
κεὰς ἐγγ[ό]νη Ε[ὐδαίμονος? -------------------------- Νεικε?]-
ὰς Εὐδαίμον[ος ---------------------------------- λυ]-
κιάρχου καὶ Α[------------------------------------ τῆς δευ]-
8 τέρας γυνα[ικὸς τοῦ Φλαυιανοῦ Διογένους ---- Ἀνάσσης? Φλαβίλλης τῆς]
καὶ Θεανοῦς [---]
ΚΟΣ ὃς ἐγέν[ετο ---]
ΤΙΑΣΤΠΕ vv [---]
12 Αἴας Πλεισ[τάρχου ---]
ἐγγόνης Διο[φάντου? ---------------------------------- Ὄ]-
ν πλωνα [--]

Since the lengths of the lines are unknown, but appear to be considerable, a detailed reconstruction is impossible, H.-M.-C. ‖ I 2. the mention of a farm suggests that the biographical material may have been more expansive here than on the west façade; cf. also the presence of dates and a value judgement (καθὼς δεῖ in L. 8), H.-M.-C. ‖ 3-13. the names point to the C.Iulii of Lydai, known from *TAM* II 129, 136, 138-146 and 151-157 (stemma on p. 45; most of these texts already in *IGR* III 524-534 and 536). No more precision is possible except perhaps for L. 6 (see restoration). The connection of the Licinnii with this family, which includes 2nd cent. A.D. lykiarchs and highpriests of the League, fits the pattern of the other alliances with local elite families from Boubon, Choma, Kadyanda, Kibyra, Pinara and Xanthos, H.-M.-C. ‖ 6-7. probably νόσ[ῳ | τελευτᾷ ἄτεκνος -- (cf. east face Col. II L. 21) rather than a name beginning with Νοσ- (rare and unattested in the family), H.-M.-C. ‖ II 2-3. cf. below in D L. 15, H.-M.-C. ‖ 8-9. for Flavilla alias Theano, second wife of Flavianus Diogenes, cf. below in D LL. 7/8, with app.cr. ‖ 11. ΤΠΕ: possibly a year, 385, counted by a local era. It suits that of the treaty of Apamea, in use at Ariassos in the 3rd cent. A.D., which would yield 197/198 A.D., H.-M.-C.

Blocks B-C

[-----------------]Α Δ[---------------------------]
[-------------- Φλ]αυιανὸ[ς ------------------------]
[-------------- ἀ]πὸ Τείτο[υ-------------------------]
4 [------ καὶ Τληπολε?]μίδος γεννᾶ[ται Φλάβιλλα? ---------]
[Τελευτᾷ δὲ ἡ Φλάβιλ?]λα ἄτεκνος· Τλη[πολεμὶς? γαμεῖται? ---]
[... υἱῷ Οὐηρ?]ανίου καὶ γεννᾷ Α[-----------------------]
[Ἡ Τάτιο?]ν ἐπιγαμηθεῖσα Τλ[η]πολέμ[ῳ ------------ γεννᾷ]
8 [Τληπ]όλεμον καὶ Τληπολεμ[ίδα? καὶ ------------------]-
vacat δα· τὴν Τληπολεμίδα ἐπ[ιγαμεῖ ---------------------]

vacat καὶ γεννᾷ Δηιοτηρ[ιανόν· ἀπὸ ----- δος καὶ Τιτι]-
vacat ανοῦ τοῦ γενο[μένου πρειμοπειλαρίου γείνον]-
12 vacat ται Δ v ηιοτ[ηριανὸς ὁ λυκιαρχήσας καὶ]
vacat θ v υγάτ[ηρ Λυκία ἡ ἱέρεια τῶν Σεβαστῶν],
vacat ἡ γα[μηθεῖσα Λικιννίῳ Λόνγῳ τῷ λυκι]-
vacat αρχή[σαντι καὶ ἐπιτελέσαντι μο]-
16 vacat νομαχία[ς καὶ θηριομαχίας]·
vacat ἀπὸ τῆς Τλ[ηπολεμίδος καὶ τοῦ]
vacat Ἱέρωνος Κλαύ[διος Δηιοτηρια]-
vacat νὸς ἀσιάρχ[ης καὶ Κλαύδιος]
20 vacat Πολέμων ἀ[σιάρχης καὶ Κλαυ]-
vacat δία Εὐελθίς, [ἡ γαμηθεῖσα]
vacat Κλαυδίῳ Ὀ[ρέστῃ συγκλητι]-
vacat κῷ, ἐξ ὧ[ν Τληπολεμὶς ἡ]
24 vacat θυγ[άτηρ καὶ Κλαύδι]-
vacat ο[ς Ὀρέστης ὁ υἱός]

3. Either Τείτο[υ Μαρκίου -- or Τείτο[υ Φλαουίου --: the Licinnii married into the Marcii of Balboura (east face Col. III LL. 25-41) and the Titi Flavii of Pinara (ibid. LL. 73-79). The latter intermarriage started a generation later than that with the Marcii; Τείτο[υ Μαρκίου is therefore preferable at a point in the genealogy which lists generations before Marcia Lykia, H.-M.-C. ‖ 4. initio: name of the husband of Tlepole(?)mis; the couple were the parents of the offspring named in the missing part at right, H.-M.-C. ‖ 5. cf. east face Col. II L. 20; or Τλη[πό-λεμος, H.-M.-C. ‖ 6. or Ἀστρ]ανίου; in fine perhaps again a form of Astranius; for γεννᾷ used of a female subject cf. east face Col. III LL. 75-79, H.-M.-C. ‖ 7. for the name Tation (restored e.g.) cf. J. nos. 7 and 9, H.-M.-C. ‖ 7-10. the offspring of the marriage of Tlepolemos and [Tatio?]n were Tlepolemos and Tlepolemis (and another daughter ?: perhaps another female name in -is, giving rise to the accusative in -da). Tlepolemis in L. 9 is probably this daughter of Tlepolemos in L. 8 and her sister -is (L. 9 initio) the wife of Marcius Titianus (LL. 10/11), H.-M.-C. ‖ 11. cf. east face Col. III LL. 30/31; the stone has TON, corrected from TOT by the mason, who may have changed the N into an Y by carving an oblique stroke to the right of the vertical hasta of the N, H.-M.-C. ‖ 11-16. Deioterianos in L. 12 is probably the son of Marcius Titianus. The latter's daugher Marcia Lykia married Licinnius Longus (*PIR*^{2} L 209), who put on the gladiatorial spectacle mentioned in LL. 15/16. On the assumption that these restorations are correct, the reference to the spectacle is a shortened repetition of the information about this couple on record in east face Col. III LL. 31-43: two days of gladiatorial shows and wild-beast hunts in October 115 A.D., which were also commemorated in *IGR* IV 492 (*OGIS* 566). As the grandmother of Licinnia Flavilla and great-great-grandmother of Flavius Diogenes, Marcia Lykia was important to the genealogy. If, however, Marcia Lykia was omitted, the daughter in L. 13 could be Tlepolemis of L. 17, daughter of Deioterianos, resulting in the following restoration [Ἀπὸ ---δος καὶ Τιτι]|ανοῦ τοῦ γενο[μένου πρειμοπειλαρίου γείνε]|ται Δ v ηιοτ[ηριανὸς ὁ λυκιαρχήσας, ἀφ' οὗ] | θ v υγάτ[ηρ γεννᾶται Τληπολεμὶς] | ἡ γα[μηθεῖσα Κλαυδίῳ Ἱέρωνι τῷ ἀσι]|αρχή[σαντι δὶς καὶ ἐπιτελέσαντι μο]|νομαχία[ς καὶ θηριομαχίας], H.-M.-C. (with translation) ‖ 17-25. Marcia Tlepolemis, daughter of the lykiarch T.Marcius Deioterianos, married the Kibyrate notable Tiberius Claudius Hieron, twice asiarch (cf. *PIR*^{2} M 229 and C 947 with stemmata; *IGR* IV 912; *SEG* XXVIII 1242, with app.cr.). Their sons are Ti.Claudius Polemon, asiarch (*PIR*^{2} C 963), and Ti.Claudius Deioterianos, asiarch; their daughter Claudia Euelthis (rare name) married Claudius Iulianus (*PIR*^{2} C 897),

son of Claudius Orestes, consul (*PIR*² C 947), and their son was also called Claudius Orestes, senator (*PIR*² C 948); their daughter was Claudia Tlepolemis (*PIR*² C 1128; *IGR* IV 910). It is awkward that Claudius Iulianus, known only from *IGR* IV 910, here appears as Claudius O[restes] (unless one reads ('I)o[υλιανῷ), but Iulianus is perhaps an additional name, H.-M.-C., with further prosopographical references || the text probably continued on another block, H.-M.C.

Block D

[------------------------------ γείνε]ται Κλα v ύ-
[διος Λόνγος? ---------· ἀπὸ Φλαυίου Τιτιανοῦ] Καπίτω-
[νος Πιναρέως καὶ Βαιβίας Ἀνάσσης Παταρίδ]ος γεννῶνται
[Φλάυιοι Καπίτων ὁ καὶ Ἰταλικὸς καὶ Τιτιαν]ὸς ὁ καὶ Ἀλκιμέ-
[δων καὶ Λυκία· τὴν Φλαυίαν Λυκίαν γαμ]εῖ Σιμωνίδης, ἐξ ὧν
[γείνεται υἱὸς Φλαυιανὸς Διογένης ὁ λυκιαρχή]σας, ὁ κληρονομή-
[σας τὸ ἡρῷον, ὃς γαμεῖ δευτέραν μὲν "Ανασ?]σαν Φλάβιλλαν
[θυγατέρα ...., προτέραν δὲ Κ]λαυδίαν Ἀ v νδροβι-
[ανὴν Ξανθίαν? θυγατέρ]α Κλαυδίου Εἰρηναί-
[ου Ξανθίου καὶ? Καδυανδέ]ως, ἔγγονον Μεττίου
[Ἀνδροβίου ... Ξανθί]ου λυκιάρχου, ἀνεψιὰν
[Μεττίου? ....] λυκιάρχου, ἀνπόγονον
[Μεττίου Εἰρηναίου] υἱοῦ Εἰρηναίου v Ἱππολόχου,
[ἀνεψιὰν δὲ καὶ Με]ττίας Πτολεμναίδος ὑ-
[πατικῆς Ξανθίας] καὶ τῶν ἐξ ἐκν[ε]ίνης Φλαυί-
[ων --------------------------------]

1-5. The reference is to the ancestry and marriage of Flavia Lykia, mother of Flavianus Diogenes (cf. east face Col. IV), so that L. 1 probably contained the end of a sentence about the marriages of her grandmother Licinnia Ge Lykia (cf. east Col. III), H.-M.-C. || 5. perhaps the ancestry of Simonides was fully dealt with in Col. I of the recess, H.-M.-C. || 6. since Flavianus Diogenes shared the genealogy on the east face with Licinnia Flavilla, the object of his inheritance is probably the heroon itself. It is unclear why, as a first cousin twice removed rather than one of Licinnia's closer relatives, he was made heir, H.-M.-C. || 7. or Βάσ]σαν; for Flavianus Diogenes' second wife --]la also called Theano see east face Col. IV L. 16 and above sub III A Col. II LL. 8/9; , H.-M.-C. || 7-9. Flavianus Diogenes' marriages are set out in reverse order in east face Col. IV L. 10 - Col. V L. 3, with no room for his second son Flavillianus' athletic achievement and more room for the ancestry of his first wife, H.-M.-C. || the text may have continued with mention of Flavianus Diogenes' two sons, one by each wife, H.-M.-C. || 9-15. the shortening of the lines is probably due to the avoidance of some architectural feature, H.-M.-C. || 9-10. the name Claudius Eirenaios supplements lacunae in east face Col. V LL. 12-15, which can now be restored as Κλαύδι|[ον Εἰρηναῖον]· ὁ Κλαύδιος | [Εἰρηναῖος γ]ήμας Μεττί|[αν Ἀνδροβι]ανήν, H.-M.-C. || 12. perhaps a son of Mettius Androbios, lykiarch in 150 A.D., and therefore Claudia Androbiane's uncle. The son will have been Mettia Androbiane's brother, H.-M.-C. || 15. Mettia Ptolemais (*PIR*² M 573) is the great-aunt of Claudia Androbiane; ὑ[πατικῆς] confirms [ὑπα?]τι[κῆς] in east face Col. V L. 10, H.-M.-C.

H.-M.-C. reconstruct the erection of the tomb and its inscriptions as follows. In the second half of the 2nd cent. A.D., Licinnia Flavilla built the mausoleum, perhaps on the occasion of the death of her parents, to shelter their sarcophagi and those of her ancestors and possibly meant to include other family members. At this stage, the lintel inscription was carved (four-bar sigmas; non-stoichedon), not mentioning the burial of herself, her husband and her children, who were probably deposited in the husband's tomb. Her younger kinsman Flavius Diogenes was not yet involved. Subsequently, the 'genealogy of Licinnia Flavilla and Flavius Diogenes' (heading) was inscribed on the eastern façade, and at the same time that of Flavia Platonis on the northern façade (square sigmas and epsilon; stoichedon). Licinnia Flavilla (born ca. 115 A.D.) may have been still alive at this stage, which may be close to 210 A.D. on the basis of the following observations. The date of Flavianus Diogenes is determined by that of his sons Diogenianos and Flavillianus, who form the latest-named generation. Flavillianus was a distinguished athlete (Col. V LL. 1-3), who (contra H.-K. and *IGR*) should be identified with the early 3rd cent. A.D. athlete Lucius Septimius Flavianus Flavillianus on record in *SEG* XLIV 1169* and 1194-1196*. From various data in the latter texts it can be inferred that he must have been born ca. 198 A.D. (and his father some 30 years earlier). The inscription was probably begun after his early athletic successes but shortly before the grant of citizenship (just before 210 A.D.?), when Flavius Diogenes was ca. forty. The inscription on the north wall, which was to give the genealogy of Flavilla's ancestor from Kibyra, Flavia Platonis, was soon abandoned. This may be due to the death of Licinnia Flavilla, after which Flavius Diogenes probably inherited the tomb (cf. above III D LL. 6/7) and decided not further to glorify Licinnia. The latter rather than Diogenes was the focus of interest and point of reference in the east face inscription. The new ownership perhaps also explains the shortage of Licinnia's descendants and brothers at the end of the east inscription: perhaps the genealogy, unevenly distributed over the façade, was curtailed by Diogenes. Finally, the western genealogy was engraved (lunate epsilons and sigmas; non-stoichedon; perhaps not much later), in which the emphasis is on Diogenes' rather than Licinnia's connections. Whereas the eastern façade presented the local (ἐπιχώριος, i.e., Oinoandan and Lycian) genealogy of Licinnia Flavilla and Flavianus Diogenes, its western counterpart is the 'foreign' one (ὑπερόριος?) highlighting their exogamous alliances to show relations to (usually more important) individuals of distinction in Lycia and elsewhere. The intended recipients of the texts were the local Oinoandans, not 'the smart set from the coast, nor passing Roman officials, who would not be so easily overawed' (142).

1710. Oinoanda. The Diogenes inscription. *SEG* XLIII 981. M.F.Smith, *The philosophical inscription of Diogenes of Oinoanda* (Denkschr. Österr.Akad.Wiss., Ph.-Hist. Klasse Band 251; Vienna 1996), presents drawings, descriptions, photos and details on the place of discovery of each fragment; some new readings and restorations. S. dates Diogenes to ca. 120 A.D. on the grounds that the script of the inscription resembles that of the inscription of C.Iulius Demosthenes (*SEG* XXXVIII 1462 [but cf. *SEG* XLII 1241]). Full Greek text; for the English translation cf. S.'s publication mentioned in *SEG* XLIII [cf. now also M.F.Smith, *'Epicurus' Kyria Doxa 26 and a new fragment of Diogenes of Oinoanda'*, *Hyperboreus* 4, 1 (1998) 193-195, id., *'Excavations at Oinoanda 1997: the new Epicurean texts'*, *AS* 48 (1998) 125-170, and A.Grilli, *'Il nuovo Diogene d'Enoanda'*, *PP* 294 (1997) 225-238. P.Gordon, *Epicurus in Lycia. The second-century world of Diogenes of Oinoanda* (Ann Arbor

1996), examines Diogenes' Epicureanism within the context of both the Second Sophistic and the history of Epicureanism, Pleket].

1711. Olympos (area of: Chimaera-Yanartaş). Building inscription concerning a bath, 209-211 A.D. Gray limestone block broken at left and right and reused as an architrave in the western door of the small chapel situated below the Christian church on the site of Chimaera-Yanartaş. Ed.pr. V.Ruggieri, *EA* 26 (1996) 69/70 no. 1 (ph.) [cf. also id., *OCP* 61 (1995) 373-375].

['Υπὲρ τῶν θειο]τάτων [...] Αὐτο(κρα)τόρ[ων]
Λουκίου Σεπτιμίου Σεουήρου Εὐσεβοῦς Εὐτυχοῦς Περτίνα-
κος καὶ Μάρκου Αὐρηλίου 'Αντωνίνου Εὐσεβοῦς Εὐτυχοῦ[ς]
Σεβαστῶν ⟦καὶ Πουπλίου Σεπτιμίου Γέτα Εὐσεβοῦς Σεβαστοῦ⟧
⟦Βρεταννικοῦ (?) μεγίστου⟧ τῶν μεγάλων βασιλέων [καὶ]
'Ιουλίας Σεβαστῆς μητρὸς Σεβαστῶν καὶ τῶν ἱερῶν
vacat στρατοπέδων vacat
τὸ βαλανεῖον καθιέρωσεν {εν} 'Ολυνπηνῶν ἡ πόλις vacat
ΠΥΑΔΕΙΚ . (?) ΑΙ· 'Απφία [. . . .]ορτου 'Ολυμπηνὴ κατασκευάσασα
vacat ἐκ τῶν ἰδίων ἀνέθηκεν vacat

1. 'The reading ΑΥΤΟ(ΚΡΑ)ΤΟΡ[is quite certain', ed.pr. [on the photo one discerns traces of more letters than ed.pr. gives; the line was longer than ed.pr. indicates, Pleket] ‖ 3. in fine Εὐτυ(χοῦς), ed.pr. [but one discerns on the photo after the chi a small omicron and upsilon, Pleket] ‖ 4-5. Geta acquired the title Augustus in 209 A.D.; his name was erased after Feb. 26, 212 A.D., when Geta was murdered and suffered from damnatio memoriae, ed. pr. ‖ 6. Iulia Domna became mater Augustorum in 209 A.D. ‖ 9. initio ΠΥΑΔΕΙΚ. (?)ΑΙ or Π(ΤΙ?)ΑΘΑΔΕΙΚ. . ΑΙΑΠΦΙΑ, ed.pr. [before 'Απφία I discern καὶ; before the kappa a iota (or a nu in ligature with the kappa), an epsilon, two triangular letters, an unidentifiable letter and a pi: Π.ΛΔΕΙΚΑΙ; after 'Απφία I read Κιλλορτου; Κιλλορτης is frequently attested in Lycia; the city of Olympos consecrated the balaneion, Apphia built and financed it; for καθιερόω and ἀνατίθημι see our lemma no. 1672, Pleket].

1712. Olympos (area of: Chimaera-Yanartaş). Epitaph of Soterichos. *TAM* II 1174. Republished by V.Ruggieri, *EA* 26 (1996) 68 (ph.).

Μίδας καὶ Κόνων [οἱ]
Σωτηρίχου δὶς τ[οῦ]
Λευκίου 'Ολυμπηνο[ὶ τὸν]
ἀδελφὸν Σωτήριχ[ον]
καθὼς διετάξατο ❦

TAM had ἀ[δε]λφὸν and [καθ]ὼς in LL. 4/5 initio, οἱ, τοῦ and τὸν in LL. 1-3 in fine ‖ R. gives photos of *TAM* II 3 1172 (cf. his brief remarks in *OCP* 60, 1994, 472 note 2; no new readings), 1176/1177, 1180 and 1182; for the latter cf. Ruggieri, *EA* 26 (1996) 69 (ph.) and *OCP* 60 (1994) 490/491 (ph.; 9th cent. A.D.; nothing new).

1713. Olympos (area of: Chimaera-Yanartaş). Fragment, undated. Fragment of a gray limestone block found in the main nave of the Christian church (cf. our lemma no. 1711). Ed.pr. V.Ruggieri, *EA* 26 (1996) 70 no. 2 (ph.).

\- - - - - - - - - - - - - - -
[- - -]ο[ῦ ?- - - - - - -]
[- - -] 'Ολυνπη[νῶν ?- -]
[- - -π]ολέμων [- - - -]
[- - -]ραι ἀθ[- - - - -]
\- - - - - - - - - - - - - - -

4. Or καὶ αθ. ed.pr.

1714. Patara. The stadiasmos provinciae Lyciae, 45/46 A.D. *SEG* XLIV 1205. See our lemma no. 1707.

1715. Patara. Four honorary inscriptions for Claudia Anassa, reign of Hadrian. *SEG* XLIV 1212. Four limestone statue bases, all originally erected in front of the Gate at the end of a long colonnaded street; a fragmentary inscription on an architrave mentions the name of the same Claudia Anassa (cf. our lemma no. 1716), who probably erected the Gate (and perhaps also the adjacent stoa) at her own cost. The wording of the four decrees is exactly the same except for a small addition at the end of nos. 1 and 2, recording the persons responsible for the erection of the statues, and the words καὶ μεγάλα in L. 9 of nos. 2 and 4. Ed.pr. M.Adak, *EA* 27 (1996) 127-131 nos. 1-4 (ph.). We give the standard text common to all four inscriptions; we ignore slight differences in the distribution of the text over the lines and in the use of engraved leaves. Text no. 1 has twenty-four, text no. 2 twenty-five, text no. 3 twenty and text no. 4 twenty-three lines.

Παταρέων τῆς μητροπό-
[λε]ως τοῦ Λυκίων ἔθνους
[ἡ βο]υλὴ καὶ ὁ δῆμος καὶ ἡ γε-
[ρου]σία Κλαυδίαν 'Ανδρονείκου θυ-
γατέρα "Ανασσαν Παταρίδα, γυναῖ-
κα Τιβερίου Κλαυδίου Εὐδήμου Πα-
ταρέως, μεγαλόφρονα καὶ φιλόπατρ[ιν],
γένους ἐκ τοῦ πρώτου, πολλὰ πα-
ρασχομένην τῇ πατρίδι ἐν αἷς ἐ-
ποιήσατο εὐεργεσίαις καὶ ἀναθή-
μασιν καὶ αἷς κατέλιπεν ἐπι[δό]-
σεσιν τοῖς πολείταις καὶ γυμνα-
σιαρχίᾳ εἰς ἅπαντα τὸν αἰῶνα, ὡς
διαπρέψαι ἐν ταῖς δωρεαῖς [μει]-
μησαμένην τοῦ ἀνδρὸς αὐτῆς
τὴν μεγαλοφροσύνην· ❦
τὴν δὲ τοῦ ἀνδριάντος ἀνά-

στασιν ἐκύρωσεν ἡ βουλ[ὴ]
καὶ ὁ δῆμ[ος] γενέσθαι ἀπὸ τῶν
προσπεσόντων μετὰ τὴν θέ-
σιν τοῦ ἐλαίου χρημάτων

In ed.pr.'s no. 1 the following clause is added after χρημάτων (L. 21): διὰ τῆς τὴν πρόνοιαν ποιουμένης τῆς κρατίστης Κλαυδίας Ἀνάσσης leaf; in ed.pr.'s no. 2 the additional clause is: διὰ προνοητῶν τῶν [σὺν Τ]ι-βερίῳ Κλαυδίῳ Ἐπαφρο[δεί]τ]ῳ κληρονόμων αὐτῆς; in text nos. 2 and 4 the words καὶ μεγάλα are added after πολλά (L. 8) ‖ 4. for Anassa's father cf. our lemma no. 1717 LL. 4/5 where her son (Τιβ.Κλ. ['Ανδρόνει-κος] Εὔδημος, also on record in *TAM* II 429 (see below)) refers to his grandfather (Tib.Claudius) Aristonikos, ed.pr. ‖ 5. Ἄνασσα: for this significant cognomen ed.pr. refers to *IGR* III 500 Col. IV LL. 1 and 8 ‖ 6. Tib.Claudius Eudemos: also on record in our lemma no. 1717 L. 3 (Εὐδήμου), *TAM* II 429 (honorary statue for Τιβέριον Κλαύδιον Ἀνδρόνεικον, erected by Τιβ.Κλαύδιος [Ἐπα]φρόδει[τος] in accordance with a testamentary disposition of Tib.Claudius Eudemos who is styled φιλόπατρις and is the father of the honorand) and *TAM* II 422 (Tib. Cl.Eudemos erects a honorary statue for the eques Romanus Τιβέριος Κλαύδιος Ἀγριππεῖνος; for the latter cf. *TAM* II 423/424 and 495 L. 13 and *SEG* XLI 1391; ed.pr. does not exclude the possibility that Eudemos and Agrippinus were next of kin ‖ 10-11. ἀναθήματα: both dedicated objects and buildings; among the latter, inter alia, the above-mentioned Gate, ed.pr. ‖ 11-13. by testament Anassa left money to the city for ἐπιδόσεις and for an 'eternal gymnasiarchy', i.e., a foundation from the revenues of which oil was to be provided forever, ed.pr.; in view of the additional clauses in texts nos. 1 and 2 (cf. above, app.cr. initio) the erection of the statues is to be financed from what remains of the revenues after the oil has been paid for and supplied (cf. LL. 19-21), ed.pr., who adds that Patara is likely to have had more than one gymnasion (cf. *TAM* II 498: two in Xanthos; *I.Perge* 61 and *SEG* XXXIX 1388 (cf. *SEG* XLV 1773 ad Doc no. 3): three in Perge, for the νέοι, γεραιοί and παῖδες) ‖ ed.pr. argues that Tib.Claudius Dryantianus, married to Iulia Lysimache, was the son of the above-mentioned eques Tib. Claudius Agrippinus, who was honored by Anassa's husband; their son, also called Tib.Claudius Agrippinus, penetrated into the senatorial order under Antoninus Pius (*TAM* II 905 no. 59) and was cos. suff. in 153 A.D.; from all this ed.pr. infers that Agrippinus senior held his equestrian posts under Trajan (or perhaps slightly earlier) and his civil functions in Lycia under Hadrian. In *TAM* II 422 Agrippinus probably was an old man. Eudemos and Anassa may have been somewhat younger and could be assigned to the Hadrianic period.

1716. Patara. The highpriestess Claudia Anassa, reign of Hadrian. Two joining fragments of a limestone architrave found in the southern part of the stoa, near the Gate (cf. our lemma no. 1715). Ed.pr. M.Adak, *EA* 27 (1996) 131/132 no. 5 (ph.).

[Κλαυδία Ἄν]ασσα Παταρὶς ἡ ἀρχιέρ[εια τῶν Σεβαστῶν]

Claudia Anassa may have exercised her function of highpriestess of the municipal cult of the emperor together with her husband; *TAM* II 448 L. 12 shows that the imperial priest was the eponymous magistrate; in other Lycian cities he was president of the assembly and registered propositions; the female partner probably did not participate in these political functions but the honorary decrees for Anassa (cf. our lemma no. 1715) do show that she disposed of personal wealth and 'invested' it in the city in her own right, ed.pr.

1717. Patara. Funerary monument for Tiberius Claudius Androneikos and others. Fragment of a limestone block. Ed.pr. M.Adak, *EA* 27 (1996) 132 no. 6 (ph.).

[τὸ ἡρῷον - - - - - - - - - - - - - - - - - - καὶ]
[τὰ περὶ αὐ]τὸ προσκοσμήματα κα[τεσκεύασεν]
[Τιβέριο]ς Κλαύδιος Εὐδήμου υἱὸς [Ἀνδρό]-
[νεικος Εὔ]δημος Παταρεὺς τῶι ἑαυτοῦ [πάππωι]
[Τιβ. Κλ. Ἀ]νδρονείκωι ἥρωι καὶ ἑαυτῷ[ι καὶ τῆι]
[Ἀνδρονείκ]ου θυγατρὶ Ἀνάσσηι τῆι ἑαυ[τοῦ μητρί]·
[- - - - - -] τοῦ προκειμένου Ἀνδρο[νείκου - - -]
[- - - - - -]υτω ἐφίππους καὶ πεζοὺς [- - -]
[- -]

3-4. Tib.Claudius Andronikos Eudemos: son of Claudia Anassa (see L. 6; cf. also our lemma no. 1715); Eudemos (L. 3), father of T.Cl.Andr. Eudemos, is on record as Tib.Claudius Eudemos in our lemma no. 1715 L. 6 (cf. the app.cr. ad L. 6) ‖ 8. reference to a funerary parade, ed.pr. [or to equestrian and other statues to be erected on the tomb?, Pleket].

1718. Typallia. Location. See our lemma no. 1707 in fine.

1719. Xanthos. Cult of Sarpedon, Hellenistic period. A.Keen in M.Dillon (ed.), *op.cit.* (cf. our lemma no. 1702) 229-243, investigates a Xanthian heroon probably dedicated to Sarpedon. He refers to *TAM* II 264/265, which attest the existence of a deme named after Sarpedon. Non vidimus: cf. *Kernos* 12 (1999) 258 no. 135.

1720. Xanthos. Joint decree of the Xanthians and the perioikoi concerning the foundation of a cult for basileus Kaunios, 337 B.C. *SEG* XXVII 942; XXXI 1315. P.Frei in P.Frei - K.Koch, *Reichsidee und Reichsorganization im Perserreich* (Göttingen 1996[2]) 39-47, comments on the relations between the city and the Persian government (satrap), on urban and royal taxes (*I.Labraunda* 42; *SEG* XXVI 1229; L.Robert, *Le sanctuaire de Sinuri près de Mylasa*, Paris 1945, no. 73). Cf. also *ibidem*, 97-113, for general reflections on the above-mentioned relations and on the implication of 'Reichsautorisation' of local regulations.

P.Briant, *Histoire de l'empire perse de Cyrus à Alexandre* (Paris 1996) 726-729 and A. Lemaire - H.Lozachmeur, *art.cit.* (cf. our lemma no. 2308) 110-119, reflect on the relation between the three versions (Lycian, Greek, Aramaic; French translation of the three versions). See also A.Lemaire, *'The Xanthos trilingual revisited'* in Z.Zevit et alii (edd.), *Solving riddles and untying knots. Biblical, epigraphical, and Semitic Studies in honor of J.C.Greenfield* (Winona Lake 1995) 423-432 (non vidimus).

1721. Xanthos. Honorary decree of the neoi for the gymnasiarch Lyson, 196 B.C. Rectangular gray limestone stele moulded above; found in the Letoon. Mentioned by C.Le Roy, *RA* (1986) 298 and J.Bousquet, *REG* 101 (1988) 25 note 13. Ed.pr. P.Gauthier, *REG* 109 (1996) 1-27 (ph.; translation).

[Βασιλευόν]των Ἀντιόχου καὶ Ἀντιόχου τοῦ υἱοῦ, v
[(ἔτους) ϚΙΡ v μ]ηνὸς Γορπιείου, v ἐπ' ἀρχιερέως Νικάνορος
[ἐν δὲ Ξάνθ]ωι ἐφ' ἱερέως τῶν μὲν βασιλέων Πρασί-
δου [τοῦ Νικ]οστράτου, πρὸ πόλεως δὲ Τληπολέμου
τοῦ Ἀρ[ταπ]άτου, v ἔδοξεν Ξανθίων τοῖς νέοις· ἐπει-
δὴ Λύσων Δημοσθένου, πολιτευόμενος ὡς καθή-
κει τοῖς καλοῖς καὶ ἀγαθοῖς ἀνδράσιν, καὶ πολλὰς
ἀποδείξεις τῆς τε πρὸς τὴν πόλιν εὐνοίας καὶ
τοὺς νέους πεποίηται ἐν τοῖς ἀναγκαιοτάτοις και-
ροῖς ἀξίως αὐτοῦ τε καὶ τῆς τῶν προγόνων ἀνα-
στροφῆς, ὧν ἕνεκεν καὶ ὑπὸ τῆς πόλεως τιμᾶται
ταῖς ἁρμοζούσαις [τ]ιμαῖς, v αἱρεθείς τε γυμνασί-
αρχος τῆς τε περὶ τὸ γυμνάσιον ἐπιμελείας
καὶ κατασκευῆς προέστη μετὰ πάσης ἐκτενεί-
ας καὶ πολλὰ τῶν ἰδίων εἰσανηλώσας ἐκόσμη-
σεν, προαιρούμενος οὐ μόνον τοῖς ἐν τῶι πολιτεύ-
ματι πεπραγμένοις αὐτῶι καλοῖς καὶ ἐνδόξοις ἀκό-
λουθος φαίνεσθα[ι], ἀλλὰ καὶ τοῖς ἐξ ἡμῶν ἐπιγινο-
μένοις ὑπόμνημα καταλιπεῖν ἧς ἔσχεν αἱρέσε-
ως πρὸς τὰ τῆι πατρίδι συμφέροντα καὶ τοὺς νέ-
ους, ὅθεν καὶ ἡμεῖ[ς, ἐ]πιγνόντες τήν τε ἐν τοῖς ἐ-
πάνω χρόνοις περ[ὶ α]ὐτὸν καλοκἀγαθίαν καὶ τὸν [ἐ]-
νεστῶτα καιρὸν θε[ωρο]ῦντες προσδε[ό]μενον ἀν-
δρὸς ἀξίου καὶ δυνα[μέν]ου [δι]εξαγαγεῖν ἀνεγκλή-
τως τὴν κατὰ τὸ γυ[μνάσιο]ν ἀρχήν, παρεκαλέσαμε[ν]
αὐτὸν καὶ εἰς τ[ὸν ἐ]χόμενον ἐνιαυτὸν παρασχέ{ι}σ-
θαι τὴν χρεία[ν, κ]αὶ ἐπιδόντος αὐτοῦ προθύμως εἱ-
[λόμεθα αὐτὸν γ]υμνασίαρχον· ἐπεὶ οὖν ἐμ πᾶσιν
[τοῖς συμφέρου]σιν τῆι τε πόλει καὶ τοῖς νέοις ὁμοί-
[ως τὴν αὐτὴν] προθυμίαν ἔχων οὐθενὸς ἀφίστα-
[ται τῶν χρησί]μων, v Ἀγαθῆι Τύχηι δεδόχθαι ἐπαινέ-
[σαι Λύσωνα Δη]μοσθένου ἀρετῆς ἕνεκεν καὶ εὐνοί-
[ας ἧς ἔχων διατ]ελεῖ πρός τε τὴν πατρίδα καὶ τοὺς
[νέους καὶ τὰ τῶ]ν βασιλέων πράγματα· v τιμῆσαι δὲ
[αὐτὸν καὶ εἰκ]όνι χαλκῆι καὶ ἀναθεῖναι αὐτὴν ἐν τῶι
[γυμνασίωι] ἐν τῶι ἐπιφανεστάτωι τόπωι, ἐπιγρά- v
[ψαι δὲ καὶ τὴν] ἐπιγραφὴν τήνδε· v Ξανθίων οἱ νέοι vvv
[Λύσωνα Δη]μοσθένου γυμνασιαρχήσαντα ἐφ' ἔτη

[δύο ἀρετῆ]ς ἕνεκεν καὶ εὐνοίας τῆς εἰς αὐτοὺς
[καὶ τὴν πό]λιν· v ἱδρύσασθαι δὲ καὶ βωμοὺς δύο ἐν
[τῶι ἐπιφανε]στάτωι τόπωι τοῦ γυμνασίου, τὸμ μὲν
[τοῦ Διὸς τοῦ Σ]ωτῆρος, τὸν δὲ ἄλλον τοῦ Λύσωνος v
[---- ca. 11-12 ----], ἐφ' ὧν θύσει Λύσων τε ἕως ἂν ζῆι ἢ ἄλ- v
[λος ἀντ' αὐτ]οῦ τῶι Διί, τὸν δὲ ἕτερον ὁ κατ' ἐνιαυτὸν
[αἱρούμενο]ς γυμνασίαρχος, παριστάντων τοῦ τε
[κοινοῦ τῶν ν]έων καὶ τοῦ γυμνασιάρχου ἀπὸ τῆς
[------ ca. 15 ------]ΤΩ [. β]οῦς τριετ[εῖ]ς [δύο ? --]
- -

2. The number of the year (116; Seleukid era = 197/196 B.C.; Gorpieios: ca. August 196 B.C.) can be restored on the basis of the (annually appointed) 'priest of the kings' Prasidas, son of Nikostratos (LL. 3/4), who is also on record in the heading of the decree for a rhetor from Ilion *SEG* XXXIII 1184 LL. 4/5, dated to year 116 and issued some weeks later; for the reading Γρασίδου instead of Γρασί[ωlv]ος see *SEG* XXXVII 1232 in fine (mason's error for Πρασίδου); for Nikanor, former chamberlain of Antiochos III and highpriest of the royal cult in Asia Minor from 209 B.C., see *SEG* XXXVII 1010, XXXIII 1184 (XXXVII 1232) L. 3 and our lemma no. 1519 L. 8. Both the decree for the rhetor and our document confirm the city's dependence on Antiochos III, ed.pr. ‖ 11-12. τιμᾶται κτλ.: refers to Lyson permanently being held in high esteem with the appropriate civic honors, not to specific honors awarded along with those of the neoi, ed.pr. ‖ 26. in fine ΠΑΡΑΣΧΕΙΣ, lapis ‖ 31. initio M or N ‖ 38-39. ἐφ' ἔτη | [δύο]: added by another hand when the stone had already been in situ for (almost) a year, i.e., in the autumn of 195 B.C. after the completion of his second term of office and by the time that the statue was finished and inscribed, ed.pr. ‖ 40-45. Zeus Soter: not recorded before as a patron of the gymnasion; altar of Lyson: early example of cultic honors for euergetai; cf. the ephebic inscriptions concerning the cult of Diogenes in Athens starting in the 20s of the 3rd cent. B.C.: P.Gauthier, *Les cités grecques* (cf. *SEG* XXXV 1801) 63-66, and the Pergamene neoi honoring their benefactors in the 2nd/1st cent. B.C., especially Diodoros Pasparos since 69 B.C. (see *ibid.* 62/63). Two particularly relevant parallels are: 1) a decree of the council and assembly of Kolophon (M.Holleaux, *Études* II 51-60, with the observations of L.Robert ad locum and id., *Études Anatoliennes*, Paris 1937, 153/154; 180-150 B.C.) for Athenaios, son of Attalos I, who financed the building of the palaistra of the παῖδες, and was awarded an annual sacrifice to be performed by the gymnasiarch (LL. 11-15); 2) a decree of the city and the neoi of Kyaneai (Heberdey-Kalinka 28/29 no. 28, with L.Robert, *Études Anatoliennes* 399-405; 2nd cent. B.C.) for Anticharis, who as a benefactor of the gymnasion received grand honors, inter alia, a similar sacrifice (L. 8). In our case the cult was instituted by the neoi, not by the city; the latter, however, clearly approves of the decision. Generally speaking, cultic honors awarded in the gymnasion may have become the starting-point for the integration of the cult in a larger institutional context at a later stage; this occurred automatically if the city took over authority over the gymnasion [on the relationship of the Xanthian gymnasion and the city see below, app.cr. in fine], ed.pr. ‖ 43. [τοῦ Εὐεργέτου] or [τοῦ Κτίστου] rather than the patronymic, ed.pr. ‖ 45. [καθιστάμενο]ς or [γινόμενο]ς are not to be excluded, ed.pr. ‖ 46. initio E or Γ; or [πλήθους τῶν ν]έων, ed.pr. ‖ 46-47. either a more elaborate description of the fund/revenues in question (ἀπὸ τῆς | [-- τῆς τῶν --]τω[ν]) or a brief indication of the revenues of the gymnasion followed by a second participle after παριστάντων and related to the accusative βοῦς τριετεῖς: ἀπὸ τῆς | [προσόδου καὶ ἀγόν]τω[ν β]οῦς, ed.pr. ‖ 48ff. the lost part must have included the day and periodicity of the sacrifices, regulations concerning the distribution of the victims' parts, as well as the permission to erect the stele in the Letoon, ed.pr. ‖ our document is the oldest example of honors

awarded by the Xanthian neoi; cf. also the decree for the gymnasiarch Aichmon *TAM* II 498 (ca. 150 or 150-100 B.C.) and *TAM* II 298b (2nd/1st cent. B.C. ?; private honorary inscription recording honors awarded by the neoi to a strategos). Together with the new fragment recording a gymnasiarch presented in our lemma no. 1722, they are the only testimonia of the city's Hellenistic gymnasion. Ed.pr. collects the most important documents issued autonomously by those active in gymnasia (9/10 note 17) in other cities; another category of gymnasial honorary inscriptions is issued and erected by the civic authorities on the proposal of the neoi. Our decree belongs to the former category, but was certainly approved of by the assembly: the extensive preamble is similar to that of the civic decree *SEG* XXXIII 1184 (cf. above ad L. 2), and permission must have been given (and recorded in the now lost final part of the inscription) to erect the stele in the Letoon (the same applies to *TAM* II 498; cf. above); also, the honorand's eunoia towards the city is mentioned on a par with that towards the neoi (L. 8). The autonomy of the Xanthian neoi appears from their annual election of a gymnasiarch without the intervention of the city (LL. 25-28; the restorations seem certain; cf. also LL. 44/45; for the development of the gymnasiarchy into a regular magistracy see *SEG* XLV 2255), and from the fact that they had their own revenues (cf. above ad LL. 46/47). Lyson was honored because he invested energy and money in the (re)construction of probably the whole gymnasion (LL. 14-16; no specific rooms specified; cf. also the pretensions expressed in LL. 18-21). He was probably re-elected gymnasiarch (LL. 25-28) to guarantee the continuation of the work begun during his first term of office. The (re)construction may have been due to a specific crisis (earthquake of 199/198 B.C. or conquest of the city by Antiochos III in 197 B.C.), but πολλὰς ἀποδείξεις in LL. 7/8 points rather to Lyson's devotion over a long period; the emergency evoked in LL. 9/10 perhaps refers to the city's economic difficulties in 206/205 B.C. as evident from *SEG* XXXVIII 1476 LL. 52-57, ed.pr.

1722. Xanthos. Inscription mentioning a gymnasiarch, late Hellenistic period. White marble fragment; found in the Letoon. Ed.pr. P.Gauthier, *REG* 109 (1996) 8/9 (ph.).

- -
[- - - - - - - - - - - - -]Ẹ Ị Σ̣ [- - - - - - - - - - - - - - -]
[---------]Α εἰς τὴṿ [θυσίαν? --------]
[---- ἀνα]λ̣ώματα καὶ τραγ[ήματα -----]
4 [--- ἀποδ]ότωσαν πρὸ τῆς θυσία̣[ς -----]
[-------]ΥΣ τῶι γυμ[να]σ̣ι̣άρχωι Κ̣[-----]
- -

The context is that of a festival, with sacrifices (L. 4) and perhaps games (cf. the gymnasiarch in L. 5); costs and the distribution of 'friandises' are on record in L. 3, ed.pr.

1723. Xanthos. Honorary decree of the neoi of Kandyba?, 1st cent. A.D. Rectangular yellowish limestone stele moulded above; in the center a relief wreath in a circular recessed field (right part lost); inscription on the upper part of the moulding (L. 1), left and right of (LL. 2-8) and below the wreath (LL. 9-11: ca. 31-34 letters); found in the Letoon. Ed.pr. P. Gauthier, *REG* 109 (1996) 27-32 (ph.; translation).

Ἀγαθῆι [Τύχηι]·
Ἐπὶ ἱερέως Ὀροντοδ[άτου ? τοῦ --- ca. 8-9 ---],
μηνὸς Γορπιαίο[υ ., ἔδοξεν Κανδυ]-
4 βέων τοῖς νέοι[ς καὶ τῶι γυμνα]-
σιάρχωι Θεογέ[νει· ἐπειδὴ .. 3-4 ..]
ων Χερσαίου Τ[λωεὺς ? ἀνὴρ καλὸ]-
ς κἀγαθὸς ὢν δι[ατελεῖ καὶ εὔνους]
8 εἰς τὸ κοινὸν σύστη[μα τῶν νέων καὶ νῦν]
[βο]ụλόμενος αὐξῆσαι τ[ὰ τῶν νέων ? καὶ εἰς]
[τὴν ἐ]ξ ἀρχῆς ἀποκατασ[τῆσαι διάθεσιν . ca. 2.]
[ἐπαγγειλ?]ạμενος Ṭ[------------------]
- -

1. Ὀροντοδάτης: unattested Iranian name; cf. Ὀροντοβάτης and Ὀροντοπάτης, ed.pr. ‖ after the month perhaps the numeral indicating the day: room for one or two letters, ed.pr. ‖ 3-4. Kandyba ([Κομ]|βέων is too short); the city yielded an honorary inscription erected by the neoi for an ἀγωνοθέτης: *TAM* II 751 (1st cent. A.D.?), ed.pr. ‖ 5-6. e.g. [Κλέ]|ων, [Νικί]|ων; Χερσαῖος: previously unattested. The honorand was perhaps a Tloan who in his youth was domiciled in Kandyba and visited the gymnasion, ed.pr. ‖ 7-11. the restorations convey the general sense and are not meant to represent the exact wording; cf. *I.Priene* 114 (1st cent. B.C.) LL. 17/18: ἐπεὶ τὸ τῶν νέων ἀποκατέστησεν εἰς τὴν ἀρχαί[αν] | τάξιν σύστεμα μόνος καὶ πρῶτος μετὰ τὸν πόλεμον ἐγλελοιπός (where perhaps ἀρχαί[αν σύν]|ταξιν should be restored), ed.pr. ‖ 9. αὔξειν, συναύξειν, ἐπαύξησις: terms which refer to general benefactions (probably the institution of a fund to create regular revenues or the (re)construction of buildings), not to the increase of the number of neoi, ed.pr., who adduces parallels; τ[ὰ τῶν νέων]: 'avec grande réserve'; or was τ[ὸ σύστημα] repeated ?, ed.pr. ‖ the stele was erected in the Letoon because the latter was the federal Lycian sanctuary since the 160s B.C. The neoi may have been present to participate in the federal games (especially the Ῥωμαῖα), using this occasion to obtain permission to erect the stele, ed.pr.

1724. Xanthos. Honorary inscription for a descendant of Pollienus Auspex, 3rd cent. A.D. *TAM* II 278 (*IGR* III 618; *ILS* 8841). For some reflections on the chronology of the careers of the elder and younger Pollienus Auspex and on the meaning of ἐν χώρᾳ Σεβαστῶν διαγνό[ν]τος ('vice Augustorum cognoscens'), see M.Peachin, *Iudex vice Caesaris. Deputy emperors and the administration of justice during the Principate* (Heidelberger Althistorische Beiträge und Epigraphische Studien 21; Stuttgart 1996) 93-96 and 106-108.

1725. Xanthos. Dedicatory epigram by Gergis to the Twelve Gods, ca. 400 B.C. *TAM* I 44 (*CEG* 177; *SEG* XLV 1827*). P.Ceccarelli in A.Dell' Era - A.Russi (edd.), *Vir bonus docendi peritus. Omaggio dell' Università dell' Aquila al prof. Giovanni Garuti* (Foggia 1996) 47-69, comments on the metrical structure of the epigram; close connection with Simonides' poetry. Non vidimus: cf. A.Chaniotis, *Kernos* 12 (1999) 230 no. 35.

1726. Xanthos. Two exorcistic phylacteries. Two rectangular silver (I) and bronze (II) tablets found in front of the sarcophagus of Ahqqadi (Hellenistic but probably often reused; cf. P.Demargne, *Fouilles de Xanthos* 5, Paris 1974, 105-107 no. S 3) and now in the Museum of Antalya. Edd.pr. D.R.Jordan - R.D.Kotansky, *RA* (1996) 161-174 (dr.; translations of I C LL. 14-30, II A LL. 1-13 and C LL. 22-33), with ample comment on the (divine) names and voces magicae. Edd.pr. point to influences both Christian (Ioannes son of Theoktista in I; influence from the New Testament in I L. 24 (see app.cr.); cross and Epiphanios son of Anastasia in II; fish on the reverse of II) and Jewish (Adonai, Sabaoth and vocables in -oth suggesting Hebrew in I; Solomon, the archangels, Abrasax, Sabaoth [allegedly 'in Hebrew'], the god of Abraham, Ado Adonae in II). These new documents bring the total of phylacteries found in Turkey to nine [The sign (X) denotes magical charakteres].

I. **Silver phylactery, 3rd/4th cent.** A.D. The text is in three parts, from top to bottom: four lines of Greek letters and charakteres (A); ouroboros (i.e., a snake eating its tail) surrounding nine lines of Greek letters and charakteres (B); seventeen lines of Greek letters (C).

A: πιχϙξνξ (X) (X) ηπτυηξας
ξ (X) (X) ηπκ̣ι̣ τυχτυσκιηηη
οξ (X) ω (X)(X) ο(X)ρζεπ̣ρο
[?]ηπκ̣κατφυ
B: ††ιιιαι Φθα
φωζ ιιαα(X)(X)ω
(X) εε (X)(X)(X)(X) ην
(X)(X) ψτ (X)(X)(X) ψπ
(X)(X)(X)(X)(X) αααα
α̣ω Αδωναε (X) θ
(X)(X)(X)(X)(X)
Cαβαωθ εε-
εεεε
C: Ἅγια οἰστυχῖα, ἅγιοι χαρακ-
τῆρες δυνατοὶ κὲ ⟨ἰ⟩σχυρ`οί´
ἀπελάσατε πάντα φαῦλο`ν´
δέμονα, συνάντημα ἢ ἀ-
πάντημα ἢ συνκύρημα
ἢ ὀφθαλμὸν βάσκαινον· ἀ-
πελάσατε κὲ ἀποδιώξατε
ἀπὸ Ἰωάννου, ὃν ἔτεκεν
Θεοκτίστα¯ - ἤδη ἤδη, τάχυ τά`χυ´. [Βι?]-
[βι]ου Βιβ̣αωθ Βαβουθ Ιαωθ̣
Ενου Ταλιθα Ωμωκωθ
Ε̣ωθ Καλλωθωθ Ιαωθ
Ἰδουαωθ Θιωυωθ Ιαβρη-
α̣ηαωθ Λαλουδηθ Μαρμα-
ραιωθ Μαμαωθ Ααατα-
αρα Ωαι ιι Ιαω ι ααααα
ω ηηη εεεε̣

A. 1. Probably the idea of πτύω ('to spit', a common apotropaic against the evil eye; the latter is mentioned in L. 19) lurks in ηπτυηξας, edd.pr. ‖ B. 5-6. Φθα | φωζ: Egyptian for 'Ptah, healthy', edd.pr. ‖ C. 14. οἰστυχῖα = στοιχεῖα; magical stoicheia are letters that somehow activate that on which they are inscribed; the difference between them and charakteres (LL. 14/15) is unclear; perhaps one term refers to the Greek letters and the other to the letter-like configurations, edd.pr. ‖ 15. ΚΕCΧΥΡ, phylactery; δυνατοὶ κὲ ἰσχυροί: frequently occurring as a pair in Christian writers to describe e.g. πίστις, edd.pr. ‖ 16-17. φαῦλον δέμονα: contrasted with θεοί in Plutarch, *De defectu oraculorum* (*Mor.* 417C), the former requiring appeasement such as the tearing out and eating of raw flesh, edd.pr. ‖ 17-19. συνάντημα κτλ.: linked with the evil eye as they are, they imply unwelcome supernatural visitations or the like, connected with the demonic, edd.pr. ‖ 19. βάσκαινον = βάσκα-

νον, edd.pr. ‖ 21-22. for the maternal lineage cf. below (II) LL. 2-4 ‖ 22-29. several of these voces magicae are new, e.g. Βιβ̣αωθ (L. 23; the third letter could also be a delta; Βιβ̣αωθ would be a hybrid with Egyptian stem and Hebrew ending); Greek elements may be intended in the first syllables of Καλλωθωθ (L. 25), Ἰδουαωθ (L. 26) and Λαλουδηθ (L. 27); [Βιβι]ου (LL. 22/23) - if correctly restored - is common in magical texts (Egyptian for 'soul'); Ταλιθα (L. 24) is Aramaic for 'little girl' (cf. *Mark* 5.41; someone must have thought that the syllables as used in the miracle were part of a magical incantation); the palindrome Ωαι ιι Ιαω (L. 29) is previously unattested; Θιωυωθ (L. 26; equally new) may also have been intended as palindromic, edd.pr.

II. **Bronze phylactery, 4th/5th (possibly 6th) cent.** A.D. Obverse: the text is in four parts, from top to bottom: fourteen lines in Greek letters (A); the upper part of a praying figure, with seven lines of Greek letters and charakteres (B; L. 15 running downward left of the figure; L. 16 running downward within the right arm; L. 17 within the left arm; L. 18 in a column right of the figure; L. 19 beneath the figure); thirteen lines mostly in Greek letters interspersed with charakteres within an incised rectangular frame (C); two lines of Greek letters running downward at left and right of the frame. Reverse: see app.cr. in fine.

A: † Κ(ύρι)ε, βοήθι τῷ φ-
ορῦντι, ὃν ἔτεκε
Ἀναστασίαν, Ἐπυφά-
νιον· ὁρκίζω {υ}
ὑμᾶς, Cολομῶνα,
τὸν μέγα ἄγγελον `Μι´-
χαήλ, Γαβριήλ, Οὐ-
ριήλ, Ῥαφαήλ· ὁρκί-
ζω ὑμᾶς Αβραξα`α´· ὁ-
ρκίζω ὑμᾶς ἀβραϊ-
στὶ Φθα̣ω̣βαραω C-
αβαωθ· Ἐπυφάνι-
ον·
Α̣Ρ
B: Ιαω Ιαω
νωει̣θω
(X)
(X)(X)(X)
(X)(X)(X)(X)(X)(X)
(X)(X)(X)(X)(X)
(X)(X)(X)
C: ὁρκίζο σαι τὸν μέ-
γα θ(εὸ)ν Ἀβρααμ,
Αδω Αδωναη
Αγελεοον Cκι-
ριαξου (X)(X)(X) Α
(X) υιεοιεβετ̣τ (X)
(X)(X)(X)(X)
ἀλ(λ)ὰ̣ ἄ̣[λλ]αξαι
τὸν ζῶντα {τα}
ἀπ̣ὸ τ[οῦ] συνέλο-
ντος ΕΑΟΜ
Ε̣Ι Ιαω Ιαια
D: ΑΒ̣Ο ΑΚΓ̣Ο̣Ν
ΧΑΜΕΛΧ̣Δ̣Ω

A. 1-2. βοήθι τῷ φορῦντι = βοήθει τῷ φοροῦντι ‖ 2-4. from about the 1st cent. A.D., maternal lineage becomes frequent in Greek magical texts; our phylactery is one of many examples of the scribe's misunderstanding of the formula, which should have read Ἐπιφανίῳ, ὃν (or ᾧ) ἔτεκε(ν) Ἀναστασία, edd.pr. ‖ 4-12. basically three adjurations, in the names of Solomon and the archangels, of Abrasax and of Sabaoth, edd.pr. ‖ 9. Αβραξα`α´ = Αβρασαξ ‖ 10-11. ἀβραϊστί = ἑβραϊστί, 'in Hebrew': the deity should be addressed in his native tongue. The 'Hebrew' Φθα̣ω̣βαραω (α̣ or ω; ω̣ or α) is probably a corruption of the vocable θωβαρραβαυ or -βωθ, common in magical texts, and probably derived from the Semitic mercantile expression *tôb 'arbâ*, '(the) surety (or down-payment) (is) good' (cf. *SEG* XLIV 1755), edd.pr. ‖ 12-13. Ἐπυφάνιον = Ἐπιφάνιον ‖ B. the

praying figure, unparalleled on phylacteries, may be either Solomon or Epiphanios, edd.pr. ‖ C. 22. σαι = σε ‖ 22-23. μέγα = μέγαν ‖ 25-26. the letters of these lines are articulated into two words e.g.; the first suggests a form of ἄγγελος and perhaps ὁ ὤν, and the second may be a survival of σύ, κύριε, ἀξιῶ σε, edd.pr. ‖ 27. τ̣τ̣ or π̣ ‖ 30. = ζῶντα (perhaps a mistake for φοροῦντα ?), edd.pr. ‖ 31. Α□Ο, phylactery ‖ 30-34. 'release the living one (?) from that which holds him'; elements of this phrase are common in magical texts, edd.pr. ‖ 31-32. = συνέχοντος ‖ 32-33. ΕΑΟΜΙΕΙ: what follows συνέχοντος in similar formulas is either a pronoun for the bearer or an identification of the disease that is affecting him, edd.pr., who cannot explain the present sequence of letters ‖ on the reverse at least one charakter and four fish swimming among a scattering of letters (no other designs of any kind on the backs of phylacteries are known so far), inter alia, Cαβ̣αωθ. A dozen letters in the lower part of the tablet occur in four more or less straight lines: ΑΒ | ΡΘ | CΤΟC | ΠΕ, edd.pr.

LYKAONIA

1727. Akvıran. Epitaph, Roman Imperial period. *MAMA* VIII 70; G.Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens* I (cf. *SEG* XLII 1247) no. 278. Following L.Robert (*Hellenica* XIII, Paris 1965) 32 and P.Herrmann (editorial comment apud L.-P., rejected by the latter), S.Mitchell, *JRS* 86 (1996) 221, reads in LL. 3-5 Παίτου | συνκλητικοῦ (= senatorius) instead of Παίτου | Συνκλητικοῦ (name). He points out that the senator in question was identified by A.Stein in *Strena Buliciana* (Zagreb 1924) 263 as belonging to the family of Valerii Paeti, one of whose members was executed by Elagabalus for instigating a revolt in Cappadocia (Cassius Dio 80.4.7). The present inscription shows that he had a south Anatolian power base; see also *CIL* X 8261 and Bean-Mitford, *Journeys -- Rough Cilicia, 1964-1968* no. 241, which seem to record a branch of the family prominent around Koropissos.

1728. Kızıldağ. A dancing priest, Hellenistic period. *SEG* XXXVI 1235bis. D.H.French, *EA* 27 (1996) 93-96, describes the ancient remains on the hill and in passing republishes the text. F. envisages two possibilities: a) a literal statement: Krateros made a deliberate leap, for whatever reason; b) a fictitious statement, i.e., an interpretation of the relief and inscription of the Hittite king Hartapus in the immediate vicinity of the inscription, after the true meaning of the Hartapus figure had been lost.

1729. Pınarbaşı. Christian inscription, Byzantine period. G.Laminger-Pascher (see *SEG* XLII 1247) no. 64. Republished by D.H.French, *EA* 27 (1996) 97.

X͜P | Θε(ὸς) βο(ήθ)η τοῦ | δούλου σου | Ἀχλωνις

Θε(ὸς) βο[[θ]]η τοῦ δούλου σου ἐπ(ισκόπου?) Χ(ριστο)ῦ Ἀν[--], L.-P. ‖ F. argues that Pınarbaşı belonged to the territory of Barata, localized by him at Kızıldag (see our lemma no. 1728).

CILICIA

1730. Davarca Dağ. Rock-cut inscription, undated. A.Davesne, *Anatolia Antiqua* 4 (1996) 170 (ph.), reports on the following rock-cut text: Μνησθῇ | Κρονι ΙΝCΡWΙCΟC [perhaps Κρόνιος followed by a patronymic Ν[--- ο]ς?, Pleket].

1731. Mopsuestia. Letters of Sulla and Lucullus confirming the right of asylum of the sanctuary of Isis and Sarapis, probably shortly after 85 and in 86 B.C., respectively. *SEG* XLIV 1227; XLV 1834. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 465-471 no. 217, presents a critical edition of the text (466-469) and discusses the ἀσυλία of the sanctuary. He suggests the following restorations in Sulla's letter (LL. 3-8):

[...] τ̣ῆς Ἴσιδος ἀσυλ̣[---------------, καθὼς?]
[τὸ] ἱερὸν ἦν ὑπὸ τῶν βασιλ̣[έων τετιμημένον? διὰ]
[τ]ὴν εὐσέβειαν τὴν πρὸς τὴ[ν θεάν· ἐγὼ οὖν τὴν]
πα[ρ]άκλησιν τὴν Λευκόλλου̣ [ταμίου ὑπακούσας?]
συνεχώρησα ἄσυλον εἶναι τὸ [παρ' ὑμεῖν ἱερὸν]
τῆς Ἴσιδος

3. ἀσυλ̣[ίαν], edd.pr. ‖ 4. ἦν ὑπὸ τῶν βασιλ̣[έων τετιμημένον?, R; ἦ̣ν, edd.pr. ‖ 5. in fine, R.; τ[ὴν θεὰν καὶ κατὰ τὴν], edd.pr. ‖ 6. in fine, R.; [τοῦ ταμίου ἐμοῦ?], edd.pr. ‖ 7. in fine, R.; τὸ [ἱερὸν or τέμενος] or το[ῦτο τὸ ἱερόν], edd.pr.

1732. Ören Köy. Building inscription, 566/567 A.D. *MAMA* III 106 (a). D.Feissel, *Ktema* 18 (1993) [1996] 175 note 20, suggests restoring in LL. 3/4 ἐ[πὶ] τ[ῶν εὐσε]β(εστάτων) [ἡ]μῶν δ[εσ]π(οτῶν) [Ἰουσ]τίνου κ(αὶ) Σω[φίας instead of τ[ῶν Σε]β(αστῶν) κτλ.

1733. Seleukeia on the Kalykadnos (Silifke). Honorary inscription for the wrestler T.Aelius Aurelius Maron, ca. 161-180 A.D. *SEG* XLI 1407 (A). P.Herz in *Fremde Zeiten* (cf. our lemma no. 1704) 253-259 (text; translation), argues that the name of the honorand (Titus Aelius Aurelius) suggests that he was enfranchised by Antoninus Pius and M. Aurelius together (*SEG*: by Marcus Aurelius). The combined activity of the two requires a terminus post quem of 1 December 147 A.D., when M.Aurelius received the trib. pot. and the imperium proconsulare. The honorand was presumably enfranchised after one of his victories in the Roman Καπετώλ(ε)ια: in 150, 154 or 158 A.D. This entails a somewhat earlier date for the zenith of Maron's sports career than suggested in *SEG* XLI. H. presents other examples of athletes enfranchised by two emperors and bearing the name T.Aelius Aurelius (Moretti, *IAG* 72 and nos. 28-31 in M.L.Caldelli's book on the Kapetolia (cf. *SEG* XLIII 658)); for enfran

chisement by two emperors cf. also *SEG* XLIII 732 (cf. our lemma no. 1433) and Moretti, *IAG* 85 (an Aurelius Septimius Irenaios, whose praenomen probably was Marcus).

1734. Şirşir Kalesi. Rock-cut tomb with inscription, undated. A.Davesne, *Anatolia Antiqua* 4 (1996) 165 (ph.), reports on the discovery of a rock-cut tomb; in the tomb a niche in the form of a naiskos, with three akroteria and an inscribed architrave: Τύραννος Ἰνδεους | ἐποίησεν vacat [for Ινδης, Ινδεους cf. L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964) 201 § 473, 3, Herrmann].

CAPPADOCIA

1735. Nazianzos (Nenezi-Bekârlar). Two fragmentary epitaphs. *SEG* XLIV 1230/1231. For the same epitaphs cf. now E.Equini Schneider, *Scienze dell' Antichità* 6/7 (1992/1993) [1996] 392/393 (ph.).

1736. Tyana (area of: Bahçeli). Dedication to Asklepios and Hyg(i)eia, Roman Imperial period. Stone block. Ed.pr. M.Donderer, *op.cit.* (cf. our lemma no. 2262) 153 A 58 (ph.): Ἀσκληπιῷ | καὶ Ὑγείᾳ | ἐπηκόοις | Μεναίδημος || ἀρχιτέκτων

Square sigma and omega.

CYPRUS

1737. Cyprus. Cities. A.Mehl, *'Zyperns Städte im Hellenismus: Verfassung, Verwaltung und führende Gesellschaft'* in *op.cit.* (cf. our lemma no. 1586) 127-152, uses many Greek inscriptions in his discussion of 1) the number and territories of Cypriote cities (special attention to the relation between Idalion and Kition); 2) the administration of the cities (royal dignitaries: ὁ ἐπὶ τῆς πόλεως; φρούραρχος, ἡγεμών; urban magistrates: πολιτικὸς στρατηγός, ἀγορανόμος, γυμνασίαρχος, ἀγωνοθέτης, λαμπαδάρχης); 3) the elites of the cities (εὐπατρίδαι) and their relation with the Ptolemies. Cf. also id., *'Militärwesen und Verwaltung der Ptolemäer in Zypern'*, *RCCM* 38 (1996) 215-260.

1738. Amathous. Ἀπόλλων Ἄμυκλος. E.Scafa, *RDAC* (1996) 159-163, discusses two bilingual inscriptions (O.Masson, *Inscriptions chypriotes syllabiques*, Paris 1961, no. 196, and a Phoenician-Greek text mentioned *ibid.* on p. 246) to argue that the indigenous form of Amathous was Imukla. The latter was hellenized to Ἀμύκλαι on the basis of the false analogy with Ἀμύκλαι in Lakonia, whereas Ἀμαθοῦς was the official name of the Greek settlement. Consequently Ἀπόλλων Ἄμυκλος (or Ἀμυκλαῖος) is the Apollo of Amathous, who has nothing to do with a Lakonian Apollo.

1739-1744. Kourion. Decrees and dedications from the sanctuary of Ἀπόλλων Ὑλάτης, ca. 250-150 B.C. (Re)published by I.Nicolaou in D.Buitron-Oliver et alii, *The Sanctuary of Apollo Hylates at Kourion: Excavations in the Archaic Precinct* (Studies in Mediterranean Archaeology 109; Jonsered 1996) 173-178 nos. 1-6 (ph.).

1739: 173 no. 1. **Fragment of a decree?, ca. 250 B.C. or somewhat earlier.** White marble slab.

-------- | [---- εὐν]οίας εἵν[εκα? ----|----]ς τῆς π[όλεως? ----]

1740: 174/175 no. 2. **Honorary decree for Pasikrates and --okrates, ca. 250 B.C. or somewhat later.** Three joining white marble fragments; the lower left one was already published: *I.Kourion* 31.

[--- τῆς πόλεω?]ς Κουρίου Πασικρ[άτης]
[-- patronymic? καὶ Ἀριστ- or Τιμ]ọκράτης ὁ υἱὸς· ἔδ[οξε]
[τῇ πόλει? τοῦ Κουρίου, Ἀρ]ịστοτέλους Κα[-- patronymic?]
[ἄρχοντος, δοῦναι πρ]οξενίαν αὐτῶ[ι, τῶι]
[υἱῶι καὶ τοῖς ἐκγόνοι]ς? καὶ ἔγκτησι[ν γῆς]
[καὶ οἰκίας? ----] καὶ ἀτέλειαν π̣[άντων]
[χρημάτων καὶ εἰσ]άγοντι καὶ ἐξᾴ[γοντι]
[καὶ εἶναι αὐτῶι καὶ εἴσ]πλουν καὶ ἔκ[πλουν]
[καὶ ἀσφάλειαν? καὶ ἐν] πολέμωι καὶ ἐν [εἰρή̣]-
[νηι καὶ ἀσυλ]εὶ καὶ ἀσπον[δεί ----------]

1. Initio: perhaps a clause justifying the privileges, e.g. ὄντες εὐεργέται, N. || 3. the privileges must have been granted either by the city or by the boule or the demos of Kourion or by the latter two bodies together, N.

1741: 175/176 no. 3. **Dedication, late 3rd cent. B.C.** Sandy limestone altar with mouldings above and below; inscription on the left half of the shaft below the upper moulding; now in the Kourion Site Museum.

Θεμισταγόρα[ς] | καὶ Διοκλῆς | Τιμαγόρου

The dedicants are also on record in the text of our next lemma and in *I.Kourion* 62/63 (both inscribed on altars). All four inscriptions were engraved by the same hand. *I.Kourion*'s restoration [᾿Απόλλωνι ῾Υλάτηι] in L. 1 of 62 may have be incorrect in view of the new text, N.

1742: 176 no. 4. **Dedication, late 3rd cent. B.C.** Sandstone cylindrical cippus with mouldings below; inscription on the shaft; now in the Kourion Site Museum.

[----]Ị[----] | Δ̣[ιο]κλῆς Τιμαγ[όρου] | εὐχήν

1. On the basis of the text of our preceding lemma, either [Θε]μ̣[ισταγόρας καί] or [Θεμ]ι̣[σταγόρας καί], perhaps preceded by [᾿Απόλλωνι ῾Υλάτηι] (the name of the god seems to be required by εὐχήν), N.

1743: 177 no. 5. **Dedication of a statue of Philippos, ca. 150 B.C.** *SEG* XXXII 1375. Now in Kourion Site Museum. N. presents a stemma of the family based on the assumption that the Φίλιππος on record in *I.Kourion* 53 is identical with our honorand. Διαγόρας is the third priest of Apollo Hylates known so far; for the other two see *I.Kourion* 52.

1744: 178 no. 6. **Fragment, undated:** [---]ΟΛ[---|---]ΝΟ[---]

[The photo shows remains of three letters in each line: in L. 1 a small omicron hanging above the line, followed by a nu rather than a lambda and by the lower part of a vertical hasta; in L. 2 either a nu or MI, followed by a small hanging omicron and the left upper hasta of an upsilon, Pleket].

1745-1748. **Limassol. Epitaphs, 3rd cent. A.D.** Four (fragments of) cylindrical limestone cippi with mouldings above and below; inscriptions on the shafts; now in the Museum of Limassol. Ed.pr. I.Nicolaou, *RDAC* (1996) 269-271 (ph.).

1745: 269 no. 1. **Epitaph of Timon:** Τίμων χρησ|τέ, χε͂ρε

1746: 270 no. 2. **Area of: Polemidia. Epitaph of Aphrodeisa or Aphrodeisios.**

᾿Αφροδε[ίσα] or ᾿Αφροδε[ίσιε] | χρηστ[ή] or χρηστ[έ], | χα̣ῖρε

1747: 270 no. 3. **Area of: Pyrgos. Epitaph of Tychari(o)n.**

Τυχάριν | χρη⟨σ⟩τή, | χα̣ῖ̣[ρε]

2. ΧΡΗΤΗ, lapis.

1748: 270/271 no. 4. **Area of: Yermasoyia. Epitaph.**

[--]Η̣CΜ[--] | χρηστέ, χαῖρε

1. Perhaps [Γυρ]ήσμ[ων], ed.pr. ('with reserve').

1749. Paphos (New). Rhodian amphora stamps and a stamped mortar. Six Rhodian amphora stamps and two identical stamps on a mortar. Found in the so-called 'Garrison's camp' (cf. *SEG* XLII 1316 and XLIV 1285). Ed.pr. F.Giudice et alii, *RDAC* (1996) 206-208 nos. A 102-107 (amphora stamps; dr.) and 260 no. F 6 (mortar; dr.). **Amphora stamps:** 1) only four letters in L. 2 are legible: ΕΜ ΟΜ (rectangular; 3rd/2nd cent. B.C.); 2) [--]ΝΟ[--᾿Αρτα]μιτίου (circular; rose in the center; 3rd/2nd cent. B.C.); 3) ῾Ι̣έ̣ρ̣ωνος | caduceus (rectangular; 220-180 B.C.); 4) Τατιανοῦ (rectangular; undated); 5) only two letters in L. 1 are visible: I and O (rectangular; 3rd/2nd cent. B.C.); 6) [--]ΠΙΠ[--] (circular; 3rd/2nd cent. B.C.); **Mortar:** Διονει❦κου❦ (manufacturer; late 3rd/early 4th cent. A.D.).

1750. Unknown provenance. Dedication to Theos Hypsistos, 3rd/4th cent. A.D. T.B.Mitford, *JHS* 66 (1946) 34-36 no. 13. K.J.Rigsby, *op.cit.* (cf. our lemma no. 2263) 592, presents this text as doubtful evidence for ἀσυλία [for the date see *LGPN* I, s.v. Δημήτριος 41]: Θεῷ ῾Υψίστῳ ΑΣΙ̣Α | Δημήτριος εὐχήν

1. ᾿Ασύ⟨λ⟩ῳ? or ᾿Ασία [καί], M.; Θεὸς ῞Υψιστος does not have an epithet in other dedications in Cyprus, R.

KOMMAGENE

1751. Nemrud Dağı. The hierothesion inscription. Cf. now F.K.Dörner - J.H. Young, *'Sculpture and Inscription Catalogue'* and F.K.Dörner, *'Epigraphy Analysis'* in D.H. Sanders (ed.), *Nemrud Dağı. The Hierothesion of Antiochus I of Commagene*, vol. 1 (Winona Lake 1996) 175-360 and 361-377.

1752. Samosata. Inscription on a fruitstand, early Hellenistic period. N.Özgüç, *MDAI(I)* 46 (1996) 213-216, reports on the early Hellenistic findings from the rescue excavations at Samsat from 1978 to 1989; on 216 he mentions an inscription written with a brush in red paint on a fragment of a fruitstand: ΔΙΕΙΣΟ[--] [Διεὶ (= Διὶ) Σο[--]?, Pleket].

1753. Zeugma. Epitaph of Patrophilos and others, Roman Imperial period. C.Abadie-Reynal, *AST* 14, 1 (1996) 4 and 14 (ph.), offers a photo of an inscribed stone with a

curved top. From the photo we read: Πατρόφιλος ❦ | v v Σωπάτ(ρ)ου, | Σώπατρος Σω| v v v πάτρου, || Ἡρᾶς Σωπάτ(ρ)ου, | Ἀπολλώνιος | Σωπάτρου, vacat | Σαβεης Σωπάτρου, | v v ἄλυπε, χαῖρε v v v

Square omicron, sigma, omega || 2 and 5. ΣΩΠΑΤΟΥ, lapis.

1754. Zeugma. Two epitaphs. R.Ergeç, *VI Müze Kurtarma Kazilari Semineri, 24-26 Nisan 1995* (Ankara 1996) 360, refers to two stelai found in a funerary chamber; he gives photos but no texts. The photos permit the following descriptions and texts: 1) pedimental stele with akroteria; in the pediment a rosette; in a recessed field flanked by two pilasters a large eagle; inscription below the relief: Φλάουιος Διόφαν|τος, ἄλυπε, χαῖρε (square omicron and sigma; ¥; if there are two more letters in L. 2 in fine, we may have χαίρε[ιν]?; χαίρε[τε] does not conform with *one* deceased); 2) marble stele; in a recessed field, representation of a large vase flanked by garlands; inscription in a tabula ansata (?) below the relief: Γορθας Ἀν|τιόχου, ἄλυπε, χαῖρε (Γ□Ρ⊡ΑΓ; or is the fourth letter an omicron: Γοροας?) [For new epitaphs from Zeugma see D.Kennedy - D.Graf in D.Kennedy (ed.), *op.cit.* (cf. our lemma no. 1763) 92-108].

ARMENIA

1755. Armawir. Seven rock-cut inscriptions, late 3rd/early 2nd cent. B.C. *SEG* XLIV 1291-1297; XLV 1871. In the context of a general report on Hellenistic Armawir, J.-P.Mahé, *CRAI* (1996) 1279-1312, on 1293-1299 (ph. of *SEG* XLIV 1292) returns to these texts. After having summarized the find circumstances, contents and earlier interpretations, he argues that the 'minimalistic' point-of-view of J.Bousquet that all texts were masons' exercises in engraving (cf. *SEG* XLIV 1291 app.cr.) does not affect their value as documents of local history (see *SEG* XLIV app.cr. for the varying interpretations). He points out that Mithras was never used as a royal name except in Armawir, and reports the suggestion of P.Bernard that ὁ βασιλεὺς Μίθρας is the god himself (*SEG* XLIV 1294); cf. also the observation of R.Turcan on 1314 that Mithras was styled rex in the West; XLIV 1294, 1296 and 1297 would then be oracles of the god/king to his mortal 'confrère' Orontes, to the poet Noumenios, and to 'la Philadelphe'; also 1292 could be an oracle. Τῇ Φιλάδελφωι in 1297 might be the sister or even 'soeur-épouse' of Orontes; as to the problem of who is speaking in 1297, ἀμείβω in L. 2 seems to suggest that someone - perhaps 'king Mithras ?' - takes over the word from Noumenios (L. 1); however, 'to answer' should have been expressed in the medial form ἀμείβομαι.

1756. Artaxata. Sealings, 180 B.C.-59 A.D. Z.Khachatrian in *op.cit.* (cf. our lemma no. 2379) 365-370, reports on a find of ca. 8,000 clay sealings of 1,035 different types, each bearing the impressions of one to four seals; 30 have Greek and Aramaic inscriptions and monograms with or without impressions. On 366, K. mentions two Greek seals (both single examples): 1) A (bee) E (probably Ἄ(ρτεμις) Ἐ(φεσία) in view of the bee; bees are on record on other seals. The bee was the symbol of Susa's mint, which can be explained by the fact that the largest part of the city's population came from Ephesos; ph.); 2) Ἡρόνδα[ς] (J.G.Vinogradov apud K.; ph.).

BABYLONIA

1757. Seleukeia on the Tigris. Sealings, 249-154 B.C. R.H.McDowell, *Stamped and inscribed objects from Seleucia on the Tigris* (Ann Arbor 1935); A.Invernizzi, *Mesopotamia* 3/4 (1968/1969) 69-124. P.Mollo in *op.cit.* (cf. our lemma no. 2379) 145-156, studies the Seleukid salt tax on the basis of a group of 3,043 clay sealings many of which bear the impression Ἁλικῆς | Σελευκείας | date | ἀτελῶν or ἐπιτελῶν (with variants; either inscription only or with various figural impressions). This official seal is used on its own or occasionally accompanied by one private sealing before 183 B.C.; after that year it appears together with three private seals. This may reflect a change from direct tax-collecting to a system of allocation. The nature of the tax exemption remains unclear; in most cases it seems to occur in years of financial distress. The geographical indication implies that the collecting was organized on a territorial basis; similar sealings found at Uruk mention that city (cf. R.Wallenfels, *ibid.* 116, with references in note 25).

Cf. also A.Invernizzi, *ibid.* 131-143, for comment on the function of the building where the sealings have been found: apparently a general public archive depending on the city rather than the Seleukid state, and certainly not a tax office, since it contained documents of various nature including private acts. Sealings other than those concerning the salt tax mention the καταγραφή, the ἐπώνιον, the χρεοφύλαξ or βιβλιοφύλαξ.

PARTHIA

1758. Nisa. Sealings, 1st/2nd cent. A.D. A.Bader in *op.cit.* (cf. our lemma no. 2379) 395-407, focuses on a group of Parthian clay sealings, 50 of which have been published by M.Masson - G.Pugatchenkova, *VDI* (1954), 4, 161ff.; twenty-four of the latter have inscriptions: twenty-three in Parthian and one in Greek, which is briefly discussed by B. on 398 and 399: Αἰσίνου below the figure of Athena with lance and shield (= M.-P. no. 26; dr.).

PERSIS

1759. Persis. The Greek language. P.Huyse, *'Die Rolle des Griechischen im "hellenistischen" Iran'* in B.Funck † (ed.), *Hellenismus. Beiträge zur Erforschung von Akkulturation und politischer Ordnung in den Staaten des hellenistischen Zeitalters* (Akten des internationalen Hellenismus-Kolloquiums, 9-14 März 1994 in Berlin; Tübingen 1996) 57-76, presents a brief survey of extant Greek inscriptions from Persis/Media under and after the Seleukids, and an assessment of the competition between Greek and 'indigenous' languages (e.g. Aramaic) in private and public documents. Cf. also id., *'Die Begegnung zwischen Hellenen und Iraniern. Griechische epigraphische Zeugnisse von Griechenland bis Pakistan'* in C.Reck - P.Zieme (edd.), *Iran und Turfan. Beiträge Berliner Wissenschaftler, Werner Sundermann zum 60. Geburtstag gewidmet* (Wiesbaden 1995) 99-126. J.Wiesenhöfer in B.Funck † (ed.), *Hellenismus* (see above) 34-38, also briefly surveys the Greek inscriptions from Persis/Media.

1760. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 A.D. *SEG* XX 324. E.Will, *Syria* 73 (1996) 109-115, points out that the name Vorôd (Iranian) is not always to be related to the famous Palmyrene Septimius Vorôd, on record in a number of Palmyrene inscriptions (list on 113) as a Palmyrene dignitary (βουλευτής, στρατηγός, ἀγορανόμος; procurator ducenarius; argapet and δικεοδότης of the μητροκολωνεία); more in particular he argues that Οὐορωδ ἀγορανόμος (*SEG* XX 324 L. 67) is not to be identified with Septimius Voród. As to δικεοδότης, interpreted by W. as the equivalent of iuridicus, i.e., assessor of the governor, cf. P.-L.Gatier, *BE* (1998) no. 493: possibly a duumvir iuredicundo of the colonia?

For LL. 8-19 cf. J.Eady in D.L.Kennedy (ed.), *The Roman Army in the East* (JRA Suppl. 18; Ann Arbor 1996) 144-148.

SYRIA

1761. Syria. The Βῆμα in early Christian churches. See our lemma no. 2382.

1762. Syria. Roman citizenship. M.Sartre in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 239-250, studies the spread of Roman citizenship in Syria and Arabia (for the latter *SEG* XLIII 1081) on the basis of all the inscriptions recording bearers of the *tria nomina*: all in all, ca. 685 cases (the Roman colonies of Berytos and Heliopolis are excluded): 520 carry imperial (Antonii, Pompeii and a few other gubernatorial nomina included), 165 have other nomina. Conclusion: 'le nombre de citoyens romains avant 212 reste très faible dans les cités de

Syrie et d'Arabie' (247). On 249/250 a geographically arranged tabular survey of all the nomina attested.

1763. Syria. Legionary commanders. E.Dąbrowa in D.L.Kennedy (ed.), *op.cit.* (cf. our lemma no. 1760 in fine) 277-296, lists the commanders of Legio III Gallica, Legio VI Ferrata, XII Fulminata and XVI Flavia and the inscriptions which record them (texts; bibliography). Most of them are in Latin, some in Greek: *SEG* VII 138 and *Syria* 22 (1941) 244 no. 14 (Palmyra); *IGLS* 4016 bis (Arados); *IGR* III 1033 (Palmyra); *TAM* II 569 (*IGR* III 558; Tlos). For Legio X Fretensis cf. *SEG* XLIII 1282; for legio IV Scythica, another 'Syrian' legion, cf. M.A. Speidel and H.Devijver in D.L.Kennedy (ed.), *The twin towns of Zeugma on the Euphrates. Rescue work and historical studies* (JRA Suppl. 27; Portsmouth, RI, 1998) 163-232.

1764. Antiochene (Gabal Halaqa). Dedication of a tower, 572 A.D. *IGLS* 478. D.Feissel, *Ktema* 18 (1993) [1996] 184, suggests restoring in LL. 2/3 βασ(ιλεία) τοῦ δεσπ(ότου) ἡμ(ῶν) Ἰοστίνου, μη(νὶ) Δεσίου, ἰνδ(ικτιῶνι) ε´ τοῦ κξχ´ ἤτο(υς) (*IGLS*: initio Βάστου, corrected into Βάσ(σ)ου).

1765. Antiochene. Byzantine lead seals. See our lemma no. 2254 for early Byzantine lead seals coming from Antiochia and its territory.

1766. Antiochene? Mosaic inscription. Mosaic seen and copied by H.Seyrig in the antiquities market in Beirut, and later copied by ed.pr. J.-P.Rey-Coquais, *Syria* 73 (1996) 105/106 no. 3 (on the basis of his own copy).

Ἐπὶ τοῦ | θεοφιλ(εστάτου) ἐμο̃ν | πρεσβ(υτέρου) Κυριακοῦ | ἐψηφόθε̄ ἐ ἁγία
ἐ||κλε̄σία, μη(νὸς) Ἀπιλλί|ου κδ´, ἰνδ(ικτιῶνος) θ´ τοῦ | εξφ´ ἔτου̣[ς]

5-6. Ἀπιλλίου for Απελλαίου rather than for Ἀπρι(λ)λίου, ed.pr., who points out that the month Apellaios corresponds with December in the Julian calendar: the 24th of Apellaios is Christmas' eve || 6. ΚΛ, Seyrig || 7. ΘΞΦ, Seyrig ; year 565 (εξφ´) or 569 (θξφ´) = 516 or 520 A.D. (era of Antiochia); neither year fits in precisely with a ninth indiction; a ninth indiction runs from Sept. 1, 515 to August 31, 516; year 565 officially starts on Sept. 1, 516 A.D.

1767. Antiochia. Christian inscription, undated. M.Taşlialan, *VII. Müze* (cf. our lemma no. 1655) 227, reports the discovery of an inscribed threshold in the church of St. George: Εὐχὴ Ἀβερκίου κόμητος καὶ οἰκονόμου

1768. **Antiochia (Antiochene). Inscribed mosaics.** A.Iijima, *Mosaic pavements of Syria from Japanese Collections* (Okayama 1996), presents *SEG* XL 1769 (recording Alexandros, bishop of Antiochia: cf. *SEG* XL 1773) and *SEG* XLIV 1306 (p. 22 fig. 35/36). Non vidimus. Cf. D.Feissel, *BE* (1997) no. 635.

1769. **Apamea. Dedication by Aur.Belius Philippos, 163-ca. 250 A.D.** J.-P. Rey-Coquais, *Annales Archéologiques Arabes Syriennes* 23 (1973) 66-68. After examination of a photo, republished by M.F.Smith, *ZPE* 112 (1996) 120-130 (ph.), with translation and ample commentary. S. discusses the inscription in the context of the history of Epicureanism in Syria. He thinks it possible that the dedication was made in honor of the Empress Plotina, who was an Epicurean at least in the last years of her life. Contra, P.-L.Gatier, *BE* (1997) no. 639, who accepts the date proposed by ed.pr., sc. after 163 A.D., on the basis of the nomen Aurelius, first dispersed in Syria by Lucius Verus. In the 3rd cent. A.D., the Epicurean communities experienced severe decline. S. examines the meaning of διάδοχος in L. 5: the 'local scholarch'. He studies the remarkable fact that Philippos combined this function with the priesthood of Bel: a public office, moreover one in the service of an oracle. The Epicurean school emphatically rejected prophecy and divination. S. points to three cases from Asia Minor of Epicureans who held priesthoods: *CIG* 4149 (Tib.Cl.Lepidus at Amastris), *TAM* II 910 (cf. *SEG* XLIV 1713*; Herakleitos at Rhodiapolis) and *LBW* 239, *I.Didyma* 285 (Philidas at the Didymaean oracle). Nobody seems to have been troubled by the inconsistency.

[--]ῃ[.]ονl\[---] ἐκ κ[ελεύ]-
σεως θεοῦ μεγίστου
ἁγίου Βήλου, Αὐρ. Βήλιος
4 Φίλιππος ἱερεὺς καὶ
διάδοχος ἐν Ἀπαμείᾳ
vac τῶν Ἐπικουρείων

Before 1. perhaps [ἀνέθηκε], S. ‖ 1-2. ---ON--- ἐπὶ [κελεύ]|σεως, R.-C.; perhaps [ἐξ] ἐνκ[ελεύ]|σεως, S.: an oracular response ‖ 3. after Βήλου there appears to be a point above the line, S.; no comma in ed.pr.

1770. **Apamene. Mosaic inscription, 415/416 A.D.** *SEG* XL 1773. On the basis of a copy of H.Seyrig, who saw the mosaic in the antiquities market in Beirut, republished by J.-P. Rey-Coquais, *Syria* 73 (1996) 196 no. 2 (ter). In L. 1 R.-C. gives ἁγιοτά(τ)η (S. did not see a tau; ἁγιοτάτη, *SEG*), in L. 3 Είωάνου (Εἰωάνους, *SEG*) and πε(ρ)ιοδευτοῦ (S. did not see a rho; περιοδευτοῦ, *SEG*) and in L. 5 Βενιαμι[. .] (Βενιάμην, *SEG*).

1771. **Apamene (Tell Minis). Mosaic inscription, 463 A.D.** *SEG* XLIV 1315. On the basis of his own copy, republished by J.-P.Rey-Coquais, *Syria* 73 (1996) 104/105 no. 2 (bis). In LL. 1/2 R.-C. gives ἁγιωτάτlου (ἁγιοτάτlου, *SEG*), in L. 2 θεοφιλ(εστάτου) (θ(ε)οφιλ(εστάτου), *SEG*), in L. 5 Ἀβραμίου (Ἀβρααμίου, *SEG*), in L. 7 ἐκ(κλη)σίαν (ἐκλη[σ]ίαν, *SEG*) and in LL. 9/10 ἔτο[υς Ἡρα]||κλίτου διακόνο[υ] (ἔτο[υς] ‖ καὶ τοῦ διακόνο[υ], *SEG*).

1772. **Apamene (northeast of Hama). Mosaic inscription, 517 A.D.** *SEG* XXXII 1439. On the basis of his own copy, republished by J.-P.Rey-Coquais, *Syria* 73 (1996) 106/107 no. 3 (ter) (translation). In LL. 6/7 R.-C. reads κ(ωμῆς) Μαραlτο Μυρτων (the composite name of a village; κ[αὶ] Μαραlτο · Μύρτων, *SEG*) and in L. 10 ἐκ τῶν αὐτῶν (ἐκ τῶν αὐτοῦ, *SEG*). With Μυρτων being added to the name of the village, the problem is the subject of ἐποίησεν (LL. 7/8). R.-C. suggests that it is Ἰωάννης (L. 6), Julianus' son. D.Feissel, *BE* (1998) no. 486, prefers Julianus himself. R.-C. assigns the text to the spring of 517 A.D.

1773. **Apamene (Tell Minis). Mosaic inscription, 529 A.D.** Cf. *SEG* XLIV 1313. Mosaic seen and photographed by H.Seyrig in the antiquities markets in Beirut and Paris. Ed.pr. J.-P.Rey-Coquais, *Syria* 73 (1996) 101-103 no. 1 (ph.; translation).

† Ἐπὶ τοῦ | ὁσιωτ(άτου) ἐπισκ(όπου) ἡμῶlν Στεφάνου καὶ τοῦ | θεωφ(ιλεστάτου) περιοδ(ευτοῦ) Μαλχου ‖ εὐξάμενος Χ(ριστ)ῷ Ἰωάννης | τῆς Ἀριστίδου μνή-
μ(ης) | [Β]ερονικιανοῦ ΟΤΩΝΤΑΤΟΥ | [τ]ὴν πᾶσαν ψηφίδα ἐποlίησε ὑπὲρ σω-
τηρίας αὐτοῦ ‖ καὶ τῆς αὐτ(οῦ) γαμετῆς καὶ | πάντων τῶν αὐτῷ | ἀνηκόντων,
μη(νὸς) Ἀπριλ(ίου), | ἰνδ(ικτιῶνος) ζʹ τοῦ | μωʹ ἔτ(ους)

2. ΟCΙΩΤ^ΔΕΠΙΣΚ, mosaic ‖ 3. a Stephen is attested as bishop of Apamea in 514/515 A.D. (cf. *SEG* XLIV 1313), ed.pr., who is not sure that we have the same Stephen fifteen years later ‖ 4. ΘΕΩΦ^S ΠΕΡΙΟΔ^S, mosaic | 5. $\overline{\text{XΩ}}$, mosaic | ‖ 6-7. incomprehensible, though the reading is certain; is Ἀριστίδου an error for a formula like ἀρίστης μνήμης?, ed.pr., who in L. 7 hesitatingly suggests ὁ(σιω)τάτου; ΜΝΗΜ^S, mosaic (L. 6) ‖ 10. ΑΥΤ, mosaic ‖ 12. Μ, mosaic ‖ 13-14. year 840 = 529 A.D. (Seleukid era: 311 B.C.); this date fits in with a seventh indiction, ed.pr.

1774. **Apamene (northeast of Hama). Mosaic inscription, 540 A.D.** *SEG* XXXII 1442. On the basis of his own copy, republished by J.-P.Rey-Coquais, *Syria* 73 (1996) 106 no. 3 (bis). In LL. 1/2 R.-C. reads θεlωφιλ(εστάτου) (θεlωφίλου, *SEG*), in L. 4 οὐκτῆριν (οἰκτήριν, variant of εὐκτήριον, *SEG*; preferred by D.Feissel, *BE*, 1998, no. 486) and in LL. 5/6 τοῦ ανωʹ | ἔτους (τοῦ δ|νωʹ ἔτους). For the chronology cf. D.Feissel, *loc.cit.*

1775. **Apamene (Tell Minis). Mosaic inscription, 540 A.D.** Mosaic seen and photographed by H.Seyrig in the antiquities markets in Beirut and Paris. Seyrig thought that this mosaic came from the same church as the one in our lemma no. 1773. Ed.pr. J.-P.Rey-Coquais, *Syria* 73 (1996) 103/104 no. 2 (ph.; translation).

Ἐπὶ τοῦ θε(οφιλεστάτου) Θlωμᾶ περι(ο)δευτ(οῦ) (καὶ) Εὐσlεβίου παρα-
μοναρίου | ἐτελιόθι τὸ ψιφὶν τοῦ μαρ‖τυρίου τῖς Θεωτόκου ἐν μην(ὶ) Νουlε(μ-

βρίῳ), ἰνδ(ικτιῶνος) δ´ τοῦ βνῳ´ ἔτους ὑπὲρ | εὐχῆς κ(αὶ) σο̄τερίας Ἠλίlα, Σαλ-μεου ἰδίου ΑΤΤ[.] | αὐτοῦ ἀναλόμασιν || [..] ΚΙΗΘΙ Θεοδόρου

1. ⊟ E S, mosaic || 2. ΠΕΡΙΔΕΥΤSS, mosaic || 6. year 852 = 540 A.D. (Seleukid era: 311 B.C.), which fits in with a fourth indiction, ed.pr. || 7-8. ed.pr. suggests two persons: Ἠλίας and Σαλμεος || 8. in fine read by Seyrig; incomprehensible, ed.pr. || 10. initio . . ˅ I H ⊟ I, mosaic [perhaps a full stop after αὐτοῦ in L. 9: 'the mosaic was finished "for the vow and salvation of Elias and Salmeos, his own ---; it was --- with the money of Theodoros'; αὐτοῦ refers to Theodoros; I cannot suggest a solution for the verb in L. 10: [. .]κιηθι, Pleket].

1776. Berytos. Mosaic inscription, Byzantine period. Inscription in a tabula ansata in a mosaic recently found in Beirut. Ed.pr. F.Alpi, *Lettre de Pallas* 4 (1996) 18/19 (ph.): Ὁ φθόνος ἐστὶ κάκιστος· ἔχι δέ τι καλὸν ἐν αὐτῷ· | τήκι γὰρ φθονερῶν ὄμματα καὶ κραδίην. The text is that of *AP* 9.193; two other versions are already known, from Lyon (Kaibel, *EG* 1115) and Dokimeion (*BCH* 24, 1900, 291-299). Non vidimus. Cf. S.Follet, *BE* (1997) no. 19 and A.Chaniotis, *Kernos* 12 (1999) 223/224 no. 5, who refers to *SEG* XXXVIII 1103.

1777-1780. Byblos (area of: Blât). Old and new inscriptions. F.Alpi - L.Nordiguian, *Syria* 73 (1996) 5-14, present the inscriptions, originating in an ancient temple and subsequently built into the church of St. Elias in the village of Blât.

1777: no. I (ph.; dr.). **Dedication to Zeus Megistos, ca. 148/149 A.D.** E.Renan, *Mission de Phénicie* (Paris 1864) 223-225 no. 1; on the lintel of the western door: Διὶ Μεγίστῳ Ἀσπάσιος Διlονυσίου ἀνέθηκεν; the epsilon has the shape of Σ?

1778: 8/9 no. II (ph.). **Dedication to Zeus Megistos, ca. 148/149 A.D.** Limestone block found during restoration of the church; the epsilon has the same shape as in the text from the preceding lemma: Διὶ Μεγίστῳ | Ἀσπάσιος | Διονυσίου | ἀνέθηκεν

Same text as in our lemma no. 1777.

1779: 9/10 no. III (ph.; dr.). **Dedication to Zeus Megistos, ca. 148/149 A.D.** E.Renan, *op.cit.* (cf. our lemma no. 1777) 223-225 no. 3; *IGR* III 1064. Inscription on a lintel.

[Ὑπὲρ σωτηρίας τοῦ κυρίο]υ Καίσαρος Σεβαστοῦ Διὶ
[Μεγίστῳ Ἀσπάσιος Δι]ονυσίου ἀνέθηκεν

Lunate epsilon and sigma || 1. [Ἔτους ιβ´ τῆς ἡγεμονίας] Καίσαρος Σεβαστοῦ Διί, R. and *IGR*. R. restored the text on the analogy with his no. 2, which A.-N. now combine with R.'s no. 4 and two new fragments to form the text in the next lemma. R. suggested that we have the twelfth year of Augustus, calculated after the era of Actium. In fact we have the twelfth year of Antoninus Pius: see next lemma.

1780: 10-13 no. IV (ph.; dr.). **Dedication to Zeus Megistos, 148/149 A.D.** E.Renan, *op.cit.* (cf. our lemma no. 1777) 222-225 nos. 2 (= *IGR* III 1063) and 4 . A.-N. found two new fragments and suggest identifying the four fragments as part of a large inscription engraved on the architrave of the original pagan temple.

Ἔτους ιβ´ τῆς ἡγεμο[νίας τοῦ Αὐτοκράτ]ορος Καίσαρος Τίτου Αἰλίο[υ
Ἀ]δρια[νοῦ Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς Διὶ Μ]εγίστῳ Ἀσπάσιος
Δι[ονυσίου ἀνέθηκεν ὑπὲρ ---] καὶ Διονυσίου τοῦ καὶ [--ca. 8--] υἱοῦ καὶ
τὸ τριστ[--ca. 7-]| σὺ[ν? ------ κ]αὶ ζωδίῳ Ἑρμ[ηρ]ακλ[έους? --]

1. Twelfth year of Antoninus Pius: 148/149 A.D., A.-N., who refer to H.Seyrig, *Syria* 31 (1954) 68-73 (other texts from Byblos, mentioning Aspasioi; 2nd cent. A.D.) and especially 70 note 4, where S. already suggested assigning R.'s text to the Antonine period || 2. Dionysios: son of the dedicator; τὸ τρίστ[οον or τρίστ[εγον or τρίστ[οιχον, A.-N., who prefer the first and suggest that a verb like ἐποίησεν or ᾠκοδόμησεν figured in this line; ζώδιον: 'statue'; for some doubts on the end of L. 2 cf. P.-L.Gatier, *BE* (1998) no. 506 || on 14 no. V, A.-N. mention a block with the letters ΠΟΣ which seems to be the beginning of a word.

1781-1784. Byblos (area of: Maad, 12 km. northeast of Byblos). Four inscriptions. F.Chausson - L.Nordiguian, *Syria* 73 (1996) 37-46, (re)publish four inscriptions built into the Byzantine church at Maad.

1781: 40-43 no. 1 (ph.). **Dedication, 3rd/4th cent. A.D.** E.Renan, *op.cit.* (cf. our lemma no. 1777) 240 no. 2; Starcky-Mouterde, *Syria* 26 (1949) 68/69. Inscription in the moulding (A) and on the front of the cippus in a tabula ansata (B).

A: [--]ΥCΙΤΟΥΚΕΠ[.] | [--]α τοῦ κυρίου
B: Τῷ κυρίlῳ ἁγί(ῳ) κὲ κυl[ρ]ίῳ ὅλου | [τ]οῦ κόσll[μ]ου
Σατράl[π]ε θεὸς | [ἐ]ποίησε

A. S.-M. read three lines: [Μ]ετὰ [νόστον | ἀ]νετίου (= ἀναιτίου) κὲ παl[ν]α[ρ]έτου κυρίου; H.Seyrig (apud S.-M.) read two lines: [--]νοττου κε π (plus a vertical hasta) | [--]ΝΔ τοῦ κυρίου; in L. 2 the N can also be read as Y, possibly preceded by another upsilon; C.-N. wonder whether in these two lines we have the name of the dedicator with his patronymic || B. 2. ΑΓΙΚΕ, lapis || 5-6. Σατραl[π]ι Ἔθεος, S.-M.; C.-N. argue that before the vertical hasta in L. 6 initio there is no space for a pi; the hasta, therefore, is the right hasta of the pi; they interpret Σατράπε either as a dative (with iota omitted; 'Au Seigneur --- Satrapes le dieu a fait (cette dédicace)') or as a nominative (with sigma omitted; 'Au Seigneur --- le dieu Satrapes etc.'); they prefer the latter. Satrapes is the Greek equivalent of the Palmyrene deity Sadrafa; cf. also our lemma no. 1782.

1782: 43/44 no. 2 (translation). **Dedication to the god Satrapes, 8 B.C.** E.Renan, *op.cit.* (cf. our lemma no. 1777) 240 no. 1; *IGR* III 1059. Now in the Louvre.

> Ἔτους κγ´ ν|ίκης Καίσαρος | Σεβαστοῦ | Ἀκτιακῆς, Θαμο||ς Ἀβδουσιβου ἀ|νέθηκεν Σατράπ|η θεῷ ἐκ τῶν | ἰδίων

1783: 44/45 no. 3 (ph.). **Inscription mentioning Septimius Severus and Caracalla, after 198 A.D.** *SEG* VII 193.

> [Α]ὐτ[οκρ]άτωρ Καῖ[σαρ Λούκ|ι]ος Σεπτίμιος Σεου[ῆρος Εὐσ|ε]βὴς Πέρτιναξ Σεβαστ[ὸς Ἀ]|ραβικὸς Ἀδιαβην(ι)κὸς Παρ||[θ]ικὸς Μέγιστος κ(αὶ) Μ(ᾶρκος) Αὐρ[ήλι|ος Ἀντωνῖνος [- - - -]

The titles Παρθικὸς Μεγίστος point to 198 A.D. as terminus post quem, edd.pr., who point out that we probably have a rectangular base and not a milestone (*SEG*).

1784: 45/46. **Dedication, undated.** Limestone block built into the church; the inscription seems complete: vacat Θεοῦ vacat | ΟΥΡΟΥΝΟΥ | ΟCΜΟΔѠΝ

2. Ουρουνου: i.e., Οὐρανοῦ, edd.pr. || 3. Οσμοδων: if a nominative, it is a proper name; if a genitive, it is a toponym, edd.pr.; cf. P.-L.Gatier, *BE* (1998) no. 507, who prefers a genitive plural Οσμοδων (Osmoda (Maad?)) and finds Ουρουνου = Οὐρανοῦ unconvincing.

1785. Byblos. Funerary epigram for Sabinus, 2nd/3rd cent. A.D.? *GV* 481. After examination of the stone in the Warsaw National Museum, A. Łajtar, *ZPE* 112 (1996) 139, reads in L. 1: Σαβεῖνος (*GV*: Σαβεις). The mason had forgotten to engrave the omicron but added it later as a point between nu and sigma.

1786. Deir Sambil (8 km. west of Maarat Nooman). Graffiti, 5th/6th cent. A.D. F.R.Fernandez in *Historiam pictura refert* (cf. *SEG* XLIV 839) 221-230 (ph.; dr.), reports on a number of drawings and graffiti on walls of several buildings: representation of a lamb, of a sort of labyrinth, of boats ('uno de los símbolos de la cruz salvadora'), of a large cross with A and ω; on the façade of a tomb a large cross with A and ω, flanked by the words ὁ βίος ματε̃ος (= ματαῖος); above these words two ⳨ ; on the lintel, flanked by two ⳨, the letters ΙΝΕΙΕΤΕΛΕCΕ: [---]ΙΝΕΙ ἐτέλεσε?

1787. Emesa. Inscription mentioning a pragmateutes?, 563 A.D. *IGLS* 2246. J.-P.Rey-Coquais, *Syria* 73 (1996) 106 note 3, suggests reading in LL. 2/3 (μ)ε̄νὶ Ἀπελ(λαίῳ) κγ´ - - τοῦ εοω´ (ἔτους): the 23rd of Apellaios in the year 875 (Seleukid era: 312 B.C.). *IGLS* had in LL. 2/3 ΙΡΑΓΜΕΝΙΑΑΠΟΔ´ | ΚΓΙΝΙШΝΤΟΕCѠ: (π)ραγμ(ατευτοῦ?) ἔνια (?) ποδ(ῶν) | κγ´, ἰν(δικτιῶνος) (ιβ´) τοῦ ἔ(του)ς ω´ (year 800 = 488/489 A.D., which requires a twelfth indiction).

1788. Palmyra. Bilingualism. H.J.W.Drijvers, in M.J.Geller - J.C.Greenfield - M.P. Weitzman (edd.), *Studia Aramaica. New Sources and New Approaches. Papers delivered at the London Conference of The Institute of Jewish Studies, University College London, 26th-28th June 1991* (JSS Suppl. 4; Oxford-New York 1995) 31-42, argues that in bilingual inscriptions the Greek often prevails over the Palmyrene: the choice of words, idiom and syntax shows that the Aramaic is translated from the Greek, and only understandable in the light of the Greek version. Literal translations produced neologisms and unusual word combinations, but free renderings of the Greek also enriched the Aramaic. Detailed analysis of the Greek and Palmyrene equivalents in the inscription presented in our lemma no. 1797; the Palmyrene text contains expressions and combinations never occurring in Aramaic. Similar observations on *SEG* XV 849 (cf. our lemma no. 1795); C.Dunant, *Le sanctuaire de Baalshamin. Palmyre* III. *Les inscriptions* (Rome 1971) no. 48; *CIS* 3932 and 3943; J.Starcky, *Inventaire des inscriptions de Palmyre* X (Damascus 1949) nos. 39 and 127.

1789. Palmyra. Bilingual Palmyrene-Greek inscriptions. See D.R.Hillers - E. Cussini, *Palmyrene Aramaic Texts* (Baltimore and London 1996), for various bilingual texts from Palmyra and Doura-Europos. No inedita.

1790. Palmyra. Caravan trade. M.Gawlikowski, *Annales Archéologiques Arabes Syriennes* 42 (1996) 139-145 (map), outlines the history of the Palmyrene caravan trade on the basis of a catalogue of 39 inscriptions dating from 19 to after 260 A.D. (142/143; brief summaries of contents; no texts; on 139 G. mentions the earliest caravan inscription previously known, dated 10/11 A.D.; unpublished). He stresses that the trade depended entirely on the sea branch of the Silk Road, from India to Charax (cf. also our lemma no. 1798). Palmyra provided a link through the desert to Emesa and the Mediterranean, short-circuiting the traditional route through Zeugma and Antiochia.

E.Frézouls, *ibid.* 147-155, focuses on the relation between the Palmyrene caravan trade and the changing political situation. From the late 2nd cent. B.C. the presence of the Parthians in Mesopotamia prevented Antiochia from playing the role of caravan city assigned to it by the Seleukid founders; possibly Palmyra took over this role already before the early 1st cent. A.D. (i.e., before the earliest documents appear: see above). Subsequently it was favored by the decline of its rival Petra at the end of the 1st cent. A.D.; recurring tensions between Romans and Parthians continued to benefit the city until its breakdown after Zenobia's defeat.

1791. Palmyra. Institutions. On the basis of inscriptions, M.Sartre, *Annales Archéologiques Arabes Syriennes* 42 (1996) 385-405, examines the civic institutions of Palmyra from its integration into the Roman empire under Tiberius to the late 3rd cent. A.D. He shows that they fit in with those of other Graeco-Roman cities, and that Palmyra is exceptional only in its consistent bilingualism (other than Latin/Greek) in official documents, the absence of women in political life (i.e., as benefactors) (P.-L.Gatier, *BE* (1997) no. 642, points out that this also applies to other cities of the region, including Gerasa) and - most important - the absence of athletic or other contests (though the city features a gymnasion). Admittedly, the latter is a ' "*déficit* "d'hellénisme' (397), but insufficient in itself to conclude that Palmyra's Greek institutions were a thin veneer. Palmyra is frequently called a πόλις, and its citizens the δῆμος. The latter was subdivided into four φυλαί (Χομαρηνοί/Χωνεῖται, Μαθθαβώλειοι and, perhaps, Μιθηνοί and Μεζιανηνῶν φυλή; a φυλὴ Κλαυδιάς is probably the second name of one of these four). Decrees (ψηφίσματα) were issued by both βουλή and δῆμος; those only mentioning the demos are likely to belong to the same category, whereas δόγματα may refer to decrees occasionally issued by the boule only. Boule and demos were presided over by a πρόεδρος, and in view of the virtual absence of βουλευταί in the documents the latter should be identified with the σύνεδροι on record. The eponymous magistrates were probably two ἄρχοντες before and two στρατηγοί after the city became a colonia (i.e., duumviri, not to be confused with the strategoi of the Greek polis; see below). The γραμματεύς was the highest magistrate, establishing the agenda of the meetings of boule and demos. Other magistrates on record are the ἀργυροταμίαι, the ἀγορανόμοι and the στρατηγοί. All of them resided in the ἀρχεῖον. Liturgies were offered by an ambassador, a gymnasiarch and several δεκάπρωτοι; the latter were probably charged with tax collection (Gatier, *loc.cit.*, wonders whether they might rather be a selected group of bouleutai, as at Gerasa). Municipal priesthoods are also attested. As to the legal status of the city, the award of the title 'Αδριανή by Hadrian (resulting in the ethnic 'Αδριανὸς Παλμυρηνός) does not entail the statute of liberty with its ensuing fiscal advantages. The only major turning-point occurred under Septimius Severus or Caracalla, when Palmyra became a colonia. With it came new magistracies: duumviri and aediles rendered in Greek documents as (the eponymous) στρατηγοί and ἀγορανόμοι, respectively. New titles appear under the rule of Odenathes in the later 3rd cent. A.D.: δικαιοδότης and argapet (Persian title: 'governor'); their precise charges (municipal or provincial?; perhaps indicating the same office?) are unknown, but it is clear that these offices were superimposed on pre-existing institutions without replacing the latter. Relations between Palmyra and Roman authorities developed along the usual lines, including a τεταγμένος ἐν Παλμύροις (a delegate of the provincial governor charged with general supervision) and a λογιστής (a financial curator appointed by the emperor).

Detailed observations on many inscriptions in the notes (398-405). We restrict ourselves to those affecting readings. In J.Cantineau, *Inventaire des inscriptions de Palmyre* III (Beirut 1930) no. 14 LL. 4-6, the restoration δυα[νδρικὸν φιλοτείμ]ως | στρατ[ηγήσαντα κα]ὶ μαρτυρηθένι[τα --], implying that duumvir and strategos are synonyms, should be rejected; perhaps δυά[κις φιλοτείμ]ως κτλ.? (404 note 166). In A.Bounni - J.Teixidor, *Inventaire* --- XII (Damascus 1975) no. 29, the numeral in L. 3 should be read from left to right, Γ indicating the thousands (,γφ), rather than the other way round (γφ'): 3500 rather than 503 (402 note 99).

1792. Palmyra. Septimius Vorôd. Cf. our lemma no. 1760.

1793. Palmyra. The titulature of Septimius Odainathos. D.Potter, *ZPE* 113 (1996) 271-285, returns to the question of whether Odainathos was corrector or restitutor of the whole East after 262 A.D. (see *SEG* XLIII 1035, 1274 and XLV 1908). He emphasizes the importance of an inscription mentioning some kind of celebration of a Palmyrene victory in such a way as to indicate that the Palmyrenes claimed control over all of Syria (D.Schlumberger, *Bulletin des Études orientales* 11 (1942/1943) 36-50: [β]ασιλεῖ βασιλέων πρὸς ['Ορ]όντῃ). On 274-281, P. presents a list 1) of governors of multiple provinces from Tiberius to Marcus Aurelius, 2) of governors with supra-provincial imperium or holders of imperium maius, and of commanders with special imperium for a war lasting from Tiberius to Philippus Arabs (with references; on 274 note 10, discussion of the position of the ὑπατικός Julius Priscus under Philippus: possibly governor of Mesopotamia and corrector, contra W.Eck (cf. *SEG* XLII 1126)). P. concludes that Odainathos possibly was a provincial governor and at the same time held the imperium maius; he may have been appointed by Gallienus in an extremely dangerous situation. His campaigns in Mesopotamia and Cappadocia (?) probably were within the guidelines set by the Emperor. But the Palmyrenes expressed their authority in a different way, combining Syrian and Roman patterns.

1794. Palmyra. Drawings by L.F.Cassas. A.Schmidt-Colinet, *'Antike Denkmäler in Syrien. Die Stichvorlagen von Louis François Cassas (1756-1827) im Wallraf-Richartz-Museum in Köln'*, *KJ* 29 (1996) 343-548, on 370/371 no. 76 (cf. also 370 no. 75), publishes drawings made by this French architect of three Greek inscriptions on Palmyrene grave monuments: *CIG* 4504, 4507 (ph.) and 4508 (= *CIS* 4123, 4202 and 4214; J.Cantineau, *Inventaire des inscriptions de Palmyre*, Beirut 1930-1936, IV no. 6, VIII no. 55 and VII no. 2). No new readings.

1795. Palmyra. Bilingual honorary inscription for Soados, 132 A.D. *SEG* XV 849 (cf. XXXIX 1588) = C.Dunant, *Le sanctuaire de Baalshamin. Palmyre* III. *Les inscriptions* (Rome 1971) 56-59 no. 45. On the basis of the Palmyrene text H.J.W.Drijvers, *art.cit.* (cf. our lemma no. 1788) 39, restores in L. 12 [κεκοσμη]μένον instead of [τετειμη]μένον; cf. also the text in our lemma no. 1797 L. 10, which has the same Palmyrene equivalent (*mṣbt*).

1796. Palmyra. Bilingual honorary inscription for Iariboles, 138 A.D. J.Starcky, *Inventaire des inscriptions de Palmyre* X (Damascus 1949) no. 114. See E.Dąbrowa, *'Wer waren sie denn? Einige Bemerkungen am Rande einer Inschrift aus Palmyra'* in L.Mrożewicz - K.Ilski (edd.), *Prosopographica* (Poznan 1993) 53-62. Non vidimus.

1797. Palmyra. Bilingual honorary inscription for Soados, 144 A.D. Limestone bracket (statue base) with many mouldings; Greek inscription on the front and left side; front: LL. 1-4 on separate receding fascias of the moulding; LL. 5-9 and LL. 10-14 on two receding surfaces below; left: LL. 15-19 on separate receding fascias of the moulding; Palmyrene inscription on two receding surfaces below; found during the excavations of the sanctuary of Allat in the western quarter of Palmyra (cf. H.J.W.Drijvers, *AW* 7,3, 1976, 28-38; M.Gawlikowski, *RA* 1977, 253-274; *Études et Travaux* 11, 1978, 273-281; *MDAI(D)* 1, 1983, 59-67; *Annales Archéologiques Arabes Syriennes* 33, 1983, 179-198); now in the Palmyra Museum. Ed.pr. H.J.W.Drijvers in *art.cit.* (cf. our lemma no. 1788) 33-39 (ph.; translations). We present the Greek text.

[Τοὺς ἀνδριάντας τέσσαρας χαλκείους, ἕνα] τοῦτον τὸν ἐν
[ἱερῷ Ἀθην]ᾶς, ἕνα τὸν ἐν ἱερῷ ἄλσει, ἕνα δὲ τὸν
[ἐν ἱερῷ Ἄρεο]ς καὶ ἕνα τὸν ἐν ἱερῷ Ἀταργάτειος
[τοὺς] ἐγηγερμένους παρὰ τοῖς πρώτοις
τέσσαρσι ἀνδριᾶσι τοῖς ἀνεγερθεῖσι ❦
ὑπὸ τῆς πρώτης συνοδίας Σοάδῳ Βωλιάδους
τοῦ Σοάδου τοῦ Θαιμισάμσου εὐσεβεῖ καὶ φιλο-
πάτριδι,τῷ διὰ τὴν αὐτοῦ εὔνοιαν καὶ μεγαλο-
φροσύνην τὴν πρὸς τοὺς πολείτας παντὶ
τρόπῳ κεκοσμημένῳ ἀρεταῖς καὶ μεγίσ-
ταις τειμαῖς,ἀνέστησεν ἡ ἀπὸ Ὀλογασίας ἀνα-
βᾶσα συνοδία πάντων Παλμυρηνῶν,ἐπεὶ
προώρμησεν ἐπισήμως παραλαβὼν μ[ε]-
θ' ἑαυτοῦ πολλὴν δύναμιν καὶ ἀντέστ[η]
[Ἀβ]δαλλάθῳ Ἐειθήνῳ καὶ τοῖς ὑπ' αὐτοῦ συναχθεῖσι ἀπὸ π̣[- 7 -]
δ̣[- 12 -]ι̣ριοῖς τοῖς ἐπὶ χρόνον ἐνεδρεύσασι ἀδικῆσαι τὴν σ[υνοδίαν]
[- 10 -] προσδιέσωσεν αὐτούς· διὰ τοῦτο ἀνέγειραν αὐτῷ
[τοὺς ἀνδριάντας?] τειμῆς χάριν, συνοδιαρχούντων Μαλη Συμωνου
[- 12 - καὶ Ἐ]ννιβήλου Συμωνου τοῦ Βαζεκη, ἔτους ενυ', μη[νὸς] Δαισίου

Restorations are based on the Palmyrene text as far as possible; for the translation from the Greek into Aramaic cf. our lemma no. 1788 ǁ 15. Abdallath from Aḥyt: an otherwise unknown place or Arab tribe in the desert east of Palmyra on the road to the Euphrates, ed.pr. ǁ 19. 'year 455' (Seleukid era) = 144 A.D. ǁ the famous caravan-leader Soados, son of Boliades, is honored with the erection of four bronze statues in the sanctuaries of the four tribes of Palmyra (for this subdivision of the demos cf. our lemma no. 1791); a similar honor was already awarded to him in 132 A.D.: *SEG* XV 849 (cf. our lemma no. 1795; for Soados cf. also *SEG* VII 135 = XXXV 1498 = XXXIX 1588 and XXXVIII 1572; for Palmyrene traders see our lemma no. 1790); in our inscription, however, the sanctuary of Allat (Athena) replaces that of Baalshamin (Zeus; *SEG* XV 849 L. 19). Both sanctuaries were religious centers of the Benê Mazin, one of the four tribes, and they were comparable to each other in many respects, ed.pr.

1798. Palmyra. Bilingual honorary inscription for Marcus Ulpius Iarios, 157 A.D. J.Starcky, *Inventaire des inscriptions de Palmyre* X (Damascus 1949) 59 no. 96. In the context of an article on the commercial relations of Σπασίνου χάραξ (= Maysān/Jabal Khayābir in Iraq) with the east, H.M.Bin Seray, *Aram* 8 (1996) 15-23, on 19/20 adduces this inscription (text; translation), engraved on a statue erected by 'the merchants who returned from Scythia' (i.e., Sacas in northwestern India), as evidence of Palmyrene trade with northwestern India; possibly the Palmyrenes used the port of Apologos, a city belonging to the Charakenian kingdom like Spasinou Charax.

1799. Safa. Rock-cut inscriptions, undated. Edd.pr. M.Macdonald - M.Al Mu'azzin - L.Nehmé, *CRAI* (1996) 435-492 (ph.; dr.), publish some new Safaitic graffiti engraved on rocks in various areas. There are also some Greek inscriptions (nos. 2/3 are Safaitic/Greek bilinguals): 1) Βεαρος | Χε̣θ̣ι̣λου (464; from Bīr Ruṣay'ī); 2) Σααρος Χεσεμαίνου Σαιφηνὸς | φυλῆς Χαυνη|νῶν (480-483; junction of the Wādī Rushayda and an anonymous wādī, 8 km. east of Rushayda along the road to Zalef; the same man is on record in a Greek graffito from Ghadir Ghuṣayn: M.Macdonald, *North Arabian inscriptions and drawings* (Abiel 5; Louvain), forthcoming; on the basis of the photo P.-L.Gatier, *BE* (1998) no. 502, reads Καυνηνῶν instead of Χαυνηνῶν; he also reads another graffito above no. (2): Μααιανης (or Μαδιανης) | Δηβος); 3) Ενος Λοβαιαθου (485-487; from a wādī joining the Wādī Shām, 21.3 km. east of Rushayda; G., *loc.cit.*, reads Ανος instead of Ενος). Edd.pr. comment on linguistic problems concerning the equivalence of the Greek names with their Safaitic counterparts. Cf. also A.Caquot, *ibid.* 492-494, for some further comment on onomastics (inter alia, on Χααμμος, transcription of *k 'mh*) and the limited value of the graffiti for regional history.

1800. Sidon (area of: Bostanciköy). Stamped Rhodian amphora handles. G. Cankardeş Şenol, *Arkeoloji Dergisi* 4 (1996) (ph.; dr.), publishes the following amphora stamps; they are all now in the Archaeological Museum in Istanbul.

1) Ἐπὶ [--]ΗΤΟΥΣ[--] (43 no. 7; month illegible; undated)
2) Ἐ[πὶ Ἀγ]εσι|τράτου, | Ὑακινθίου (43 no. 8; ca. 182-176 B.C.)
3) Ἐπὶ Σωστράτου, | Καρνείου (46 no. 15; 3rd cent. B.C.)
4) Ἐπ' ἱερέ[ως] | Τιμουρρόδου, | Διοσθύου (47 no. 17; ca. 174-146 B.C.);
5) [Π]ολυξένο(υ) (52 no. 27; undated)
6) Σωκράτευς (52 no. 28; ca. 215-175 B.C.)
7) Τιμοῦς (53 no. 30; ca. 200-150 B.C.).

On 48/49 no. 20 an illegible stamp.

1801. Sidon (area of: Bostan el Hammand). Stamped Rhodian amphora handles. G.Cankardeş Şenol, *Arkeoloji Dergisi* 4 (1996) (ph.; dr.), publishes the following amphora stamps; all now in the Archaeological Museum in Istanbul.

1) Ἐπὶ Κλεάρχου, | Ὑακινθίου (41 no. 4; ca. 240-220 B.C.)
2) Ἐπὶ Αἰνησιδάμ(ου), | Πεδ[αγειτνί]ου (43/44 no. 10; 191 B.C.)
3) Ἐπὶ Σωϊδάμου (45/46 no. 14; ca. 180 B.C.)
4) [Ἱππ]οκράτευς (47/48 no. 18; ca. 210-175 B.C.)
5) Ἀριστοκράτευς (49/50 no. 22; ca. 208-196 B.C.)
6) Πολυαράτου (51/52 no. 26; ca. 150-100 B.C.)
7) Σωκράτευς (52/53 no. 29; ca. 215-175 B.C.)
8) [Ἀγη]σιλᾶ [-] (54 no. 32; ca. 215-210 B.C.; either the nominative [Ἀγη]σιλᾶ[ς] or the genitive [Ἀγη]σιλᾶ)

1802. Tyre. Asylia. For the asylia of Tyre cf. our lemma no. 559.

1803. Tyre (area of: El Bassah). Inscribed reliquary. E.Michon, *RBi* 14 (1905) 576. Republished in *art.cit.* (cf. our lemma no. 2230) 322/323 (ph.; dr.). The dedicator comes from the κώμ(ης) Τιριας, previously unidentified. Cf. D.Feissel, *BE* (1997) no. 631.

1804. Tyre. Stamped amphora handles. P.M.Bikai - W.J.Fulco - J.Marchand, *Tyre. The shrine of Apollo* (Amman 1996) 56, give a list of twelve stamped amphora handles found during excavations in the shrine of Apollo; we present those inscribed with Greek letters: 1) ΓΑΜ[--]; 2) ΔΙ[--]Μ?ΕΑ?[--]; 3) ΕΠΙ[--]Μ[--]Ε; 4) [--]ΕΛΣ[--]ΥΑΙΠ? (Rhodian); 5) ΣΩ[--]Α; 6) ΕΡΙΑΝΟ?ΤΟΥ (Rhodian [perhaps ἐ⟨π⟩ὶ---]); 7) --]ΥΔΑΜΟΠΑΝ [-- (Rhodian [probably [Ε]ὐδάμου, Παν[άμου]); 8) ΕΥ[--]ΙΤΟΥ (caduceus); 9) [--]ΑΠ[--]

1805. Tyre. Lead seal, undated. Oval lead seal; on the obverse a bust of the city of Tyre and an inscription running sinistrorsum and counter-clockwise from the top; found in Rome. Ed.pr.R.Turcan, *op.cit.* (cf. our lemma no. 1301) 29 no. 28: Τυρίων μη[τρ](οπόλεως)

Tax declaration seal attached to a commercial dispatch, ed.pr.

1806. Unknown provenance (northwest Syria). Mosaic inscription, undated. Mosaic seen and copied by H.Seyrig in the antiquities market in Beirut, and later copied by ed.pr. J.-P.Rey-Coquais, *Syria* 73 (1996) 107 no. 4 (translation). Inscription in red tesserae in a black field.

Ἔνθα κῖται ὁ ἅγειlος μάρτυς Ἰουλιανlός· εὐχὲς αὐτοῦ ἔλειος ἐφ' ἡμᾶς γένηται

3. εὐχές = εὐχαῖς.

1807. Unknown provenance. Mosaic inscriptions. In J.Fleischer - Ø.Hjort - M.B. Rasmussen, *Late Antique and Byzantine Art in Scandinavian Collections* (Copenhagen 1996), an inscribed mosaic fragment is published, probably originating in northern Syria (62/63 no. 30; ph.). Cf. D.Feissel, *BE* (1997) no. 630.

PALAESTINA

1808. Palaestina. Rock-cut inscriptions. M.E.Stone (ed.), *Rock inscriptions and graffiti project. Catalogue of inscriptions*, vol. 1 (*Inscriptions 1-3000*; Atlanta 1992), 2 (*Inscriptions 3001-6000*; Atlanta 1992) and 3 (*Inscriptions 6001-8500*; Atlanta 1994), collects both published and unpublished Christian (1st-19th cent.) rock-cut inscriptions and graffiti in Greek or other languages from the Sinai, the Negev desert, the Christian holy places and the Judean desert. 'Its ultimate purpose is to create an integrated instrument for scholars, combining on-line data files, photographic documentation of the inscriptions, maps and printed bibliography' (vol. 1, p. 9). The presentation in book format consists of concise lemmata containing information on (part of) the following items: provenance, date, technique, condition, dimensions, content (specification of the language; texts in majuscules where possible, occasionally deviating from the readings published before; many others without text bear the label 'tentative decipherment only'), accompanying figural motifs and bibliography. Indices by location, content (lists of all Greek texts in vol. 1, p. 255, vol. 2, p. 227 and vol. 3, pp. 204/205), place and date conclude the volumes.

1809. Palaestina. Inscribed Byzantine lamps. *SEG* XXXIX 1617; XL 1434-1440; XLII 1385-1407. J.Magness, *Eretz Israel* 25 (1996) 37*-45* (dr.), reflects on the purpose of these lamps, which have mainly been found in Jerusalem and surroundings. They testify to early Christian pilgrimage to Jerusalem and should be associated with specific sanctuaries in that city. As a parallel M. adduces the Menas ampullas, mainly found in Alexandria and specifically associated with St. Menas' shrine in that city (*SEG* XLIII 1202 with references; XLIV 1444bis; inscription: (Εὐλογία) τοῦ ἁγίου Μηνᾶ vel sim.). The most common type is inscribed Φῶς Χριστοῦ φαίνει (φένι) πᾶσιν, a formula derived from the liturgy of St. Basil and used at the ceremony of the Holy Fire on Holy Saturday at the church of the Holy Sepulchre. During the ceremony, light is passed by the patriarch from the lamps above the sepulchre to the lamps of the crowd. The lightning of lamps was also a feature of the Lychnikon, a Vespers service celebrated in the same church; the variant with καλὴ (ἑσπέρα) added to the aforementioned formula can be related to this service. Lamps inscribed (Εὐλογία) τῆς Θεοτόκου probably relate to the Tomb of Mary and/or the 'Nea' church dedicated to the Theotokos. The Elias of the lamps with Τοῦ ἁγίου Ἡλία is probably the prophet, worshipped in a sanctuary at Mar Elias on the road between Jerusalem and Bethlehem, rather than the homonymous patriarch of Jerusalem (494-513 A.D.), whose feast was celebrated but who did not have a shrine in Jerusalem. Λυχνάρια καλά

could allude to the lamps themselves being considered 'blessings'; alternatively this formula like the others may have specific liturgical associations. The lamps were probably manufactured and sold in Jerusalem, and were intended for pilgrims to take home as 'blessings' (cf. the Menas ampullas).

1810. Palaestina. Marble import. See M.L.Fischer - T.Grossmark, *Eretz-Israel* 25 (1996) 471-483, who conclude that it is especially in the 2nd/3rd cent. A.D. that marble was imported on a massive scale; Prokonnesos was the main supplier. On 476/477 (ph.) they briefly discuss two inscriptions mentioning marble-workers: 1) From Tiberias; M.Schwabe, *Yediot* (Bulletin of the Israel Exploration Society) 18, 3/4 (1954) 160-163: 'Η Θεοῦ χάρις | μετὰ | 'Αβραμίου | μαρμαρ(αρ)ίου (ΜΑΡΜΑΡΙΟΥ, lapis [the text now also apud L.Di Segni in F.Israel - A.M.Rabello - A.M.Somekh (edd.), *Hebraica. Miscellanea di studi in onore di Sergio J.Sierra per il suo 75º compleanno* (Torino 1998) 117/118 no. 2 (ph.)]); 2) From Hebron; *SEG* VIII 240.

For marmorarii and marble import in Roman and Byzantine Palestine see also M.L.Fischer, '*Historical and philological observations on* marmorarii *in Byzantine Palestine in the light of two Greek inscriptions*', *Mediterranean Language Review* 8 (1994) 20-40, and id. in R.Katzoff - Y.Petroff - D.Schaps (edd.), *Classical Studies in Honor of David Sohlberg* (Ramat Gan 1996) 319-336, especially 334/335 for the two texts from Tiberias and Hebron.

Cf. also M.L.Fischer, '*Marble, urbanism, and ideology in Roman Palestine: the Caesarea example*' in A.Raban - K.G.Holum (edd.), *Caesarea Maritima. A retrospective after two millennia* (Leiden - New York - Cologne 1996) 251-261 and id., *Marble Studies. Roman Palestine and the marble trade* (*Xenia* 40; Konstanz 1998).

1811. Apollonia. Stamped amphora handles, Hellenistic period. Edd.pr. M.Fischer - O.Tal, *Tel Aviv* 23 (1996) 227-229 (dr.), publish three Rhodian stamps of known types (ca. 205-175 B.C.): 'Αγαθοκλεῦς (rectangular); 'Αμύντα wreath (rectangular); 'Ιπποκράτευς rose (circular); a fourth stamp, seemingly of non-local origin, is illegible.

1812. Be'ersheva. New inscriptions. Cf. our lemmata nos. 2031 and 2034.

1813. Be'ersheva. Epitaph of Saadalas, 538 A.D.? Large rectangular limestone slab; inscription at left; the right part was left uninscribed; found in 1991 at Tell Abu Matar (western Be'ersheva); reused in a late Byzantine building. Edd.pr. Y. Ustinova - P.Figueras, *'Atiqot* 28 (1996) 167-170 (ph.).

† 'Ανεπάε | ὠ μ(ακάριος) Σααδαλας | ἐν μηνὶ
Σουβατ ε', | τῆς ἰνδ(ικτιῶνος) α', † || ἔτ(ους) τλη'

Square epsilons and sigmas; abbreviation sign: S || 2. Saadalas is a frequent Nabataean name appearing in different spellings (Σααδαλος; Σαδαλος; Σαδαλ(λ)ας; Σα(α)δαλος, Σαδδηλος), edd.pr. || 3-5. an overlap between year 338 and the first year of an indiction occurs only if the former is reckoned according to the Eleutheropolitan era, which began on 1 January 199 A.D.; this would yield a date between 1 September and 31 December 537 A.D.; however, the Nabataean month name Soubat begins on 16 January (in the Nabataean calendar the year began simultaneously with that of Provincia Arabia, on 22 March): either the mason confused the Eleutheropolitan system with that of Provincia Arabia or he miscarved τλη' (338) instead of τλθ'(339). In any case, the date is most probably 5 Soubat 339 (Eleutheropolitan era), i.e., 20 January 538 A.D., edd.pr.

1814. Bēt Sūrīk. Mosaic inscription. *SEG* VIII 239. D.Feissel, *Ktema* 18 (1993) [1996] 175 note 23, doubts whether in L. 6 the letters κε indicate the year of the reigning emperor Anastasius. The date (516 A.D. (so *SEG*); 514 A.D. (Feissel)) is prior to Justinian's reform of 537 A.D., which provides a terminus post quem for dating formulas which include the year of the emperor: cf. our lemma no. 2272.

1815. Caesarea Maritima. Inscribed votive foot, undated. R.Gersht in A.Raban - K.G.Holum, *Caesarea Maritima. A retrospective after two millennia* (Leiden-New York-Köln 1996) 310/311, reports on seven ex-voto feet found in the shrine in the Herodian amphitheatre and in the Byzantine bath complex; two bear Greek inscriptions; only one is readable.

[Τ]ῇ Κόρῃ [Β]άρβαρος

1816. Caesarea Maritima. (New) inscriptions. C.M.Lehmann in *op.cit.* (cf. our lemma no. 1815) 381-391, presents English translations of a number of unpublished Greek inscriptions. The Greek texts will appear in A.Raban - K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (forthcoming). L.J.Levine, *ibidem*, 392-400, gives the English translation of nine known Greek inscriptions which mention synagogue officials, and discusses their value in combination with evidence drawn from rabbinic sources [For synagogue officials cf. our lemma no. 1335].

1817. Caesarea Maritima. Rhodian stamped amphora handles, 175-146 B.C. R.R.Stieglitz in *op.cit.* (cf. our lemma no. 1815) 606-608, offers a preliminary catalogue of stamped amphora handles: 1) 'Επὶ Τιμο[υρ|ρόδ]ο[υ], | Δαλίου (*SEG* XLIV 1352 (9), with different restoration); 2) 'Επὶ Τι[--]|, [Δ]αλίου (*SEG* XLIV 1352 (10); rose in the center; Τιμ[ουρρόδου] would be possible); 3) Νυ[σ]ί[ο]υ (manufacturer); 4) ['Ε]πὶ Γόργωνος, | Καρνε[ί]ου (rose in center); 5) Ν[υσίου] (cf. above sub 3); 6) 'Αθανο|δότου (manufacturer); 7) 'Επ[ὶ ----]|, Δ[αλίου]; 8) Κρέο[ν]|τος (manufacturer); 9) ['Επ]ὶ 'Αφροδ[ι]σί[ο]υ (a homonymous Rhodian manufacturer is known from Delos; 3rd cent. B.C.).

1818. Castra Samaritanorum (Ḥ.Qastra). Bilingual mosaic inscription, early Byzantine period. Lower part of a mosaic panel; Greek (LL. 1-3[I]) and Aramaic (LL. 3[II]/4) inscription within a rectangular frame; lines separated by horizontal strokes; found in Ḥ.Qastra (near Haifa, supposed to be the Byzantine village of Castra Samaritanorum). Mentioned in *Excavations and Surveys in Israel* 7/8 (1988/1989) 151. Edd.pr. L.Di Segni (Greek) - J.Naveh (Aramaic), *'Atiqot* 29 (1996) 77/78 (ph.).

------|[.]ιστον τὸν ⟨οἶ⟩κ|ον ἐν τ⟨ῇ⟩ς κώμ⟨η⟩|ς ταύτ⟨η⟩ις Aramaic text | Aramaic text

[.]ICTONTONHKIONEÑICKωMIICTAYTIC, mosaic ‖ initio: perhaps a superlative in -ιστον, e.g. [κάλ|λ]ιστον, or a participle of a verb in -ίζω, e.g. [εὔκ|τ]ιστον, or words/verbs like [φιλόχ|ρ]ιστον or [εὐχαί|ρ]ιστ(ῶ)ν, ed.pr. ‖ 1-2. ἦκιον = οἶκον (iotacism), ed.pr. ‖ 2. EÑIC: ligature (= ENTIC) rather than an abbreviation: ἐν τῖς = ἐν τῆς (iotacism) = ἐν τῇ, ed.pr. [Bingen suggests that the mosaicist may have misinterpreted H(= η) as IC, and that we should read ἐν τῇ κώμῃ ταύτῃ] ‖ 3-4. Aramaic text: 'Remember, O Lord, (the) sinner Leone'. On this basis the Greek text can be restored as '[Let so-and-so be remembered, who built this most beautiful ?] house in this village', ed.pr. ‖ on 80* (ph.; dr.; excavation report, in Hebrew) a pavement with a cross flanked by A and Ω is mentioned.

1819. Eleutheropolis. Dedication to Theos Heliopolites, 180-192 A.D. Local limestone incense altar; inscription on the cornice (L. 1), shaft (LL. 2-6) and socle (LL. 7/8); letters with traces of red paint; found in the sacellum of the amphitheatre. Ed.pr. L.Di Segni apud A.Kloner - A.Hübsch, *'Atiqot* 29 (1996) 100/101 (ph.; translation).

[Ἀγαθῇ τύχῃ]· | ὑπὲρ σω|τηρίας | Κομόδ(ου) ‖ τοῦ
κυρ(ίου) | θεῷ Ἡλι|οπολε[ίτ]ῃ | Ἑλκ[ίας?]

1. P.-L.Gatier, *BE* (1999) no. 571, doubts whether the traces visible in this line are compatible with ed.pr.'s restoration ‖ 6-7. Theos Heliopoleites = Zeus Heliopolites, a composite of Zeus and the Syrian thunder-god Hadad-Rimmon, very popular throughout Palaestine and on record, inter alia, on coins from Eleutheropolis, ed.pr. ‖ 8. on the assumption that the altar was found in its original location, the dedicator may have been an official of the amphitheatre in charge of the cult or of gladiatorial contests, ed.pr.

1820. Elousa. New inscriptions. Cf. our lemmata nos. 2021 and 2026.

1821-1901. Elousa. Epitaphs, late Roman Imperial period. Eighty-one pagan and Christian epitaphs on limestone blocks (unless stated otherwise); recorded by G.E.Kirk after excavations in 1937/1938; his notes, now in the Israel Antiquities Authority archive, are published by P.Gignoux, who sometimes adds comments of his own. There are two types of inscriptions: those divided by a large cross into four quadrants (all or only the upper or lower two containing one or occasionally two letters: abbreviations of names) and longer texts broken into lines. Edd.

pr. G.E.Kirk - P.Gignoux, *'Atiqot* 28 (1996) 171-184 nos. 1-268 and 186 no. 304 (translations) [edd.pr.'s nos. are those of K.'s incomplete manuscript; consequently the nos. do not add up to a continuous series; some nos. concern anepigraphic objects. On 187-190 there are simple contour-drawings of most of the 'cross-type' epitaphs; only some include letters; but they do not always seem to reproduce the letter forms precisely; in these cases we note the presence of a drawing (dr.) and the disposition of the letters, indicating the division of the quadrants by means of an oblique slash (/); in all other cases the disposition of the text and the shape of the stone remain unclear, since edd.pr. do not provide the relevant information. No dates are given unless stated otherwise. We present the texts, many of which are insignificant fragments, in concise lemmata without headings and additional descriptions].

1821: 173 no. 1 (dr.; in the lower quadrants of a cross): ΛΟ/ΒΗ

1822: 173 no. 2: Στεφάν(ο)υ | Ἱλαρίου (cross)

1823: 173 no. 3: Θάρσι, Ἀβ|δαλγη, οὐδὶς | ἀθάνατος· ἐτῶ|ν ςξ', μηνὸς Δύστρου δι'

[2-3. Ἀβδαλγῆ, edd.pr., who translate 'Abdalga' but refer to Ἀβδαλγης/Ἀβδαλγος; perhaps rather the vocative of Ἀβδαλγης?] ‖ 4. ςζ', edd.pr. (but correctly 'aged 66' in the translation); ςξ', Bingen.

1824: 173 no. 4: Θάρσι, οὐ|δὶς ἀθάνατ|ος

1825: 173 no. 5: [--]Σ̣ΖΟΥΡΙΖΟΥ[-|-] Χριστῷ Ε[-|-]ΑΙΕΝΕΤ̣[-|-]..[--]

1826: 174 no. 6: Ἡ ἀρέτῃ κ̣(αὶ) σωφρο|σύνῃ κεκοσμη|μένη ΦΘΑΝΕΥ̣|Ρ̣Η̣Ν̣ΠΕ[.]-
Λ̣Σ̣ ΠΕΝ|ΘΕΡΑΝ οὐκ ὅλον | ἔτος μ̣ε̣τ̣' αὐ̣τὴν | πληρ[ώ]σ̣α̣σα Θε|οδώρα Ἐ-
ρασίνου | ὡς τῷ Κ(υρί)ῳ ἔδο|ξ(εν) ἐν μη(νὶ) Πανέμ[ου] | ιγ', ἰνδ(ικτιῶνος)
ς', ἔτ(ους) υϙ̣ [η]'

4-5. πεν|θεράν?, edd.pr. ‖ 10-11. 13 Panemos 498 (Arabian era) = 2 July 603 A.D., edd.pr.

1827: 174 no. 7: Ζοναῖ|νος

1828: 174 no. 8: † | Α̣[.]ΕΑΡ|ΟΒΑ[..]ΕΔ|ΩΝΟ̣[.]ΒΕ|ΡΔΩΟΔ|[--]...[--]

3-4. Cf. Ὀβεδῶνος, perhaps an extended form of the common Ὀβεδος, edd.pr. ‖ 4-5. cf. Βαρδᾶς, edd.pr.

1829: 174 no. 9: [-]ΩΝΟΣ̣ΤΟ[.]Β̣ΟΔΑΙΣ̣ Ϛ ΒΟΗ|[-]ΝΕΑΠΟΙΗΗΣ̣ΔΗΚΕ..[-|-]ΤΟ-
ΗΣΑ̣Κ[...]ΑΔΕ[-|-].ΟΝ μη(νὶ) Δίο[υ .]ΙΝ[...]Ν̣[.]Β̣|[-]ΚΑΤΑ̣Λ̣[....]Κ[....]Ρ|-
[--]Α[.]Ο[------]Μ|[---------]ΟΝ̣ [-|----]ΥΚ[-----]

[2. Νεαπολίτης or -ήτης?, Tybout].

1830: 174 no. 10 (dr.; in the upper quadrants of a cross): Σέ/ργ(ιος)

1831: 175 no. 11: [--]Σ[-l-]AK[-l-]ΤΟΥ[--]

1832: 175 no. 12 (dr.; in the upper quadrants of a cross): M/A

1833: 175 no. 13: [--]ΛΣ[-l-]ΘΕ[--]

1834: 175 no. 14 (dr.; in the upper quadrants of a cross): A/B

1835: 175 no. 15: [--- | τὸν δοῦ]λόν σου 'Αl[μ]ρίλιν 'Αλφίου· | ἀναπαύεη ἠτῶν || ιζ', ἠκυμήθ[η] δὴ ἡ(ν) μlηνὶ Δίον κ[.', ἰ]νδ(ικτιῶνος) ζ'

1836: 175 no. 16: [--]AKA

Perhaps μ]ακαl[ρι--], edd.pr.

1837: 175 no. 17: MY[.] | Βίκ(τωρ) | μη(νὸς) | Ξ(ανθικοῦ) κε'

1838: 175 no. 18 (dr.; in the quadrants of a cross): Z/ω/ν/ε(νος)

1839: 176 no. 19 (dr.; in the quadrants of a cross): Ι/Ω/Ε/Σ

Perhaps 'Ιω(άννης) followed by a name in Εσ(--) or, if read clockwise, 'Ιωσέ(φος), edd.pr.

1840: 176 no. 22: † 'Ανεπάε ἡ μαlκαρία Ζηνοβία 'Ρηγίlνου ἐτῶν ἕνδεκα | ἐν μηνὶ Δαισίῳ ἐνllδεκάτῃ, ἰνδ(ικτιῶνος) ιβ', | τοῦ ἔτους υνθ' †

4-6. 11 Daisios 459 (Arabian era) = 31 May 564 A.D., edd.pr.

1841: 176 no. 23 (dr.; in the quadrants of a cross): Z/o/v/α(ῖνος)

1842: 176 no. 24: † 'Ανηπάη ὁ μαlκαρία Μαρίας | Δόμνα, μηνὸς | Δίου ἰνδ(ικτιῶνος) ἐνlνατῆς †

1843: 176 no. 25: † | AB † OYIBAOI[.]IEAYIΩ || ††

2-3. Perhaps 'Αβουβάθη, edd.pr. || [4. ἑαυτῷ, Tybout].

1844: 176 no. 26: [--] ἀνεπάη [-l-]AIT[-l-]ON[--]

1845: 176/177 no. 27: † | Μωλέ(χος or -χα)

1846: 177 no. 28: † | Σαμουlέλ

1847: 177 no. 30: [--l-]AB[--]

1848: 177 no. 31: Βιριλο | Τ[.]ΙΒΙΙ †

Cf. Βήρυλλος, Βέρλος, edd.pr.

1849: 177 no. 32 (marble): [---l-]K[--]

1850: 177/178 no. 33: † Στέφ(ανος) μ(ηνὶ) Πανέ(μου) η', ἰνδ(ικτιῶνος) ζ', Πατρ(ίκιος) [--] ιθ', ἰνδ(ικτιῶνος) η', ἔτου[υ]ς υλθ'· | † ὁ τάφο(ς) πατέρα καὶ π[αῖδ]α συlλλαβὼν ἔχει, Στέφανοlς ὁ παῖς, Πατρίκιος ὁ πατὴρ || τοὔνομα· διακονήσαντlες ἐπιμελῶς τῷ μαρτύρι | ὅσονπερ ἔζων καὶ δραμόντες ε[ς]lἰς Θεὸν πτωχοὺς κατελειπιν | κληρονόμμους τῆς οὐσίας †

1. Initially omitted, breaking through the left margin and turning at right angles to run down the right margin, edd.pr.; Πατρ[.....], edd.pr., who translate 'Patrick, on the 19th [.....]' || 1-2. 8 Panemos 439 (Arabian era) = 27 June 544 A.D., edd.pr. || 8. perhaps κατέλειπον = κατέλιπον, edd.pr. || 8-9. 'they made heirs of their goods, the poor', i.e., they bequeathed their goods to the poor, edd.pr.

1851: 178 no. 37: † | ΝΟΝΙΣ

1852: 178 no. 60 (dr.; in the quadrants of a cross): Z/[o]/v/α(ῖνος)

1853: 178 no. 63 (dr.; in the quadrants of a cross): [./.] / C/A

1854: 178 no. 70: [.]Α[--] | ΘΑ[--l----]lAI [οὐ]δὺς ἀllθάντου (sic)· ἤτη δ'

'... (Courage) no one is immortal. Aged four years', edd.pr., who apparently tacitly restore θά[ρσι] in L. 2.

1855: 178 no. 82: Ζονε̃(νος)

1856: 178 no. 89 (in the quadrants of a cross?): A M (or B) | A ΘY

1857: 178 no. 94 (dr.; in the quadrants of a cross): Σ/TS/[.]/ΛA

[1-2. in fine apparently an abbreviation sign: Στ(έφανος)?] || 3-4. ['Α]λα(φάλλος) or ['Ι]λά[ριος], edd.pr.

1858: 178 no. 95 (dr.; in the quadrants of a cross?): [..] | Ἰω(άννης)

1859: 178 no. 98: [--]Σ [ἀ]|θά`να´τος· | ἔτους τκα´

'... (No one is) immortal. Year 321', edd.pr., who apparently tacitly restore [οὐδεί]ς in L. 1 || 3. 321 (Arabian era) = 426/427 A.D., edd.pr.

1860: 179 no. 103: † Ἀνεπάε ὁ μακάρ|ιος Γεώργιος Βίκτω|ρ ἐν μη(νὶ) Ξανθικῷ ις´, ἰ|νδ(ικτιῶνος) ιβ´, ἔτους υογ´ †

3-4. 16 Xanthikos 473 (Arabian era) = 6 April 578 A.D., edd.pr.

1861: 179 no. 104 (dr.): Ζ †

Perhaps Ζ(ουαῖνος) or Ζ(ηνόβιος), edd.pr.

1862: 179 no. 105 (marble): [--]ΝΘ[--|----]

1863: 179 no. 109: Ἀναπά|η Ὀμμο|μεύση | [ἰ]νδ(ικτιῶνος) ια´

2-3. Ὀμμομεύση: 'umm Musa' = 'mother of Moses', edd.pr.

1864: 180 no. 122: ---- ? | μ]εν(ὶ) Δύ[σ|τρ]ου κδ´, ἰνδ(ικτιῶνος) | [δ´], ἔτους υξε´

24 Dystros 465 (Arabian era) = 10 March 571 A.D., edd.pr.

1865: 180 no. 124 (dr.; in the quadrants of a cross): [./././]/Ω

1866: 180 no. 130: [--]Α[-|-]Λ[..]ΧΕ[-|-]ΑΘ[--]

1867: 180 no. 132: † Σέ(ργιος) | ΝΟ[.]

1. Four-stroke sigma (not later than ca. 250 A.D. in Gerasa): this stone may come early in the Christian series, edd.pr.

1868: 180 no. 149 (dr.): [--?]ΡΩ[-|-?]Ν[-|-?]Λ[--]

1869: 180 no. 150 (dr.): [-- ?] | ΤΟΥ | [-- ?]

1870: 180 no. 159 (marble): ---- | [Πα]νέμου λ´, ἰνδ(ικτιῶνος) | ιγ´, [ἔτους] υοε´

30 Panemos 475 (Arabian era) = 19 July 580 A.D., edd.pr.

1871: 180 no. 164 (dr.); in the lower quadrants of a cross: [./.]/Ν/ΑΣ

1872: 181 no. 168: † Ἀναπ[άη] | ὁ μακάριος Σέρ|γιος ἐν μηνὶ Δί|ου ις´, ἰνδ(ικτιῶνος) α´, || ἔτους υ ϟ β´

16 Dios 492 (Arabian era) = 2 November 597 A.D., edd.pr.

1873: 181 no. 169 (dr.): in the upper quadrants of a cross: † ΙΕ/ΛΑ

Perhaps Ἰε(ῆας) or Ἰε(ῆτος), edd.pr.

1874: 181 no. 170: Θάρ{ι}σι, Ἀββέος, | οὐδὶς ἀθάνατος

1875: 181 no. 171: Θάρσ|ι, Ἀαμερ|ος Οὐα|ελος, ο|ὐδὶς ἀθ|άν[ατος]

2-3. 'Amir, son of Wa'il', edd.pr., who consider Οὐαελος the 'uninflected nominative of a patronymic' but also mention the possibility that Ἀαμερος is a title (emir) rather than a name.

1876: 181 no. 173 (dr.; in the quadrants of a cross): [./.]/Ν/ΟϹ

1877: 181 no. 174 (dr.; in the quadrants of a cross): [./.]/ΑΙ/ΜΙΣ

1878: 181 no. 180 (dr.; in the lower quadrants of a cross): Γε/ώρ(γιος)

1879: 181 no. 184: [Μ]ενᾶ | Ζηνόβι(ος) | Νικι

'Menas, Zenobius, Niki', edd.pr., who refer to Μηνᾶς.

1880: 181/182 no. 185: Θάρσι, | Ὀμμο|σεείδη | {σ}, ὀδ(ὶς) ἀθ(άνατο)ς

[2-3. perhaps rather Ὀμμοσεείδη|ς?, Pleket] || 4. the final sign may not be a letter, edd.pr. [rather an abbreviation sign, Bingen].

1881: 182 no. 186: ΙΩ[-]|Ν[-]

Probably Ἰωάννης, edd.pr.

1882: 182 no. 187 (dr.; within the upper quadrants of a cross): † | Στέ/φ(ανος)

In fine abbreviation sign: Ϛ

1883: 182 no. 188: ΜΑ[--]|ΚΑ[--]

1884: 182 no. 191 (dr.; in the upper quadrants of a cross): - KE/BE -

1885: 182 no. 193 (dr.; in the quadrants of a cross): EB/[..]/NỊ/[..]

2. Nι[κι], edd.pr.

1886: 182 no. 194: [--]ΓΙ̣Α[--]

1887: 182 no. 196: [--]ΙΤ.ΟΠΛΗΡ[--]

Perhaps [τοῦ Κυρίου ἡ γῆ κα]ὶ τὸ πλήρ[ωμα αὐτῆς] (*Ps.* 24.1), edd.pr.

1888: 182 no. 199 (dr.; in the quadrants of a cross): [./././]/A

1889: 182 no. 200 (dr.; in the quadrants of a cross): [./././]/E

1890: 182 no. 210: [--]ΧΙ̣ [ο]|ὐδὶς ἀθά|νατος

1891: 183 no. 215: Ἀν̣[έπαη -]|ΗΜΑ[--]|ΟΥΑ[--]|ΝΔ̣[--||----]

3. Perhaps Οὐαελος (cf. our lemma no. 1875), edd.pr.

1892: 183 no. 216 (dr.; in the upper quadrants of a cross): AZ/ON

Cf. Ἀζζονήνη, Ἀζονέ, Ἀζζοναινης, edd.pr.

1893: 183 no. 221: Θάρσ̣[ει, --]|ΝΑ[-]|Ο[-]

[Θάρσ[ει, οὐδεὶς ἀθά]|να[τ]|ο[ς] , Pleket].

1894: 183 no. 222 (dr.; left and right of a cross): M/A

1895: 183 no. 223 (dr.; in the lower quadrants of a cross): A/ΛΙ[.]/NI

1896: 183 no. 238 (dr.; in the upper quadrants of a cross): Ἰωά/ννη(ς)

1897: 183 no. 250: [--]Α[-|-]ΑΣΚΑ[-|-]Ω̣ΝΟΙΣΑ[--]

1898: 183 no. 260 (dr.; in the upper quadrants of a cross): [.]/ΛΟ

1899: 184 no. 264 (dr.; chalk; in the lower quadrants of a cross): [.]N/ΑΣ

[Ἀ]νασ(τάσιος) vel sim., edd.pr.

1900: 184 no. 265: ---- | [--]ΑΡΙ[-|- Αὐ]δ(υναίου) κζ΄, ἔ[τους -|-]η΄, ἰνδ(ικτιῶ-νος) β[.?]΄

1901: 186 no. 304 (dr.; in the upper quadrants of a cross): ΕΡ/ΩΝ̣.

1902. Elousa. Dipinti on potsherds and an amphora stamp. Edd.pr. G.E.Kirk - P.Gignoux, *'Atiqot* 28 (1996) 184-186 (translations) [nos. are not continuous: cf. our lemmata nos. 1821-1901 initio; 185 no. 279 (dr.) is a monogram which we do not reproduce. No dates are given unless stated otherwise]: 1) a) [--]N[--]; b) Εὐσέβ[ιος] (184 no. 271); 2) a) Ζηνό(βιος); b) Ζον(αῖνος) (184 no. 272); 3) Πέτρ(ος) (184 no. 273); 4) [--]ΕΥ[--] (184 no. 274; edd.pr. refer to parallels dated 555-646 A.D.); 5) Ζηνόβιο̣(ς) (184 no. 275); 6) Λ[--]|ΠΛΗΣ[--] | ψωμὶ ἀπὸ [--] | λάχανα [--] ||ΚΑΙΤ[--] (184/185 no. 276); 7) των δι' ἐφώδιον ε[--]|κο̣ηβοχδο[--] |ΦΩΖΟΝ[--|--|--] (185 no. 277); 8) [--]ΤΩΙ[..]Ω[-|-] Ζονα[ῖ]ν(ος) | [--]Α̣ΓΡΙΑΙ̣ΟΝ (185 no. 278); 9) [--]Σ (185 no. 280); 10) [--]ΣΙ|Ε̣Ι̣ (185 no. 281); 11) Καιαμ̣(ος) (185 no. 284); 12) [--]Ε̣Μ̣ΟΣ (185 no. 286); 13) † Ο̣Ρ̣ | † (185 no. 287); 14) [--]ΒΑΡ[-|-]-ΒΑΒ̣[--] (185 no. 288); 15) † Ζ[--] (185 no. 289); 16) † Εὐσέ[βιος] (185 no. 290); 17) ΣΩ[--] (under a B; 185 no. 291); 18) Σέρ[γιος] (186 no. 293); 19) [..]ΥΦΣΙΔ (186 no. 294); 20) Αἰνιλλ|ᾶς (186 no. 295; pot broken before inscribed); 21) Ε[..]Η[.]|ΤΙ[.]ΡΑ|--- (186 no. 296). On 185 no. 292 a Rhodian stamped amphora handle: Εὐκλείτου | caduceus.

1903. Elousa. Mason's mark, undated. Roughly cut on an inner face of a door capital which would be hidden when in position. Edd.pr. G.E.Kirk - P.Gignoux, *'Atiqot* 28 (1996) 184 no. 268: Ζο(ναῖνος)

1904. Emmaus (Colonia). Milestone, 162 A.D. In *Roman Roads* --- II (cf. our lemma no. 2020) 294 (ph.), the authors publish a milestone found along the Emmaus-Jerusalem road: after a Latin text the inscription ends with ἀπὸ Κ[ολ(ωνίας)] | Αἰλίας Καπιτω̣[λ(ίνας) μίλ(ια) ιγ΄]

1905. Emmaus (Colonia). Milestones, undated. In *Roman Roads* --- II (cf. our lemma no. 2020) 295 (ph.), the authors publish two undated milestones found along the Emmaus-Beit Horon road: 1) [ἀπὸ | Νικο]πόλεως | μί(λια) δ΄; 2) ἀπὸ Νιικοπόλε|ως | μί-(λια) δ΄. These stones post-date the renaming of Emmaus as Nikopolis during Elagabalus' reign.

1906. Esbous-Livias. Milestones, 3rd/4th cent. A.D. M.Piccirillo, *SBF* 46 (1996) 285-300 (ph. and dr. of all extant stones; map), reports on the results of the recent exploration by

the Mount Nebo team of the Roman road from Esbous (Hesban) to Livias (for the road cf. D.S.Waterhouse - R.Ibach, *The Topographical Survey*, Andrews University Seminary Studies 13, 1975, 218-228) from the 4th (Al-Hawwayah) over the 5th (Sarabit al-Mushaqqar) to the 6th mile (Sarabit al-Mahattah; miles reckoned from Esbous). Some of the milestones (both anepigraphic and inscribed: in Latin, mostly with indication of distance also in Greek) published earlier were rediscovered and re-erected; others have been destroyed, some of them very recently. P. presents a survey of earlier explorations and of the literary sources; he (re)publishes the texts of the inscribed milestones. **4th mile** (290-293): ten stones, two inscribed, one partly in Greek; photo but no texts in Waterhouse - Ibach; texts read by P. and M.Sartre apud P.; 290-292 no. 4 (undated): [---] Ponti[fex Max(imus) | trib(unicia)] pote[state .] co(n)s(ul) | | proc(onsul) [---] | 'Ἀπὸ ['Εσβοῦντος || δ'] {rather [μ(ίλια) δ']: cf. the texts below]; **5th mile** (293-295): twenty-four stones according to Waterhouse-Ibach, twelve (probably more correctly) according to S.J.Saller, *The Memorial of Moses on Mount Nebo* I (Jerusalem 1941) 6; ten rediscovered, four inscribed: *CIL* III 14151-14153 and 14152[1] (cf. J.Germer-Durand, *RBi* 4, 1895, 398/399, and 5, 1896, 613-615; P.Thomsen, *ZPalV* 40, 1917, 67/68 nos. 229-231; all except *CIL* III 14152 (which has only Latin: Mil(ia) V) have more or less complete versions of ἀπὸ 'Εσβοῦντος μ(ίλια) ε' in fine); **6th mile** (295-299): twelve stones according to Waterhouse-Ibach; nine rediscovered, five inscribed; P. (re)publishes two known texts and one ineditum: 1) *CIL* III 14154[1] (cf. Germer-Durand 1895, 399, and 1896, 614; L. 9: 'Ἀπὸ 'Εσβοῦντος [μ(ίλια) ς']); 2) Germer-Durand, *Revue Augustinienne* (1903) 219 no. 229 (Thomsen no. 230c; L. 11: 'Α(πὸ) 'Εσβοῦντος μ(ίλια) ς'); 3) ineditum (P. 298 no. 3; 213 A.D.; column found in 1996): Imp(erator) Caesar M(arcus) | Aur(elius) Antoninus | Pius Felix Aug(ustus) Parthic(us) | Max(imus) Britannic(us) Max(imus) || pontifex max(imus), trib(unicia) | pot(estate) XVI, imp(erator) II, co(n)s(ul) IIII, | p(ater) p(atriae), proc(onsul) vias et | pontes restituit. | A Hesb(unte) m(illia passuum) VI. || 'Ἀπὸ 'Εσβ(οῦντος) | μ(ίλια) ς'.

1907. Gadara. Gadarenes abroad. T.Weber, *ZPalV* 112 (1996) 10-17, argues that the Gadarenes on record in inscriptions from Athens (*IG* II^2 8449; epitaph) and Delos (*I.Délos* 2377(1); dedication) belonged to the Hellenized elite expelled from its native city during the Hasmonaean occupation in the first half of the 1st cent. B.C. (before 64 B.C., when Pompey liberated Gadara). Random speculations concerning the names on record: 'Επικαρπία and her father Εὔνους in *IG* II^2 8449 'reflect the cultural and religious ambiente of Gadara'; Eunous was perhaps a wealthy farmer entertaining good relations with Ζεὺς 'Επικάρπιος, attested at Bostra and Gerasa. In *I.Délos* 2377(1), the dedicant's name 'Ισίων 'proves a religious relation to Isis'; Egyptian deities were worshipped in northern Transjordania, inter alios, Isis and Sarapis, who were fertility gods like Zeus Epikarpios. The dedicatee is Ἄρτεμις Σωσικολωνός; the epithet, held to refer to Κολωνός as one of the localities of Delos (P.Roussel - J.Hatzfeld), might alternatively reflect a cult of Ision's home town: Gadara was originally a Macedonian settlement ('colony').

1908. Gadara (area of: Emmatha Gadarorum, el-Hammeh). Praise of the baths of Hammat Gader by the empress Eudokia, 438/439 A.D. ? *SEG* XXXII 1502 (XXXVII 1481*; XLIV 1356; cf. XXXIX 1616; XLII 1431; XLIII 1082). E.Habas (Rubin), *IEJ* 46 (1996) 108-119, argues that the 'Patriarch's [fountain]' (κ' ἡ Πατριάρχου, sc. κρήνη) in L. 14 was named after a Jewish patriarch (contemporary rather than one of the Fathers of the Hebrew nation), since it is unlikely for prominent Christian bishops to honor openly with their presence places like the mixed baths of Hammat Gader. Possibly a particular event gave rise to part of the complex becoming (popularly ?) known as 'the fountain of the Patriarch': that told by Eusebius about a young patriarch who noticed a beautiful young Christian woman when bathing in Hammat Gader in the late 320s or 330s, or a similar story about one of the Jewish patriarchs, rebuked for their youthful foolishness and loose morals in 4th and early 5th cent. patristic literature. The official terminus ante quem for the Jewish patriarchate is between 415 and 429 A.D., but the title was still in use in the mid 5th cent. The presence of a synagogue indicates the existence of a Jewish community; its donation inscriptions show that it was regularly visited by non-local Jews (E.L.Sukenik, *The ancient synagogue of El-Hammeh*, Jerusalem 1935, 39-57). Eudokia probably visited Hammat Gader in 438/439 A.D. for medical reasons in the wake of a miraculous cure on record in the *Vita Melaniae* (see I.Meimaris, *Θεολογία* 54, 1983, 5-13; cf. also L.Di Segni, *ARAM* 4, 1992, 313 (cf. *SEG* XLII 1431): composition of the poem in 438/439 A.D.; stone slab inserted in 445 A.D.). Eudokia's companion during her pilgrimage of 438/439 A.D. was bishop Cyril of Alexandria, known for his moral fibre. If one follows J.Green - Y.Tsafrir (see *SEG* XXXII 1502 app.cr. ad L. 14) in their assumption that the patriarch was Juvenalis, the date of the visit would have been between 456 and 458 A.D., presumably late in that period, well after Eudokia received instructions from the Pope and the emperors to reconsider her monophysite inclination and to communicate with Juvenal. However, it is highly uncertain whether the latter bore the title 'patriarch' in the 450s.

See now also L.Di Segni in Y.Hirschfeld (ed.), *The Roman Baths of Hammat Gader. Final Report* (Jerusalem 1997) 228-233 no. 49 (ph.) (text; translation; commentary).

1909. Gadara (area of: Kursi-Gergesia?). Mosaic inscription, 585 A.D. *SEG* XXXIII 1270. D.Feissel, *Ktema* 18 (1993) [1996] 186, argues that in L. 9 the mosaicist probably had the cipher 1 on his draft and instead of interpreting it as 'year one of the (post)-consulship' decided that it was a reference to the emperor Mauricius' first consulship (πρώτης). The latter presupposes that the mosaicist had an inkling about M.'s second consulship in 602 A.D., which F. finds difficult to accept. F. dates the text to 585 A.D. ('l'an 1 du (post)-consulat').

1910. Gaza. New inscription. Cf. our lemma no. 2030.

1911. Golan Heights. R.C.Gregg - D.Urman, *Jews, Pagans, and Christians in the Golan Heights. Greek and Other Inscriptions of the Roman and Byzantine Eras* (South Florida Studies in the History of Judaism, no. 140; Atlanta 1996), present the epigraphic harvest of recent

explorations of the area (from 1967) between Hippos in the south through the Gaulanitis (without a dominant site) up to Caesarea-Paneas in the north; the river Jordan and the Wâdî er Ruqqâd constitute the western and eastern border-lines (splendid maps of the entire Golan and all the sites discussed in this book). The authors include inscriptions which were published before but, as B.Isaac, *'Inscriptions and religious identity on the Golan'* in J.H.Humphrey (ed.), *The Roman and Byzantine Near East*, vol. 2: *some recent archaeological research* (JRA Suppl. 31; Portsmouth, R.I., 1999) 179-188, points out, the selection criteria are not clear: 'Some inscriptions which the authors have not seen are republished, while others are omitted.' On 289-322, the authors use the material for a synthesis about the religious groups inhabiting the area, with special emphasis on the identification of communities as pagan, Christian or Jewish. Isaac (179-185) contributes some notes on individual inscriptions and (185-188) criticizes the conclusions of the authors on the spread of the three groups on the Golan.

There are 241 Greek inscriptions, 207 of which are new; in addition there are twelve Aramaic and Hebrew documents and one Latin text. The inscriptions are from 44 sites and generally date to the 3rd-7th cent. A.D. On p. 2 G.-U. report that C.Dauphin had discovered an additional eighteen inscriptions; they provide no texts of these inscriptions but include descriptions of the most important of them. We briefly present the inscriptions, old and new, in separate numbered lemmata, under the sites where they were discovered; we give no descriptions of the stones. Most of them are brief epitaphs, often with the formula θάρσ(ε)ι, occasionally with οὐδεὶς ἀθάνατος, and with indication of the age at death [the practice of age-rounding seems widespread in this area, Pleket]. We omit insignificant fragments.

1912. Golan (Aḥmadiyye). Fragment of a boundary stone, period of Diocletian. Boundary stone. Edd.pr. Gregg-Urman, *Golan* 91 no. 92 (ph.).

[--] λ̣ίθον διο|ρίζοντα ὅρ|(ου?)ς Αρν. μ|.ευη̣[ν]ων [--]

3. Initio ΑΩΣ, lapis.

1913. Golan (Aḥmadiyye). Epitaph (?) of Simon and Justinus, 4th cent. A.D. G.Schumacher, *The Jaulân* (London 1888) 70 fig. 6. Republished by Gregg-Urman, *Golan* 90/91 no. 91: Σίμων | Ἰουστῖν̣ο̣ς

2. In fine two partially-rounded characters: not traces of decoration but the crowded terminal letters of the second name: Ἰουστῖνος (not a genitive). G.-U. [B.Isaac, *art.cit.* (cf. our lemma no. 1911) 183, writes about 'Simon son of Justinus' and expresses doubts about edd.pr.'s date].

1914. Golan (Baidârûs). Fragmentary epitaph. Edd.pr. Gregg-Urman, *Golan* 206 no. 170 (ph.), publish the following fragment: Θάρσι, | [---]ο̣χ̣α̣ε̣λ (?)

1915. Golan (Buqa'ta). Boundary stone, reign of Diocletian. Column. Edd.pr. Gregg-Urman, *Golan* 285/286 no. 240 (ph.).

[Διοκλητιανὸς καὶ Μαξιμιανὸς Σεβ(αστοί), Κωνστάντιος καὶ] Μ[αξιμι]α[νὸς | Καίσαρε]ς | λίθ[ον] διορ[ί]ζ[ο]ντα | ἀγροὺ[ς κωμῶν] || Δα̣λη̣[--] | στη[ριχ]-θῆν[αι | ἐκ]έλευσαν | προνοίᾳ Αἰλ[ίου] | Στατούτου | διασή(μοτάτου) || μί(λια)

For other boundary stones cf. *SEG* XLIII 1274; in fine ΛΗ

1916. Golan (Buqa'ta). Epitaph of Amathalas. Tombstone. Edd.pr. Gregg-Urman, *Golan* 286 no. 241 (ph.): Αμαιθαλας | ἔ̣τ̣ους π'

1-2. Edd.pr. refer to Αμαθαλλα, Αμαθαλτη and Αμαθαλλαθης.

1917. Golan (Buṭmiyye). Two fragments. Gregg-Urman, *Golan* 151/152 nos. 117/118 (ph.), republish G.Schumacher, *The Jaulân* (London 1888) 116 fig. 25 (no. 117) and fig. 27 (no. 118). No. 117 is a lintel fragment with reliefs of two flowers; to the left of the flowers an inscription: [--]ουσα Ἰωσῆ; no. 118 is also a lintel; in its center a schematic menorah; inscription: ΗΜ and [.]ΟΣ

1918. Golan (Dâbiyye). Epitaph of Jesus, undated. Tombstone; inscription in a tabula ansata. Edd.pr. Gregg-Urman, *Golan* 101/102 no. 94 (ph.): Ἰησοῦς | Σειλ̣ου | ἐτῶν ξ'

1919. Golan (Dabbûra). Bilingual inscription, undated. Gregg-Urman, *Golan* 125/126 no. 104 (ph.), republish an Aramaic-Greek inscription engraved on three fragments of a basalt architrave, previously published by Urman in *Tarbiz* 40 (1971) 339 ff. The Greek text runs: [Ῥο]υστικὸς ἔκτ[ισεν --]. The Aramaic inscription runs: 'El'azar the son of -- made the columns above the arches and beams'. Rusticus 'built' the whole monument or building. Eleazar was a subordinate artisan.

1920. Golan (Deir Mfaḍal). Fragmentary epitaph. Tombstone. Edd.pr. Gregg-Urman, *Golan* 149/150 no. 116 (ph.): Θάρσ[ει], | Δο̣[.]ΙΕΤ[..]| ΝΕΤΟ

2-4. Edd.pr. hesitatingly suggest Δο̣[μ]ιετ[ια]ν(έ?) ἐτ(ῶν) ο'

1921. Golan (Ed-Dahshe). Christian inscription, undated. Lintel; beneath the inscription a row of twelve decorated arches with crosses at each end and in the two central arches;

in the third arch from each end a Y sign. Edd.pr. Gregg-Urman, *Golan* 107/108 no. 97 (ph.): [† K(ύρι)]ε, μὴ παρίδης ἡμᾶς †

Reminiscent of *Ps.* 137.8; the lintel was transported to Ed-Dahshe from nearby 'Ein Semsem (cf. our lemmata nos. 1923/1924), edd.pr.

1922. Golan ('Ein Nashôt). Epitaph of Ioses. Sarcophagus decorated on the left end with an encircled rosette of six leaves with a 'tree of life' (menorah?) above it; inscription on the front panel. Edd.pr. Gregg-Urman, *Golan* 97/98 no. 93 (ph.): Ἰωσῆς Ζαννεου ἐτ(ῶν) ο'

1923-1924. Golan ('Ein Semsem). Two Christian inscriptions, 5th/6th cent. A.D. Edd.pr. Gregg-Urman, *Golan* 105/106 nos. 95/96 (ph.), publish the following texts.

1923: 105 no. 95. **Invocation.** Lintel; at left a large cross in a circle; inscription between incised guidelines: Εἷς [Θεὸς] | καὶ ὁ [Χριστὸς αὐτοῦ] | ὁ βοη[θῶν --]

1924: 105/106 no. 96. **Psalm quotation.** Lintel; inscription between incised guidelines.

[Δεξιὰ Κυρίο]υ ἐποίησεν δύ[ναμιν], | [δεξιὰ Κυρίου] ὕψωσεν ἡμᾶς [--|--] μετὰ τῶν μεγά[λων --]

Ps. 117.15/16 (με replaced by ἡμᾶς), edd.pr. || 3. [--]ιε τα τῶν μεγα[--], edd.pr. [on the photo one discerns ΜΕΤΑ, Pleket].

1925. Golan ('Ein Ziwân). Two epitaphs and one commemoration. Edd.pr. Gregg-Urman, *Golan* 242-244 nos. 200-202 (ph.), publish the following texts: 1) 242 no. 200. Lintel: Μνησθῇ † Παῦλο[ς] | ὁ πρεσβύτερος; 2) 243 no. 201. Tombstone: Θάρ[σι], | Σιλουλανέ, οὐ|δὶς || ἀθάν|[ατος; 3) 244 no. 202. Tombstone: Ανινυσία | ἐτ(ῶν) κε' (L. 1: problematic reading, edd.pr.). Edd.pr. assume that since 'Ein Ziwân lies ca. 1,5 km. west of Ṣûrmân and shows no traces of Roman/Byzantine settlements, these stones come from Ṣûrmân.

1926. Golan (El-Qakhtaniyye). Fragmentary epitaph. Edd.pr. Gregg-Urman, *Golan* 245 no. 203 (ph.), present the following text (tombstone with incised guidelines; below the inscription a 'tree of life'): [---ο]ὐκ ἔξεστ[ιν ---|--- θ]άρσι, Ἑρμ[--|--], οὐδὶς [ἀθ]|άνατο[ς ||, ἐ]τῶν ξ'

1927. Golan (Fakhem). Two epitaphs. Edd.pr. Gregg-Urman, *Golan* 173/174 nos. 139/140 (ph.), publish the following epitaphs: 1) 173 no. 139. Tombstone: Νασααl θ Ἐλεξ|ανδαρ | ἐτ(ῶν) ο'. For Νασααθ edd.pr. refer to Νασεαθ and Νασεαθη; Ἐλεξανδαρ = Ἀλεξάνδρου ('curieux emprunt du sémitique au grec', D.Feissel, *BE*, 1997, no. 648; the penultimate alpha of L. 1 and the first alpha of L. 3 have the shape ; other alphas have the normal shape A); 2) 174 no. 140. Tombstone with incised guidelines: ['Ε]νθάδ[ε] | κῖτε Σ[α]|λαμά[ν]|ης 'Ρο|ύφου ἐ|τῶν | π'

1928. Golan (Fakhem). Various fragments. Edd.pr. Gregg-Urman, *Golan* 175-177 nos. 141-145, publish the following fragments: 1) 175 no. 141 (ph.). Boundary stone: [---λίθο]ν διορίζο[ντ|α--]α ν . μη[....] | ἐν ὑπατη | π[--] | υ[--] || χ[-- (L. 3: reference to the consulship, edd.pr.); 2) 175 no. 142 (ph.). In a tabula ansata: ΧΟΡΜ[---] | ὁ κτισ[--]: χ(ω)ρ(επίσκοπος) Μ[--] | ὁ κτίσ(της) [--], edd.pr.; 3) 176 no. 143 (ph.). Lintel?: [--]ΣΥΝΤΟΣΙΠΙΟΥΠΡΙΙΝ [on the photo one discerns [--]οῦντος, followed by the genitive of a name?, Pleket]; 4) 176 no. 144. Lintel?: [--]ωλίου προ[--|--]χεων ΚΙΤΙΜΗ; 5) 176/177 no. 145 (ph.). Two joining pieces of a decorated inscription: [--]ΣΘΟΥ.ΗΓΡΟΣΟΥΗ.Ο.ΕΤΣΘΛΘΕ-ΕΤ.ΓΑΕ

1929. Golan (Farj). Εἷς Θεός acclamation, undated. Basalt door-lintel with two menorahs; left of the menorahs an inscription; the inscription left of the left menorah is hidden by modern blocks. Ed.pr. C.Dauphin, *Proche-Orient Chrétien* 46 (1996) 312-314 no. 5 (ph.; dr.).

[Εἷς] Θεός

The menorahs point to a Jewish origin of this acclamation, ed.pr. [see *SEG* XLIV 1340 for L. Di Segni's fundamental study of this Εἷς Θεὸς-formula (and its variants) in Palestinian inscriptions; this study is ignored by ed.pr.].

1930. Golan (Farj). Epitaph of Otaras, undated. Basalt burial marker. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 319/320 no. 13 (ph.): Οταρίας Σο|ρρεα | ἐτ(ῶν) α'. For Otaras cf. our lemma no. 1932 ad (5) and (6). Σορρεας is previously unattested (ed.pr.).

1931. Golan (Farj). Epitaph of Iuliane, undated. Basalt burial marker. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 320/321 no. 15 (ph.).

Ἰο[υλ]|ιανὴ Σιαλασι[ο]υ ἐτ(ῶν) | ιγ

2-3. A name Σαλᾶς is attested, ed.pr., who points out that the ending of the genitive is problematic.

1932. Golan (Farj). Epitaphs. Gregg-Urman, *Golan* 167-170 nos. 132-137 (ph.), publish the following texts: 1) 167 no. 132. Tombstone: Δομιτι|τιὰς Κλαι|υδίου γυ|ναῖκα ἐ|τῶν λ´ (γυναῖκα instead of γυνή); 2) 167/168 no. 133. Tombstone: Ἰου|λία (καὶ) (lapis ΛΙΑΣ) Κύριλλα | θυγατ|έρες Π[--]; 3) 168 no. 134. Tombstone: [Ἰω]άννη[ς] | [Ἀνα]-τολί[ο]|υ εὐχαρ[ι]|στῶν ἐπ[οί]|ησ[εν --] (edd.pr. refer for εὐχαριστεῖν to *IGLS* 1115 and *CIJ* 123: 1115, however, is a dedication; 123 is indeed an epitaph, Pleket]; 4) 169 no. 135. Tombstone with incised guidelines: Εχωμ|α Βαρ|νεβου | ἐτῶ(ν) π´ (for Εχωμα D.Feissel, *BE*, 1997, no. 648, refers to *SEG* XXXVII 1447 (Βεελιαβος Εχχωμου); Βαρνεβου is the genitive of the theophoric name Βαρνεβους (Nebo is referred to); the latter also occurs in *SEG* XLII 1343 where on the basis of a copy of his own F. now reads Βαρνεβους in L. 6 instead of Βερνεβους); 5) 169/170 no. 136. Tombstone: Ἀλαφ|α Οται|ρα ἐτ(ῶν) λ´ (for Οταρας edd.pr. refer to Οτεραθη and Οτηρ [Οταρας also occurs in the next epitaph and in our lemma no. 1930, also from Farj]); 6) 170 no. 137. Tombstone: Σαβῖνα | Οταρα | ἐτ(ῶν) ε´, μ(ῆνας) | θ´

1933. Golan (Farj). Fragment, undated. Basalt lintel. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 321/322 no. 16 (ph.): ΕΥΜ⅄ΧΡΤΩΤΟΠΟC[--]

Εὐ(χῇ) μου Χρ(ισ)τῷ τόπος [--], ed.pr. (tentatively); D.Feissel, *BE* (1998) no. 517, wonders whether we have traces of εὐμοίρει or εὐμοιρείτω, followed by the name of the deceased.

1934. Golan (Farj). Fragmentary inscriptions, undated. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 322-324 nos. 17-21 (dr.), publishes the following fragments: 1) 322 no. 17. Basalt ashlar fragment: [--]ΥΡΙCΓΕΟ[--] (perhaps the name Κ]ύρις Γεο (form of Γεόργιος?), ed.pr.); 2) 322 no. 18. Basalt lintel: [--]ΦΤΟCΥΛΠΟΦΥ; 3) 322/323 no. 19. Basalt ashlar: Ἀρχέλαος; 4) 323 no. 20. Basalt lintel: [--] Σαβῖνος [--]; 5) 323/324 no. 21. Basalt voussoir: [--]ΜΟΙΡSΤΩ[--|--]ΡΙΠΠΑ[--] ([--] Μοῖρ[α?]τω[--|-- Ἀ]γρίππα [--], ed.pr.; D.Feissel, *BE*, 1998, no. 517, suggests reading εὐ]μοίρει or εὐ]μοιρείτω).

1935. Golan (Farj). Fragment, undated. Basalt lintel. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 320 no. 14 (ph.): Κύριε Ι[----]| ΑΜΦΩCΑΠΑ[--]

1. Ἰ[ησοῦ is possible, but there seem to be traces of a curved letter after the vertical hasta, ed.pr. || 2. second letter mu or eta, ed.pr., who considers ἄμφω and refers to M.Schwabe - B.Lifshitz, *Beth She'arim* II: *The Greek Inscriptions*, Jerusalem 1974, no. 183.

1936. Golan (Gadara (El-Kûrsî)). Mosaic inscriptions. Gregg-Urman, *Golan* 69/70 nos. 68/69 (ph.), (re)publish the following texts: no. 68 = *SEG* XXXIII 1270 (XXVI 1677; XXX 1697; the date is December 585 A.D.: see D.Feissel, *BE*, 1997, no. 648); **no. 69** = V.Tzaferis, *'Atiqot* 16 (1983) 28; never included in *SEG*: † Κόνωνος

1937. Golan (Hafar). Three fragments. Edd.pr. Gregg-Urman, *Golan* 204/205 nos. 167-169 (ph.), publish the following fragments: 1) 204 no. 167. Lintel fragment: Ἅγι|ος | Κ(ύριο)ς † Α Ω; 2) 204/205 no. 168. Lintel (?) fragment: ΟΙ[--]|ΙΤΟ[--]|ΕΥ[--]; 3) 205 no. 169. Lintel (?) fragment: [--]ΟΝΜΕΘΕ[--|--]ΑΕΠΙΣΟ[--]

1938. Golan. Hippos. Various inscriptions. Gregg-Urman, *Golan* 22-25 nos. 15-20, (re)publish the following texts: no. 15 = *SEG* XXXI 1404; **no. 16**: Ἐπὶ Εὐ|κλεῦς (stamped Rhodian amphora handle); no. 17 = *SEG* XVI 824; no. 18 = *SEG* XLI 1554 (with better readings); no. 19 = *SEG* XLI 1555; no. 20 = *SEG* XVI 826.

1939. Golan. Hippos (area of: El-'Al).Building inscription, 3rd cent. A.D. Lintel. Edd.pr. Gregg-Urman, *Golan* 61 no. 63 (ph.): Ἔργον Γαϊανοῦ λαοτόμου

1940. Golan. Hippos (area of: El-'Al). Epigram. Fragment of a stele. Edd.pr. Gregg-Urman, *Golan* 63/64 no. 65 (ph.). We incorporate D.Feissel's suggestions (*BE*, 1997, no. 648).

[Εὐ]γενίης βλάστημα | [κ]αὶ παιδείης κλ(υ)τὸν ἔρνο[ς],
[κα]ὶ στρατίης μετὰ ταῦτα | [--]ι ἡγεμόνεσσιν . ΗΤΟΥ
[--] παι τῆς ἐπικοσ[μή]σ[εως] | - - - - - - - - - -
- -

On palaeographical grounds edd.pr. tend to date the text to the 2nd/3rd cent. A.D.; F. doubts the value of this argument || 1 initio. F. refers to Peek, *GV* 1455 for the same beginning || 2. ΚΑΙΤΟΝ = καὶ τὸν, edd.pr. || 4. F. infers from this word that the deceased had entered the provincial administration, ἡγεμόνεσσιν being the standard term for provincial governors.

1941. Golan. Hippos (area of: El-'Al). Epitaphs. Gregg-Urman, *Golan* 53-61 nos. 48-62, (re)publish the following epitaphs: 1) 53 no. 48 (ph.): Θάρσι, | Ἀντω|νία ἐτ(ῶν) | οε´; 2) 54 no. 49 (ph.): Θάρσι, | Γαία | ἐτῶν | ι´; 3) 54 no. 50 (ph.): Θάρσι, | ΗΩΡΙΑ | ἐτ(ῶν) | οε´ (Ηωρια, edd.pr., who add that the name is problematic, and consider ΗΩΜΑ or rather ΗΩΝΑ; Ἡωνᾶ = Ἰωνᾶ [on the photo one discerns ΗΩΝΑ = Ἡωνᾶ]); 4) 55 no. 51: Θάρσι, | Ἀγάθη | ἐτ(ῶν) | ι´; 5) 55 no. 52: Θάρσι, | [..]ια | ἐτῶν λβ´; 6) 56 no. 53 (ph.): Θάρσ[ει], | Διόδ|ωρε ἐτῶν [-]; 7) 56/57 no. 54 (ph.): Θάρσι, | (Ἀν)τωνῖνε | ΙΚΕ (L. 2: ΝΑΤΩΝΙΝΕ, lapis; L. 3: (ἐτῶν?) κε´, edd.pr.); 8) 57 no. 55 (ph.): Θάρ[σει], | Ζεβ[..]|θα ἐ[τ(ῶν)] | λ´ (edd.pr. refer to Ζεβιθα in *IGLS* 933 but also express doubt about the beta in L. 2: perhaps

epsilon or theta [but the beta seems legible]); 9) 57/58 no. 56: Θάρσ[ι], | [.]MT[.]IA, ἔτο̣(υς) | κα̣΄ (or κλ̣΄); 10) 58 no. 57 (ph.): [Θάρσει], | [M?]αρθόνη | [ἐ]τ(ῶν) λη΄; 11-13) 58-60 nos. 58-60 (ph.): fragments with indication of age at death: (λ΄, ζ΄ and ξ΄); 14) 60 no. 61 (ph.): [--]|νι Εὐ|μα|θὴ ἐ|τ(ῶν) || ξε΄; 15) 60/61 no. 62 = G.Schumacher, *The Jaulân* (1888) 83 fig. 16: Δημη|τρία, | χαῖρε. No. 66 on p. 64 (ph.) is an insignificant fragment.

1942. Golan. Hippos (area of: El-'Al). Fragment, 3rd cent. A.D.? Lintel (?) fragment with a large rosette; inscription below. Edd.pr. Gregg-Urman, *Golan* 61/62 no. 64 (ph.): [---] Αὐγούστα μήτηρ vacat | [τῶν στρατοπέδων]

Edd.pr. assume that this is the (upper?) right portion of a decorated lintel that contained one or more additional lines || B.Isaac, *art.cit.* (cf. our lemma no. 1911) 182, points out that the title mater castrorum does not necessarily refer to Iulia Domna (so edd.pr.) and that the text in itself gives no indication of ■ military presence since dedications to matres castrorum have been found in civilian contexts.

1943. Golan. Hippos (area of: El-'Uyûn or Kh. 'Ayûn). Two epitaphs and a dedication. Gregg-Urman, *Golan* 19 no. 13, publish the following epitaph: Εὐμ|οίρ(ε)ι | (K)λεο|πάτρα (on the copy a sigma: presumably ■ C = Greek sigma but also Latin C, edd.pr.). On 18 no. 12, they republish an epitaph published by G.Schumacher, *The Jaulân* (London 1888) 97-99 fig. 19: Θάρσι, | Ἀντίοχ[ε] | αἰτῶ̣[ν] | [--] (S. gives for L. 4: ʘ———C: αἰτῶν = ἐτῶν θ΄ or ο΄). On 19/20 no. 14, they republish *SEG* XXVIII 1427 [for the correct interpretation of ἱερὸν πρετώριον cf. D.Feissel, *BE* (1997) no. 648 and B.Isaac, *art.cit.* (cf. our lemma no. 1911) 181].

1944. Golan. Hippos (area of: Fîq). Various inscriptions. Gregg-Urman, *Golan* 30-44 nos. 21-44, (re)publish the following texts: 1) 30/31 no. 21 (ph.): inscribed lintel with [ε]ὐλόγησον; 2) 31/32 no. 22 (ph.): Ἐπὶ τοῦ θεοσεβ(εστάτου) | ἐπισκ(όπου) Γεροντί|ου (καὶ) Κασσισου π|ρ(εσβυτέρου) (καὶ) Ἰωάνου δ[ια]κ(όνου) (καὶ) | -- (5th cent. A.D.?; Gerontios probably was bishop of Hippos: D.Feissel, *BE*, 1997, no. 648); 3) 32 no. 23 (ph.): lintel?: [--]μος Γαίου ἐ[πο]|ίη̣σαν τὸν τόπο[ν --]; 4) 33 no. 24 (ph.): architrave: [--]α[..]ου τῶν ἰδίων τῇ κώμῃ ἐποίησε[ν --]; 5 and 6) 33 nos. 25/26: fragmentary epitaphs; the deceased are ἐτῶν ιζ΄ and ξ΄, respectively; 7) 34 no. 27 (ph.): [Θάρσει], | Θεό|φανα | ἐτ(ῶν) ο΄; 8) 34 no. 28 (ph.): Θάρσ|ι, Πέ|τρε, | ἐτ(ῶν) κϛ΄; 9) 35 no. 29 (ph.): Θάρσι, | Μάγνος | Μοδταου | ἐτ(ῶν) ο΄ [or Μοδ(άτ)ου?; possibly ΜΟΛΤΑΟΥ, Pleket]; 10) 35/36 no. 30 (ph.): † | Θάρσι, | Νάν|να δι|ακ(όνισσα); 11) 36 no. 31: fragment with Οὐήρου, ἐτ(ῶν) ο΄; 12) 36 no. 32: idem with [--]ελωο, ἐτ(ῶν) ο΄; 13) 37 no. 33 (ph.): Θάρσι, | Ἀντίο|χε ἐτ(ῶν) | λ΄; 14) 37/38 no. 34 (ph.): Θάρσ|ι, Ἀντί|οχε πρ|ωτ(---) ἐτ(ῶν) || ξγ΄ (G.-U. give πρ|ωτ(οκωμητής)); 15) 38 no. 35 (ph.): Θάρσι, | Δωρ|οθέα | ἐτῶν || κε΄; 16) 38/39 no. 36 = G.Schumacher, *The Jaulân* (London 1888) 140 fig. 44 (θάρσει with οἱ θεοὶ ἀθάνατοι and ἐτῶν ιβ̣΄); 17) 39 no. 37 = Schumacher 140 fig. 43 (Θάρσι, | Ταυρῖνε ἐτῶ(ν) | --); 18) 39

no. 38: Θάρσε(ι), | Γαιανέ, | ἐτῶν | λε΄; 19-21) 40/41 nos. 39-41: fragments; 22 and 23) 41/42 nos. 42/43: two identical boundary stones: Διοκλητιανὸς καὶ Μαξ(ε)ιμιανὸς Σεβαστοὶ καὶ Κωνστάντιος καὶ Μαξ(ε)ιμιανὸς ἐπιφανέστατοι Καίσαρες; no. 43 has in fine λίθον [δ]ιορί[ζοντα --]; 24) 42/43 no. 44: fragment [B. Isaac, *art.cit.* (cf. our lemma no. 1911) 181/182, points out that *CIL* XVI 87 and III 120 were also found in Fiq and that a third boundary stone was published long ago by J.Germer-Durand, *Rbi* 8 (1899) 21 no. 26].

1945. Golan. Hippos (area of: Kafr Ḥârib). Epitaph of a signal-bearer, undated. G. Schumacher, *The Jaulân* (London 1888) 171 fig. 65. Republished but not rediscovered by Gregg-Urman, *Golan* 7/8 no. 1.

[--]ι σημιαφόρο[ς] | [-- λεγεῶν]ο(ς) δεκάτης | [--]E[--|--]OCΘCCIΦ[--]

2. OE, copy of S. [there is no reason to postulate more letters before λεγεῶν]ος, Pleket]; Legio X Fretensis is known to have been active in Palestine in the 2nd/3rd cent. A.D., G.-U. [for σημιαφόρος cf. now also J.Russell in *Electrum* 1 (1997; cf. our lemma no. 1999 for the full title) 176-181: a σημιαφόρος of Legio XII Fulminata (Κεραυνοφόρος) dedicating a statue to the ἱερὰ βουλή and the κυρία πατρίς in Cilician Laertes, Pleket].

1946. Golan. Hippos (area of: Kafr Ḥârib). Epitaphs and milestones. Gregg-Urman, *Golan* 10-12 nos. 2-8, present the following epitaphs: Θάρ[σ(ε)ι], | Διο|νυσ|ί̣α (no. 2; ph.); Θάρσι, | Μεγίσ|τη (no. 3); Θάρ[σει], | Ἀδέ[λ]|φι ἐτ(ῶν) ξε΄ (no. 4; ph.); [Θάρσι], | Ζήνω|ν̣ Εὐμ̣[έ]|νους ||, ἐτ(ῶν) οα̣΄ (no. 5; ph.; perhaps ἔτο(υς) λ΄, edd.pr.); Νικί|ας (no. 6); Ἀντο|νῖνος | ΓΕΡΜΟ|ΣΑ||ΠΛΕ (no. 7; the reading of L. 5 is most uncertain); Ἰσιγό|νη (no. 8; ph.; incomplete according to edd.pr. [there is, however, nothing after νη; cf. no. 6: one name; in the same sense now also Isaac (cf. our lemma no. 1911) 181]); no. 9 is a fragment: ΣΙΑΑΣ [perhaps rather Σιλᾶς, according to Isaac, *art.cit.* 181].

Under nos. 10/11 on 13-15, G.-U. republish *SEG* XXVIII 1426 and XL 1469.

1947. Golan. Hippos (area of: Khisfîn). Building inscription, undated. Building stone. Edd.pr. Gregg-Urman, *Golan* 86 no. 88 (ph.).

Ἰούλις Δο|μιττιανοῦ | ἐποίησεν

Under nos. 84 and 89, G.-U. publish two insignificant fragments; no. 87 has [--]ς ἀνέθηκεν vacat and in no. 90 one finds [-- ἐκ τῶν] ἰδίων [--|--] Μ̣αρρ̣[--].

1948. Golan. Hippos (area of: Khisfîn). Building inscription, Christian period. G.Schumacher, *ZDPV* 9 (1886) 264-266; R.E.Brünnow - A.von Domaszewski, *Die*

Provincia Arabia II (Strasbourg 1904-1909) 250. Rediscovered and published by Gregg-Urman, *Golan* 82/83 no. 82 (ph.).

δεσπ(ότης?) [..]ηθων ἔκ[τισεν]
† καὶ παροικία ἰδία † vacat Δανιηλος
καθ(ολικῆς) ἐκλησίας vacat ἐπέκτισεν †

1. 'tentative reconstruction': 'Lord ...ethon(?), edd.pr. ‖ 2. παροικία: 'congregation', edd.pr.; καὶ παροικίαι ὁ Δανιὴλ καθ(ολικὸς?) ἐκ[κ]λησίας ἐπέκτισεν, B.-v.D.; ἐκ(κ)λησίας, G.-U. [but ἐκλησίας is on the stone and needs no correction].

1949. Golan. Hippos (area of: Khisfin). Dedication to Zeus Belos, 2nd/3rd cent. A.D. Cornerstone? Edd.pr. Gregg-Urman, *Golan* 75 no. 71 (ph.).

Α(ὖλος) Οὔλπιος Α[ὐ]|ρήλ(ιος) οὐε(τρανὸς) λεγ(ιῶνος) | γ´
Κυρ(ηναϊκῆς) Διὶ Βή(λῳ) | εὐξ(άμενος) ἀνέθη‖ vacat κεν vacat

1950. Golan. Hippos (area of: Khisfin). Epitaphs. Gregg-Urman, *Golan* 77-80 no. 75-79 (ph.), publish the following epitaphs: 1) 77 no. 75: Θάρσ[ι], | Νουρleος | ἐτ(ῶν) λ´; 2) 78 no. 76 (ph.): Θάρσι, | Σαβῖνα | ἐτ(ῶν) | ρ´; 3) 78/79 no. 77 (ph.): [.]Ε[..] | Ανα[η]|λος | ἐτ(ῶν) ζ´ ('Αναηλος is attested, G.-U.); 4) 79 no. 78 (ph.): Θάρσι, | Ζήνων | ἐτ(ῶν) ϙ´ (representation of the 'tree of life'); 5) 80 no. 79 (ph.): † | Θάρ[σει], | Πορφ[ύριε] | ἐτ(ῶν) κ̣´

1951. Golan. Hippos (area of: Khisfin). Mosaic inscription, 604 A.D. *SEG* XXVI 1676. Republished by Gregg-Urman, *Golan* 83/84 no. 83. They suggest dating the text according to the Pompeian era of Hippos: 667-63 = 604 A.D.; cf. in the same sense D.Feissel, *BE* (1997) no. 648 [For this text cf. also R. and A.Ovadiah, *Mosaic Pavements in Israel*, Rome 1987, 70 no. 47].

1952. Golan. Hippos (area of: Khisfin). Mosaic inscription, 5th-7th cent. A.D. Floor mosaic. Edd.pr. Gregg-Urman, *Golan* 84/85 no. 85 (ph.).

Ὑ|πὲρ | σωτη|ρίας Γεωρ|γίου Σαθη|φελια

The name Sathephela(s) is previously unattested, edd.pr..

1953. Golan. Hippos (area of: Khisfin). Donation, Christian period. Limestone chancel screen panel; above the inscription a large cross in an engraved circle. Edd.pr. Gregg-Urman, *Golan* 80/81 no. 80 (ph.): Προσφορὰ Οὐά|λεντος διακ|όνου, ('Αμή)ν

Probably from the church in Khisfin.

1954. Golan. Hippos (area of: Khisfin). Christian invocation. Lintel fragment. Edd.pr. Gregg-Urman, *Golan* 85 no. 86 (ph.).

Χ(ριστὸ)ς νίκᾳ· Χ(ριστὸ)ς βο[ή]|θη̣ [ἐπισκ]|ώπου Πενμ[--]

2. After ΘΗ an effaced area with the outline of a tabula ansata, edd.pr. ‖ 3. in fine either Π or Τ, edd.pr.

1955. Golan. Hippos (area of: Khisfin). Christian inscription. Chancel screen panel; above the Greek letters a cross in an engraved circle similar to the one in our lemma no. 1953. Edd.pr. Gregg-Urman, *Golan* 81 no. 81 (ph.): Χ Μ

Χ(ριστὸς ὁ ἐκ) Μ(αρίας) [γ](εννηθείς), edd.pr., who add that 'possibly the gamma is visible as a ligature on the outside of the -- mu' [for ΧΜΓ cf. *SEG* XLII 1828; XLIII 650: Χ(ριστὸν) Μ(αρία) γ(εννᾷ)].

1956. Golan. Hippos (area of: Khisfin). Fragments. Edd.pr. Gregg-Urman, *Golan* 76/77 no. 72-74 (ph.), publish three lintels with fragmentary inscriptions: 1) 76 no. 72: [--]ΖΙ 'Αγρίππας ΥΜΤΕ [--]; 2. 76 no. 73: [--]ΤΣΣΟΝ | [--] ΞΙΒΟΝΑΣΜ..Α[--]; 3) 77 no. 74: lintel decorated with grapevines, palm with bird, rosettes and a wreath; inscription in the wreath: Σηφ|ος Αιο|υ

The ornamentation points to a Jewish artefact, edd.pr., who refer to other Jewish artefacts with similar ornaments.

1957. Golan. Hippos (area of: Rujm Zâkî). Epitaph of Moschos, undated. Tombstone; inscription between incised guidelines. Edd.pr. Gregg-Urman, *Golan* 66/67 no. 67 (ph.): Θάρσι, | Μόσ|χε ἐτ(ῶν) | μ´

4. in a small tabula ansata.

1958. Golan. Hippos (area of: Sqûfiyye). An epitaph and a building inscription. Gregg-Urman, *Golan* 45-47 nos. 45-47, publish the following texts: 1) 45 no. 45: insignificant fragment; 2) 45/46 no. 46: Θάρσ[ει], | Σωφ|όνι | ἐτ(ῶν) μ´ [possibly Σωφόνι[ε]?]; 3)

46 no. 47 (ph.): [ἐ]πὶ τοῦ θεοσ[εβ(εστάτου)] | Ἰλία ἀρχ[ι]μα[νδρ(ίτου)] | Ἰάνης μαθ[ητὴς] | ἔκτισεν τὸν ο[--] [L. 2: on the photo one discerns initio ,Ι Λ Ι ⊾ and Α Ρ Χ Η Μ ⊾: perhaps Ἡλία and ἀρχημα[νδρ(ίτου); in L. 3 initio one sees the abbreviation mark S; L. 4: in fine perhaps τὸν ο[ἶκον?, Pleket].

1959. Golan (Jueîzeh). Christian inscriptions. Gregg-Urman, *Golan* 198-201 nos. 161-164 (ph.), (re)publish the following texts: 1) 198/199 no. 161. G.Dalman, *ZDPV* 36 (1913) 254/255: † Εἰσὶν τὰ ἐν†|κένια τοῦ ἁγίου | Μάρκου, μη(νὸς) Αὐγού(σ)του | ιε´ (L. 4. Dalman read τε´ = year 305 = 410/411 A.D. (era of Bostra); but G.-U. are certain that there is a iota, with double dot: 'Ϊ'); 2) 199 no. 162. Lintel; inscription left and right of a disk: † Κύριος φυλάξ[ει τὴν εἴσ]|οδόν σου (καὶ) τὴν ἔξο[δόν σου] (*Ps.* 120.8; L. 2: ὃST); 3) 199/200 no. 163. Lintel: Κ(ύρι)ε, β(οήθ)ι Βαλβίωνι υἱὸς Κόνον (for this Balbion cf. the next text and our lemma no. 1991); 4) 200/201 no. 164. Lintel: † Φλ(άβιος) Βαλβίον υἱὸς Κόνονος λαμπ(ρότατος) | καὶ τηλικ(οῦτος) γινό(μενος) ἐξ ἰδίον ἔκτισεν τὸ μαρτύ(ριον) [1. initio † φλγ = '(in the year) 533 (?)' = 471/472 A.D. (Pompeian era), edd.pr.; we give D.Feissel's reading (*BE*, 1997, no. 648) ‖ 2. καὶ τηλικ(οῦτος): 'on attend là plutôt une fonction de ce clarissime', F.; Bingen suggests reading καθολικ(ός); for this Balbion cf. inscription no. 3 and our lemma no. 1991, text no. 2, Pleket].

1960. Golan (Jueîzeh). Fragment. Edd.pr. Gregg-Urman, *Golan* 201 no. 165 (ph.), publish the following fragment of a block broken at left and presumably also above and below: [--].ΟΣ | [--]ΓΗΤCΙ[--]ΔΕΛΦΙ[--]ΣΗΝΙ (L. 3: perhaps ἀ]δελφ[ός, edd.pr.). No. 166 on 201 is a block with an H.

1961. Golan (Jurniyye). Three epitaphs, undated. Edd.pr. Gregg-Urman, *Golan* 142-144 nos. 112-114 (ph.), publish the following texts: 1) 142/143 no. 112: Θάρσι, | Ισαβ|α ἐτ(ῶν) | μ´; 2) 143 no. 113: Θάρσ[ει], | Ζεβίν|θα ἐτ(ῶν) | κ´ (in L. 2 possibly another letter stood between epsilon and beta, edd.pr.); 3) 144 no. 114 (ph.): left end of a lintel or slab; inscription within a frame decorated at left with a raised dovetail; in the dovetail a rosette; edd.pr. point out that this form is familiar in monuments from Syria: ἐτ(ῶν) ΚΑΡΤΕΡ[--] | ΟΣΑΣ[--]|ΑΛΑΝΕ[--]| ἀπέθα[νε --] (ἐτ(ῶν) was engraved left of the dovetail; L. 2: a name Καρτερ[ός or -ία?], edd.pr.).

1962. Golan (Kafr El-Mâ). Epitaph of Lucia, undated. Tombstone. Edd.pr. Gregg-Urman, *Golan* 72/73 no. 70 (ph.): [Θάρσει], | Λου[κ]ία | Μαρίνου | ἐτῶν ‖ λ´

1963. Golan (Kafr Nafâkh). Fragmentary inscription on a statue, 1st/2nd cent. A.D. Statue of a male (?) figure draped in both full- and half-length garments; head, shoulders and feet are missing; at left a shield is held, at the center of which is a female Medusa head in relief; along the outer rim of the shield an inscription. Edd.pr. Gregg-Urman, *Golan* 132 no. 105 (ph.): [--]ΣΑΤΑΔ[--]

Edd.pr. point to a parallel statue in *PAES* II A 442, ill. 387.

1964. Golan (Kafr Nafâkh). Epitaphs. Edd.pr. Gregg-Urman, *Golan* 136-138 nos. 106-109 (ph.), publish the following epitaphs: 1) 136 no. 106: Γαὶς Κυ|ρίλλου | ἐτ(ῶν) λε´; 2) 136/137 no. 107: Θάρσι, | Αλου[δ]|ος? Ανιν|[ο]υ ἐτ(ῶν) ο´ (the reading of L. 2 is in doubt, edd.pr., who point out that Αλουδος and Ανινας are attested as names elsewhere); 3) 137 no. 108: Σοῦλ Γα[ϊ]|α[ν]οῦ Δό|μνου | ἐτ(ῶν) ιε´; 4) 138 no. 109: Θά[ρσει], | Αγ[--]|εδ[--]|υ[--]

1965. Golan (Kafr Nafâkh). Fragment, undated. Basalt ashlar in reuse. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 319 no. 12: ΕΘΗ[--]|ΙΝΔ[---]|ΡѠΡ[---]

1966. Golan (Khushniyye). Three epitaphs, undated. Edd.pr. Gregg-Urman, *Golan* 184-186 nos. 151-153 (ph.), publish the following texts: 1) 184 no. 151. Tombstone: Αβους | Ζεηραὶς ἔζη(σεν) | ἐτῶν ‖ ο´; 2) 185 no. 152. Tombstone with incised guidelines: Χαῖρε, | Ἰουλιανὲ | ζήσα[ς --]; 3) 186 no. 53. Fragment; the right half of what originally was a tombstone has been cut away: ΟΣ[--]|ΗΝ[--]|ΑΠ[--]|ΝΕ[--]|ΩΛ[---]

1967. Golan (Manṣûra). Various inscriptions. Gregg-Urman, *Golan* 274-277 nos. 233-236 (ph.), (re)publish the following texts: 1) 274 no. 233. Tombstone: Ανεαινας | ἔτ(ους) α´ (edd.pr. refer to Ανειανη, Ἀννειανη); 2) 275 no. 234. Lintel?; inscription on both sides of an encircled cross: Κλαύδις; 3) 275/276 no. 235 = P.Bar-Adon, *Zion* 5 (1933) 187/188. Lintel: ☧ Εἷς Θεὸς ὁ βο[η]θῶν Σευήρᾳ | τῇ δια[κο]νίσῃ; 4) 276/277 no. 236. Lintel: † αὕτη ἐ πύλε [τοῦ Κυρίου, δίκαιοι εἰσελεύσονται ἐν αὐτῇ] |, ἔτους μφ´ σου(?).ι.νι[--] (*Ps.* 117.20; L. 2: μφ´ (year 540) or perhaps αλφ´ (year 531): either 538/539 or 529/530 A.D. (era of Paneas, 2 B.C.: cf. our lemma no. 1995)). These stones were probably brought to Mansûra from nearby Bâb el-Hawâ, where ancient remains are recorded.

1968. Golan (Mazra'at Quneitra and nearby Rasm El-Khayakâth). Two epitaphs. Edd.pr. Gregg-Urman, *Golan* 140/141 nos. 110/111, publish the following epitaphs: 1) 140/141 no. 110 (ph.): Θάρσι, | Μάρ|ης μ´ (the reading in L. 3 is uncertain; μ´ could be π´); 2) 141 no. 111: [Θάρσ(ε)ι], | Σαβῖνα ἐτ(ῶν) | λε´

1969. **Golan (Mûmsiyye/El-Ghassâniyye). Building inscription. Large block.** Edd.pr. Gregg-Urman, *Golan* 213/214 no. 174 (ph.).

[Ὑπὲρ] σωτηρίας Ἰωάννου καὶ Θωμᾶ υἱ-
[ῶν --]μανου ἰδίων αὐτῶν ἔκτισαν τὼ μ-
[αρτύριο]ν τοῦ ἁγίου Γεοργίου· ἐγράφη μην(ὶ)
[Δεκεμβ?]ρίου, χρόνων ἰνδικ(τιῶνος) ι΄, ἔτους δλφ΄ καὶ ε[..]΄

2. Initio perhaps Σαλα]μάνου, edd.pr., who translate: 'They built at their own expense --' ‖ 4. ΙΝΔΙΚ-- ΔΛΦSΚΑΙΕ, lapis. Edd.pr. apply the era of Antiochia (49/48 B.C.) and date the text to 486/487 A.D. (534-48 = 486); D.Feissel, *BE* (1997) no. 648, prefers the Pompeian era and assigns the stone to 472 A.D. [B.Isaac, *art.cit.* (cf. our lemma no. 1911) 183/184, prefers the era of Paneas (2 B.C.); in fine he reads καὶ ε΄ and interprets this as the fifth year of Justinian; all of this yields a date of 532 A.D. (between spring and July)].

1970. **Golan (Mûmsiyye/El-Ghassâniyye). Two epitaphs.** Edd.pr. Gregg-Urman, *Golan* 212 nos. 172/173, publish the following texts: 1) 212 no. 172 (ph.). Tombstone: Ἀλλουφίου δ|ιακώνιου (edd.pr. refer to the names Αλουφα and Αλαφος); 2) 212 no. 173. Tombstone: [--]ΝΩ[--|--]ΟΑΟ[--|--]ΤΤΗΣ[--|---]

1971. **Golan (Na'rân). Two epitaphs, undated.** Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 315/316 nos. 6/7 (dr.), publishes the following two epitaphs: 1) 315 no. 6. Basalt burial marker: [Θ]άρ[σι], | Μίκη | ἐτ(ῶν) ρε΄ (L. 3: ЄΤ); 2) 315/316 no. 7. Basalt burial marker: Θάρ†σι, | Αλαφ|ωθα Μ|οκίμο|υ ἐτ(ῶν) ν΄

On 318/319 no. 11 (ph.; dr.), G. publishes an insignificant fragment with only a few letters remaining (ΑΙ[--] | ΑΟΥΠ[--]).

1972-1974. **Golan (Na'rân). Various Christian inscriptions, 5th-7th cent. A.D.** Gregg-Urman, *Golan* 119-121 nos. 98-101, (re)publish the following texts; no. 98 is also available in R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 318 no. 10 (ph.).

1972: 119 no. 98 (ph.). **Building inscription, 5th/6th cent. A.D. Lintel.**

[Ἅγιος, ἅγιος, ἅγι]ος Κ(ύριο)ς
[- - - - - - - - -] ΜΟΥΣΟΥ πρεσβ(υτέρου) τὸ
[- - - - - - - -] ἀνενεώθη vacat

[1. Edd.pr. print Κ(ύριο)ς [---]| but on the photo one discerns nothing after the C: neither letters nor effaced or erased letters, Pleket] ‖ 2. [---] Μουσου, edd.pr. [perhaps [σπουδῇ or προνοίᾳ] Μούσου?; in *Proche-Orient* G. prints Μούσου, Pleket]; ΠΡΕϹΒ lapis; τὸ [--], edd.pr. [but the stone seems complete at right].

1973: 120 no. 99. **Christian text, 5th/6th cent. A.D.** Lintel; at the center of the stone a damaged cross in a circle; inscription on the left and right sides of the circle: † Φῶς Ζωή †

1974: 120/121 nos. 100 and 101. Republication of G.Schumacher, *Palestine Exploration Fund Quarterly* (1897) 195; no. 100: † Ε[ἷ]ς θεὸς (καὶ ὁ) Χρ(ιστός) †; no. 101: ἐτ(οῦς) ο΄ ἰν(δικτίων) α΄ † εὐλ(όγ)ητος Κ(ύριο)ς, ὅτι εἰσήκουσεν τῆς φωνῆς τῆς δεήσεώς μου· Κ(ύριο)ς βοηθός μ[ου] καὶ ὑπερασπιστής μου· ἐπ' αὐτῷ ἤλπισα κ(αὶ) ἐβοηθήθην· ἀμήν; *Ps.* 27.6/7.

1975. **Golan (Na'rân). Two fragments.** Edd.pr. Gregg-Urman, *Golan* 122 nos. 102/103 (ph.), publish two fragments. No. 102 is supposed to be a boundary marker (or milestone) on the basis of the stone's shape and the style and lettering of the text [the same fragment also in R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 317 no. 9 (ph.); C.Dauphin, *ibidem* 330, restores in L. 5 [ὅ]ρους; D.Feissel, *BE* (1998) no. 517, points out that [ἀγ]ρούς is also possible; in L. 8 he restores φροντί[δι]]; no. 103 is a lintel fragment with OC

1976. **Golan (Na'rân). Fragment, undated.** Broken basalt lintel; left of the remains of an inscription an encircled decoration; its motif 'bears a resemblance to a(n) -- ambiguous set of diamond-in-square designs carved in relief on an uninscribed stone (from) Surman'. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 316/317 no. 8 (ph.; dr.): ΜΗ[----]ΙΝΣ[--]ΙCΕ[--]ΙΠ[---]ΙC[--]

1977. **Golan (Quneitra). Fragmentary boundary stone, period of Diocletian.** Edd.pr. Gregg-Urman, *Golan* 252/253 no. 209 (ph.).

[---]| λί[θο]ν δι|ορίζοντ|α ἀγροὺ[ς] | κωμ(ῶν) Σαρ[ι]||σῶν καὶ | Αχχαν|ῶν

D.Feissel, *BE* (1997) no. 648, points out that in view of Αχχανῶν it is wise to read in *SEG* XLIII 1066 Αχανῶν instead of Χανῶν; in that text Σαρισῶν also occurs.

1978. **Golan (Quneitra). Building inscription, later Roman Imperial period.** Left part of a stone. Edd.pr. Gregg-Urman, *Golan* 259/260 no. 219 (ph.).

Διομέδης [--]|τος οἰκοδ[όμος -- μητροκωμί]|ας Ζοραο[υηνῶν τὸ με]|μόριν ΤѠΛ[-- ἰν]||δικτι[ῶνος --]

Edd.pr. refer to *AAES* 432 (g), which mentions the μητροκωμία Ζοραουηνῶν, from Zor'ah in the Hauran, ca. 40 km. southeast of Quneitra; the name Διομήδης is on record in two inscriptions from Zor'ah ‖ 2-3. 'the restoration οἰκοδ[όμος -- μητροκωμί]ας does not inspire confidence', B.Isaac, *art.cit.* (cf. our lemma no. 1911) 184 ‖ 3-4. τὸ με]μόριν: restored by D.Feissel, *BE* (1997) no. 648, who points out that the term can designate a martyrion, especially in the Hauran.

1979. Golan (Quneitra). Dedication of an altar, 2nd/3rd cent. A.D. G.Dalman, *ZPalV* 36 (1913) 249-254; A.Ovadiah, *LA* 26 (1996) 203. Republished by Gregg-Urman, *Golan* 250 no. 207 (ph.): Σαβαινὴς ἐ|π(οί)ησε|ν τὸν ‖ βω(μό)ν

2-4. ἔπησεν: cf. *PAES* III A 223 for the same form, edd.pr.

1980. Golan (Quneitra). Various Christian inscriptions. Edd.pr. Gregg-Urman, *Golan* 264-266 nos. 226-229 (ph.), publish the following fragments: 1) 264 no. 226. Lintel: † Ζηνο vacat; 2) 264/265 no. 227. Lintel; inscription on both sides of a large encircled cross:

† πάρ- | καὶ μὴ
αγε | φθόν(ε)ι

(interpreted by edd.pr. as part of a door or window frame in a home or church; the text was designed to avert evil); 3) 265 no. 228. Lintel fragment: [Εἷς] Θεὸς Χ[(ριστὸς ὁ ἐκ) Μ(αρίας) γ(εννηθείς)] [but cf. our lemma no. 1955 on ΧΜΓ]; 4) 266 no. 229. Lintel fragment: [--]ΤΟΝΔ[--|--]ΔΟΝΣΟ[--] | Χ Μ Γ (L. 2: εἴσο]δόν σου (or ἔξο]δόν), edd.pr., who point to *Ps.* 120). Nos. 220-223 and 230 are insignificant fragments, which we do not reproduce.

1981. Golan (Quneitra). Two Christian inscriptions. Edd.pr. Gregg-Urman, *Golan* 267/268 nos. 231/232 (ph.), present the following texts: 1) 267/268 no. 231. Lintel fragment with representation of a swastika symbol; to the latter's left a circle; inscription on the band below the swastika: [-- Σ]αλάμου σοῦ πρε[σβυτέρου --] (Αλαμου is not to be excluded; πρε[σβυτέρου is a possibility rather than a likelihood, edd.pr.); 2) 268 no. 232. Rectangular block: Σαπελης | ὁσ(ιώτατος) πρεσβύ(τερος) | [..] τῷ θεῷ ΔΕΙ[..]αελιω[..]Δ[.]Ι

1982. Golan (Quneitra). Epitaph (?) of Archelaos, undated. G.Dalman, *ZPalV* 36 (1913) 249-254. Rediscovered and republished by Gregg-Urman, *Golan* 251 no. 208 (ph.): Ἀρχέλαος | Ἀννιανοῦ

G.-U. point out that the stone's content and shape do not conform to typical gravestones or dedications [Why not a simple epitaph?: '(here lies) Archelaos, son of Annianos', Pleket].

1983. Golan (Quneitra). Epitaphs. Gregg-Urman, *Golan* 247-250 nos. 204-206, 253-259 nos. 210-218 and 262/263 nos. 224/225, (re)publish the following epitaphs: 1) 247/248 no. 204. G.Schumacher, *The Jaulân* (London 1888) 212 fig. 104: † Α Ω | Κ(ύρι)ε ἀνά|παυσον | τὸν δοῦ(λον) ‖ Γεώργι[ον] | · ἐνθάδε | κῖται ἐτ(ῶν) κ', | ἔτ(ους) φοα' (LL. 7-8: S. gives EBSK and EBS ΦΟΑ but G.-U. suggest that it must have been ETS twice; year 571 = 569/570 A.D., era of Caesarea Philippi (Paneas: cf. our lemma no. 1995 sub no. 1); 2) 248/249 no. 205 = Schumacher, *op.cit.* 213 fig. 105: † | Μὴ λ(υ)|π(η)θῇ|ς ψυχ|ὴ Μαι|ρονα |, οὐδὶς | ἀθαν|(α)τος (LL. 2/3: ΛΙΠΕ, copy S.; L. 9: ΟΤΟΣ, copy S.); 3) 249/250 no. 206 = Schumacher, *op.cit.* 213 fig. 106, combined with a new fragment found by Urman and containing LL. 4-6: Εὐμ|ύρι· Ζ|εδου|(ς) θυγ|ατὴρ Κ|υ[ρίλλο]|υ ἐνθά|δε κῖτη (LL. 3/4: ΖΕΔΟΥΗΘ, copy S.; G.-U. consider a reading Ζεδου ἡ θυγατήρ; they refer to the masculine name Ζεδος; 4) 253 no. 210 (ph.). Tombstone with incised guidelines: Θάρσι | Μαννιωνα | ἐτ(ῶν) κ' (for Μαννῶνας cf. D.Feissel, *BE*, 1997, no. 648); 5) 254 no. 211 (ph.). Tombstone with incised guidelines: Θάρσι, | Ζηνό|δωρε | ἐτ(ῶν) λ'; 6) 254/255 no. 212 (ph.). Tombstone with incised guidelines: Θάρσι, | Ανιναι|ς ἐτῶν | οε'; 7) 255 no. 213 (ph.). Tombstone: Μνησ|θῇ Αλ|αφω ζ|ή(σασα) ἐτῶ|ν ιη' (L. 5. between N and IH a small circle); 8) 256 no. 214 (ph.). Tombstone: Θάρσι, | Σιεου? (the name is quite uncertain, edd.pr., who refer to Σιηος and Σηος); 9) 257 no. 215 (ph.). Tombstone: Θάρσι, | Ἀντι|ών (ει? or -ιε) | ἐ[τ]ῶν κε'; 10) 257/258 no. 216 (ph.). Tombstone: Θά[ρσει], | Ἀθην|όδωρ|ε ἐτ(ῶν) | [--]; 11) 258 no. 217 (ph.). Tombstone: Θάρσι, | Φ(λαβία) Ἰου[λ]|ία ἐτ(ῶν) ο'; 12) 259 no. 218 (ph.). Tombstone: Μνημῖ|ον Σαλ|[α]μανίου | [.]κχιπ[..]; 13) 262 no. 224 (ph.). Tombstone: † | Θάρσ|ι Σοφ|ιρθα, ‖ οὐδὶ|ς ἀθά|νατο|ς ἐτ(ῶν) νβ'; 14) 263 no. 225 (ph.). Tombstone: Α † ω | ἐνθά|δε κῖται | ἡ μακα|ρ(ία) Λουτία, ἐτ(ῶν) ος' | μ(ην)ὶ [--] (LL. 4/5: ΜΑΚΑ|ΡS [L. 6 initio: on the photo one does not discern much; edd.pr. quite firmly print a tau and suggest that Λουτία is transliterated Lucia; is a kappa to be excluded: Λουκία?, Pleket].

1984. Golan (Rafid). Two epitaphs. Edd.pr. Gregg-Urman, *Golan* 162/163 nos. 129/130 (ph.), publish the following texts: 1) 162 no. 129. Tombstone: Θάρσ|ι, Αλαι|φθα | ἐτ(ῶν) ε|ξ' (Αλαφθα: edd.pr. refer to Αλαφος, Αλαφωθα, Αλαφεος, Αλαφω and [Α]λααφα; in L. 4 in fine the last letter is not complete: the age could be ξ' = 60, edd.pr.); 2) 162/163 no. 130. Tombstone: Θάρσι, | Κύρες | ΡΗΛ|ΘΟ[-- ?]

1985. Golan (Rafid). Christian texts. Edd.pr. Gregg-Urman, *Golan* 155-160 nos. 119-127 (ph.), publish the following texts: 1) 155 no. 119: door lintel with Ζοὴ † Χ(ριστός?); inscription on both sides of a large cross in a slightly recessed circle; 2) 156 no. 120: door lintel; inscription on both sides of a large circle; in the circle a large cross; in the quadrants of the cross Χ Μ Γ and Α Ω; the inscription runs: (a) left of the circle: † Εἷς Θ(εὸ)ς ὁ | βοηθῶν | Σεργωνᾶ; (b) right of the circle: τούτῳ | νίκα † κτίστ(ης) | ΑΒΕΛΑΘΟΥΤΩ (5th/6th cent. A.D.; 'Abelathos (Abelathouto?) is the builder', edd.pr., who refer to the name Αβδελαθος); 3) 157 no. 121: window lintel: † Κύ(ριος) φῶς ζοή Μ † † (unfinished inscription after the mu); 4) 158 no. 122: door lintel: Εἷς Θεὸ(ς) ὁ βοη|θ[ῶ]ν Ἡλια(δώρ)ᾳ | [....]ΙΤΩΚΤΗΓΑΝΗ; 5) 158

no. 123: lintel: Ε̣ἶ̣ς Θ̣(εὸ)ς † ΚΥΡΙΣΕΡΗ[--] (in fine perhaps the name Κύρις or Κύρες, edd.pr.); 6) 159 no. 124: fragment of a door lintel: † Ἰόβις; 7) 159/160 no. 125: fragment of a door lintel?: † Χριστ(ὸς) βωήθι[--]|ΠΕ[..]ΟΣΩΔΡΟΥ[--] | Ἰωσὲφ, Ἰώβις, Σερ[--]; 8) 160 no. 126: perhaps fragment of a door lintel: [Χρισ]τέ, βωήθη | [...]η δοῦλόν σ̣ο[υ] Ῥωμανοῦ | καὶ τοῦ ⟨ο⟩ἶκος (ΕΙΚΟΣ, lapis) αὐτ|οῦ· ἀμέν †; 9) 160/161 no. 27: door lintel; inscription between two encircled rosettes: † Μ[--]Υ|Ε[--]Ι|C[--]ΜΑΡΕΑC (Μαρέας is attested in Northern Syria, edd.pr.).

1986. Golan (Rafid). Inscription of uncertain character. Inscription on a stone supporting the left side of an uninscribed door lintel. Edd.pr. Gregg-Urman, *Golan* 161 no. 128 (ph.): Θεόδ|ωρος

On 163 no. 131, G.-U. publish a fragmentary text, which may have been engraved on a boundary stone.

1987. Golan (Ramsâniyye). Building inscription. Basalt ashlar block. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 325/326 no. 25 (ph.).

⳩ Φλ(άουιος) Νααμων λαμπρό(τατος)
ὀρδηνάριος ἀριθμοῦ τῶν
Κα[. . .]π[. . . . .]Α[. . .] πλη-
ρώσας ΜΙ[. . . . . .] τὴν στρα-
τίαν Ε[. . .]Ε[. . . . . .] ἔκτισεν τὸ
μαρτύριν τοῦ ἁγίου Ἰωάννου
τοῦ Βαπτιστοῦ ὑπὲρ σωτηρίας
καὶ διαμονῆ[ς] Ὀκδίας εὐγενεσ-
τάτης αὐτοῦ ἐλευθέρας καὶ Θέ-
κλας κοσμιοτάτης θυγατρός, ἐν μ(ηνὶ)
Πανέμου, ἰνδικτιῶνο[ς] δ', ἔτη χπη'

3. The name of the tribe, which provided the soldiers of Naamon's numerus (ἀριθμός); probably limitanei, ed.pr. || [4. probably an adverb which qualified N.'s completion of his active service as soldier, Pleket] || 8. Ὀκδίας: taken as a nominative ('of Okdias(?)') by ed.pr. [but it is the genitive of Ὀκδία], who refers to Ὄκδιος || 11. year 688: 376/377 A.D. (Seleukid era), which, however, falls in indiction 5 (and not in the fourth), ed.pr. [D.Feissel, *BE* (1998) no. 517, points out that Naamon as a centurio ordinarius (L. 2) bears the title λαμπρότατος ('clarissimus'): 'un militaire de rang sénatorial serait inoui avant le VI^e s.'. Since other eras are also incompatible with indiction 4, F. wonders whether the reading is beyond doubt] || on 325 no. 24 (dr.), Gregg publishes a basalt ashlar fragment with [--] ΘΕ; Ο with a dot can stand for ὅ(ρος) || [for the site of Ramsâniyye cf. C.Dauphin in I.F.Manns - E.Alliata (edd.), *Early Christianity in context: Monuments and Documents* (Jerusalem 1993) 69-83, as pointed out by B.Isaac, *art.cit.* (cf. our lemma no. 1911) 183].

1988. Golan (Ramsâniyye). Christian inscription. Basalt lintel block of a martyrium; the block carries three medallions; in each a large cross with smaller crosses left and right of the lower part of the vertical hasta of each large cross; grapes in one of the medallions; six Greek letters engraved to the upper right of the right medallion; in the upper fields of the latter an inverted alpha and omega. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 326 no. 26 (dr.): Ἔτ(ους) χπε'

ΕΤS, lapis; year 685 = 373/374 A.D. (Seleukid era), ed.pr.; D.Feissel, *BE* (1998) no. 517, implicitly expresses doubts: perhaps too early.

1989. Golan (Ramsâniyye). Building inscription. Edd.pr. Gregg-Urman, *Golan* 189/190 no. 156 (ph.), publish the following text engraved on a door lintel; at the top right of the stone a line of five small letters (L. 3) which continues in another series of small letters which read ΜΟΡΤΟΡΙΟΥΣΟΥ (L. 4); these two lines represent an addition to or continuation of the two lines which run the full length of the lintel and are primary; the first five or six letters of L. 1 are marked as abbreviations by horizontal lines above them.

Χ(ριστ)ὸ(ς) υ(ἱ)ὸ(ς) Θ(εο)ῦ ὀρομόν̣ιον (?) ᾠκοδ-
όμησα [--] Μ̣αρία †
όντου (?)
μ(α)ρτ[υ]ρίου σου

1. The first five letters could also be read as Χ(ριστ)ὸ(ς) Κ(ύρι)ο(ς) Θ(εός); for ὀρομόνιον (?) edd.pr. refer to the word ὀρεόμονες ('mountain-dwellers') attested in a 9th cent. A.D. literary source: 'a mountain monastic building of some sort?' || 3. -]ον τοῦ or ὀντοῦ for ὄντος, edd.pr., who translate: 'I built a mountain monastic dwelling (?), Mary; it is your church'.

1990. Golan (Ramsâniyye). Christian inscription, undated. Ashlar block from a martyrium; below the inscription an icon of St.John the Baptist. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 326/327 no. 27 (ph.; dr.): Ἅγιος Ἰωάννης

1991. Golan (Ramsâniyye). Various inscriptions. Gregg-Urman, *Golan* 187-189 nos. 154/155 (ph.) and 190/191 nos. 157/158, republish the following texts: 1) 187 no. 154 = G.Schumacher, *The Jaulân* (London 1888) 233 fig. 120; door lintel: † τοῦτο † νικᾷ † [the same text also apud R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 324 no. 22 (dr.)]; 2) 188/189 no. 155 = Schumacher, *op.cit.* 235 and L.Oliphant, *Palestine Exploration Fund Quarterly* (1886) 81 (dr.); block, with in the center a large encircled floral motif: ⳩ Κύριε, πρόσδεξε τὴν προσ|φορ̣ὰν τοῦ λαμπρο(τάτου) | Βαλβίωνος | τῷ ἐξ ἰδίων || καὶ κόπου ἔκ|τισεν τοῦ ἁγ[ίου] | τώπου καὶ, Κύρ[ι]|ε, βωήθι Μαξίμου ο[ἰ]|κοδόμου τοῦ καὶ γράψαντο[ς] [this text also apud R.C.Gregg, *Proche-Orient Chrétien* 46, 1996, 327/328 no. 28 (ph.; dr.]; G.-U. rediscovered

the stone and give a photo plus the drawing of Oliphant [for Βαλβίων cf. D.Feissel, *BE*, 1997, no. 648: derived from Latin Balbus; F. rightly suggests identifying this Balbion with Balbion, son of Konon, known from two inscriptions from a neighboring village: see our lemma no. 1959]); 3) 190/191 no. 157 = *SEG* XXXII 1506 [initio Τ(ίτος), *SEG*; G.-U. now read † instead of T; the same text also apud R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 324/325 no. 23 (dr.)]; 4) 191 no. 158 = *SEG* XXXII 1505. G.-U. refer to five inscriptions discovered by Dauphin (cf. our lemma no. 1911) in the same place: a) an eleven-line text from 376 A.D. (fourth year of an indiction and year 688; Seleukid era [for doubt concerning the date see B.Isaac, *art.cit.* (cf. our lemma no. 1911) 183]) identifying the builder of a chapel as an ordinarius (military official; cf. our lemma no. 1987 L. 2); b) a lintel with three crosses dated to the year 685 = 373 A.D.; c) a block with Ἅγιος Ἰωάννης, with relief representing a vine and a halo; d) a tombstone of one Σαμινας: see our lemma no. 1992; e) a lintel with τοῦτο νικᾷ

1992. Golan (Ramsâniyye). Epitaph of Saminas, undated. Basalt burial marker; below the inscription a palm branch. Ed.pr. R.C.Gregg, *Proche-Orient Chrétien* 46 (1996) 328 no. 29 (ph.; dr.): ⊗ | Σαμ|ινας [ζ]|ήσας || [ἔ]τη κ´

Σαμινας is a variant of Semitic Σαμινος = Samin.

1993. Golan (Sukeik). Fragmentary inscription of uncertain character. Edd.pr. Gregg-Urman, *Golan* 209 no. 171 (ph.), publish the following lintel fragment; inscription at the right side of a large encircled cross: Εἷς θ[(εὸ)ς --] | ὑγία[----] | Γερμα[νός ?--] (for ὑγία edd.pr. refer to *PAES* III B 1200 and *IGLS* 1685: Εἷς Θεὸς ὁ βοηθῶν πᾶσι· Ζοή, Ὑγία).

1994. Golan (Ṣûrmân). Various inscriptions. Edd.pr. Gregg-Urman, *Golan* 234-241 nos. 190-199, publish the following (fragmentary) texts: 1) 234 no. 190 (ph.). Block broken above and below: [---]ειο|ς Ἡ[λ]εος | Σωπάτ[ρο]|υ Μανε[λα||ς] Σωπάτ[ρου] | ΤΟΝ Τ.Σ (for Eleos and Manelas, both conjectural, edd.pr. refer to Ἠλεῖος, Ἠλεύς and Μαναλος, respectively); 2) 235 nos. 191/192 are two unimportant fragments; 3) 236 no. 193 (ph.). Lintel?: † ΧΜΓ | Φ̓Ἰ † | Σ; 4) 237 no. 194 (ph.). Lintel?: † Φλ(άβιος) Ἰωά[ννης --] | Χρυσάφ[ιος -- († Φ ^{s} Λ Ἰ, lapis); 5) 237/238 no. 195 (ph.). Lintel fragment: [--]|ΡΟΣ-⳩C Є | [--]ς ἀνενεω = [---]ιρος [--]ς ἀνενέωσε (the stonecutter was pressed for space in L. 2 and added σε above in L. 1, edd.pr.); 6) 238 no. 196 (ph.). Lintel fragment: vacat Εἰσέλθ[ετε εἰς τὰς πύλας αὐτοῦ ἐν ἐξομολογήσει --] (*Ps.* 99, 4, edd.pr., who also consider εἴσελθ[ε, Χριστέ]; 7) 239 no. 197 (ph.). Lintel?: [--] Ζήν[ων --]|[---]ονι[--]; (239/240 no. 198 (ph.) is a block with † and M); 8) 240/241 no. 199 (ph.). Stone slab with two lines of Greek letters: [ὑπὲ]ρ σωτηρ(ίας) τῶν δεσπο(τῶν) μοῦ [--|--]αικτικίου θε(ο)φυλ(άκτου) αὐτῶ(ν) τέκν[ου] (we give D.Feissel's text, *BE*, 1997, no. 648; edd.pr. suggest that the δεσπόται were emperors but F. points out that no son of a known emperor has a name in

-ecticius: perhaps Πραι]αικτικίου?; L. 1: ΤΗ and ΔΕCΠΟ; L. 2: ΘΕΘΦΥΛ^{s}; in fine edd.pr. read τε κα[ὶ --], but on the photo one discerns ΤΕΚΓ).

1995. Golan (Ṣûrmân). Epitaphs. Edd.pr. Gregg-Urman, *Golan* 220-233 nos. 175-189 (ph.), publish the following epitaphs: 1) 220/221 no. 175. Tombstone: Θάρσι, | Μονι|μωσα | Φιλίππ|ου, οὐδὶ|ς γὰρ ἀ|θάνατος· | ἐτῶν | vacat ξ´ vacat ||, ἔτους τξ|ζ´ (year 367 = either 303 A.D. (Pompeian era) or 361 A.D. (municipal era), edd.pr. [but according to S.M.Moors, *op.cit.* (cf. *SEG* XLII 1484) 208, the municipal era of Paneas (Caesarea Philippi), to whose territory Ṣûrmân may well have belonged, is 2 B.C. > 365/366 A.D.; cf. in the same sense B.Isaac, *art.cit.* (cf. our lemma no. 1911) 184]); 2) 222 no. 176. Tombstone; above the inscription a menorah: Θάρσι, Αλα|φεος Ἀρχε|λάου, ἔτους | οτ´, ἐτῶν ο´ [L. 4: era of Paneas: year 370 = 368/369 A.D.]; 3) 223 no. 177. Tombstone with incised guidelines: Θά(ρ)σι, Ζ|ηνόδ|ωρος, | οὐδὶς || ἀθάν|ατος | [ἐ]τῶν κθ´ | [ἔ]τους ιυ´ [L. 1: ΘΑCΙ, lapis; L. 8: year 410 = 408/409 A.D. (era of Paneas)]; 4) 224 no. 178. Tombstone with incised guidelines: Θάρσι, Κ|αλεμος | Φροντί|νου, οὐδὶ||ς ἀθάνα|τος· ἐτ|ῶν ιε´ |, ἔτους ιε|υ´ [LL. 8/9: year 415 = 413/414 A.D. (era of Paneas)]; 5) 225 no. 179. Tombstone with curved top: Τέθνη|κας ὡς | καὶ πάν|τες, οὐδὶς || γὰρ ἀθάνα|τος· θάρσει, | Φωσφόρε |, ἐτ(ῶν) κγ´; 6) 226 no. 180. Tombstone: Θάρσι, | Σηεο|ς, ἐτ(ῶν) π´; 7) 227 no. 181. Tombstone with guidelines: [Θάρσι], | Σόλ[εμε?] |, οὐδ[(ε)ὶς] | ἀθ[άνατος]; 8) 228 no. 182. Tombstone with incised guidelines: Ἐνθάδ|ε κῖτε | Σιλου|ανός; 9) 229 no. 183. Tombstone with incised guidelines: [Θάρσι], | Δίκεος, | οὐδὶς γὰρ | ἀθάνατος; 10) 229/230 no. 184. Tombstone: Θάρσι, Ἰο|υλιὰς | Σίλα ἐ(τῶν) ν´; 11) 230 no. 185. Tombstone: † | Θάρσι, | Σαλα|μάνης, || οὐδὶς ἀ|θάνατος; 12) 231 no. 186. Tombstone with incised guidelines: † | Ἐνθά|δε κῖτε | Μάξιμ||ος Δια|κώνου, | οὐδὶς ἀ|θάνατ|ος (edd.pr. prefer the proper name Διάκων to the genitive of διάκονος); 13) 232 no. 187. Tombstone with incised guidelines: [-- Ἰ]ουλιανὸ[ς -- | --]νίασε[ν --] (L. 2: ἠ]νίασεν, edd.pr., who refer to *CIJ* 542/543 no. 17: πόλλους δὲ ἠνίασεν ἀποθανών); 14) 232/233 no. 188. Tombstone with incised guidelines: [Θάρσε]|ι, Ἰουλί|α Διά|ρου; 15) 233 no. 189. Tombstone with incised guidelines: Αλα[σ]ά|θα Σ[.]ΜΑ|ΔΩΝΟΣ | ἐτῶν μ´ (LL. 2/3. Σ[.]μαδωνος: the patronymic of Alasatha?, edd.pr.).

1996. Golan (Tell 'Akâsha). Two epitaphs. Edd.pr. Gregg-Urman, *Golan* 193/194 nos. 159/160 (ph.), publish the following epitaphs: 1) 193 no. 159. Tombstone with guidelines: Θάρσι, | Σηεο|ς ἐτ(ῶν) | ο´ (Σεος and Σηος are attested as names, edd.pr.); 2) 194 no. 160. Tombstone: † | ⳩ Μν(η)σ(θῇ) | ὁ πρε(σβύτερος | Αλαφ[--] ||ο[...] αχ|[.....]ε| . απλετβ|ΩΑ (2. MNC, lapis || 3. πρεϛ, lapis || 4. Αλαφεος?, edd.pr.).

1997. Golan (Tell El-Jûkhadâr). Epitaph of Antonia, undated. Edd.pr. Gregg-Urman, *Golan* 146/147 no. 115 (ph.), publish the following epitaph.

Θάρσι, | Ἀντωνία | ἐτ(ῶν) κζ´

1998. Golan (Tell Esh-Sheikhâ). Fragmentary building inscription. Lintel fragment; found but probably not originating in Tell Esh-Sheikhâ where no other antiquities were found. Edd.pr. Gregg-Urman, *Golan* (278 no. 237 (ph.): Γάϊ[ος?--] | ἔκτι[σεν?--]ΟΝΙΤ

1999. Golan (Tell Et-Talâyâ). Dedication to Theandrios, undated. Altar moulded above, and with incised guidelines. Edd.pr. Gregg-Urman, *Golan* 180/181 no. 147 (ph.): Θεανδρίῳ | μεγίστῳ | Ζήνων | Κάδμου || [ἀ]νέθη|[κεν --]

[For Theandrios cf. R.Donceel - M.Sartre, *'Théandrios, dieu de Canatha'* in E.Dąbrowa (ed.), *Donum Amicitiae. Studies in Ancient History published on occasion of the 75th anniversary of the Foundation of the Department of Ancient History of the Jagiellonian University* (Electrum 1, 1997; Kraków) 21-34, Pleket].

2000. Golan (Tell Et-Talâyâ). Three epitaphs. Edd.pr. Gregg-Urman, *Golan* 181/182 nos. 148-150, publish the following epitaphs: 1) 181 no. 148: Θάρσι, Δο|μεττιὰ|ς Αβω|νου ἐτ(ῶν) || π' (for Δομεττιάς edd.pr. refer to inscription no. 1 in our lemma no. 1932; for Αβωνου they refer to the attested name Αβουνου); 2) 181/182 no. 149 (ph.): Θάρσι, | Φιλοῦ | ἐτ(ῶν) ο'; 3) 182 no. 150: Θάρσι, | Οἰνεμήσεο(ς) | Ἐρίνου || ἐτ(ῶν) νζ' (Oinemeseos is previously unattested; the final letter has the shape of the abbreviation mark S; edd.pr. relate Ἐρίνου to Ἐρέν[ι]ος in *SEG* VII 1224).

2001. Golan (Umm Ed-Danânîr). Epitaph of Sabina, undated. Edd.pr. Gregg-Urman, *Golan* 172 no. 138, publish the following epitaph: Σαβῖνα | Θεοδ|ώρου | ἐτ(ῶν) λ'

2002-2003. Ḥorbat Sokho. Two mosaic inscriptions, late 5th-early 7th cent. A.D. Two mosaic inscriptions within rectangular frames; lines separated from each other by horizontal strokes; found in 1980 in a room of a Byzantine building near Ḥorbat Sokho (Tel Socoh) in the Judaean Shephelah (for the building see S.Gudovitch, *ibid.* 17*-23*). Ed.pr. V.Tzaferis, *'Atiqot* 28 (1996) 25*-27* (nos. 1/2) (ph.; translations; in Hebrew, with English summary on 197/198).

2002: 25*/26* no. 1. Dedicatory inscription?

† Ἀναστάσις διάκ(ων), | † Παῦλος μονάζ(ων), | † Παύλη μονάζ(ουσα), | † Ἀλαξάνδρ(α) μονάζ(ουσα)

Abbreviation sign: oblique stroke at the end of the letter || probably living people connected in some way to the building, ed.pr. [dedicatory inscription?] || 4. ΑΛΑΞΑΝΔΡ, mosaic.

2003: 26*/27* no. 2. Epitaph of John.

† Ἐκυμήθη καὶ | ἀνεπάη καὶ ἔνθα κεῖται ὁ θεiοσεβέστατο||ς ἡμῶν Ἰωάν|νης ὁ πρεσβύτε|ρος· ἐν μη(νὶ) Ἰουλλί|ῳ λ', ἰνδ(ικτιῶνος) δωδεκάτης καὶ ὁ Κ(ύριο)ς || Ἰ(ησοῦ)ς Χ(ριστὸ)ς προσδέξ|ηται τὴν δέησ|ιν αὐτοῦ· ἀμήν

7. H above M || 8. abbreviation sign: S.

2004-2011. Horvat Be'er-Shema' (= Byzantine Birsame/Bersamon in the south-western Negev). Mosaic inscriptions, ca. 450-550 A.D. Ten Greek inscriptions in mosaic pavements in the ancient Christian Church of St. Stephen. Ed.pr. V.Tzaferis, *Eretz-Israel* 25 (1996) 75*-85* nos. 1-10 (ph.); cf. also a provisional presentation by D.Gazit - I.Lender, *Qadmoniot* 25 (1992) 33-39 (ph.). D.Feissel, *BE* (1997) no. 659, contributes important corrections and comments. The lettering is not uniform; several different craftsmen have been at work.

2004: 76* no. 1. Commemorative inscription for Theodoros and others. Mosaic in the floor of the Baptistry Chapel; inscription in a round medallion.

Ὑπὲρ σω|τηρίας Θεο|δώρου κ(αὶ) ἀνα|πα(ύ)σεως Στεφ(άνου) || κ(αὶ) Ομμοσελά|μης κ(αὶ) Ζονέ|νης

The rho is written as Ρ || 3 (and 5 and 7). Κ, mosaic || 4. ΠΑCΕWC, mosaic || 5-6. Ομμοσελάμη: 'nom Arabe nouveau en grec', F. || 6-7. Ζονένη: F. refers to *BE* (1989) no. 1007.

2005: 76*/77* no. 2. Dedication of the Chapel to the Trinity. Mosaic in the floor of the Baptistry Chapel; inscription in a tabula ansata. We incorporate the corrections suggested by D.Feissel, *loc.cit.*

Τριάδος δόμος οὗτος ὃν ἠστήσαντο κομῆται
Ἑλλαδίου Γερράρων ἐπὶ χρόνοισι θωώκων,
καὶ Στεφάνου ἱερῆος ἅπας τετέληστ αι πόνοισι

1-2. Κομῆται | Ἑλλαδίου Γερράρων: 'the Comites of Helladios of Gerrar', viz. a military unit of bodyguards of Helladios the governor of the imperial estate (saltus) of Gerrar, ed.pr. || 2. Γερράρων, ἐπὶ χρόνοισι Θωώκων: 'In the years of Thookos' (and the priest Stephanos, L. 3), ed.pr.. D.Feissel omits the comma and translates: 'Cette demeure de la Trinité, qu'avaient élevée les villageois [κομῆται = κωμῆται] au temps où Helladios occupait le siège de Gerara, la voici toute entière achevée grâce aux efforts du prêtre Stéphanos'; θῶκος (θόωκος) denotes the 'throne' of both secular and ecclesiastical dignitaries [cf. C.Roueché in *Actes X^e Congres* 363]; here we have the episcopal see of Gerara; the Saltus Gerariticus (σάλτων Γεραριτικός), attested in the sources, had its see in Gerara; the saltus also disposed of a cavalry-unit based in Birsama || for Stephanos cf. our lemmata nos. 2007 and 2009/2010.

2006: 77*/78* no. 3. **Commemorative inscription for Alphios and Dionysia.** Mosaic in the floor of the Baptistry Chapel; inscription in a rectangular frame.

Ὑπὲρ σωlτηρίας | Ἀλφίου | καὶ πανlτὸς τοῦ | οἴκου αὐlτοῦ καὶ ἀlναπαύσεlως Διονυlσίας

2007: 78* no. 4. **Commemorative inscription for Victor and Stephanos.** Mosaic in the floor of the entrance of a side room of the church; inscription in a tabula ansata.

Μνήσθητι, Κ(ύρι)ε, Βίκτωρ | τὸν κελαρίτην | καὶ Στέφανον τὸν | [ἱερέα]

1. K̅ E̅, mosaic || 2. κελαρίτης = Latin cellarius: 'overseer of the food storerooms', ed.pr.; D. Feissel, *loc.cit.*, points to attestations of the term κε(λ)λαρίτης in literary and epigraphical sources || [4. doubt about the restoration in *An.Ép.* (1996) [1999] 554/555 no. 1567; Bingen suggests δ̣ι̣ά[κονα ?--]].

2008: 79* no. 5. **Commemorative inscription.** Mosaic in the floor near the chancel; inscription in a tabula ansata.

Ὑπὲρ σωτηρίας | τῶν καρποφορούνlτων κ(αὶ) [καρποφο]lρησάν̣[των - - -]

2009: 79*/80* nos. 6-8. **Laudatory inscription for Bishop Makedonios (nos. 6/7) and building inscription (no. 8).** Mosaic in the floor of the eastern part of the prayer hall; inscriptions nos. 6 and 7 (one continuous text) in two separate panels; inscription no. 8 above these two panels.

Nos. 6 and 7:
Ἀρχιποιμὴν ἐκ | Θ(εο)ῦ γέγονεν ἡ̣[μῖ]ν̣ | Μακαιδόν̣[ιος ὁ ὁ]lσιώτ(ατος) ἐπίσ̣[κοπος] ||, ὅθεν ἐπ' α̣[ὐτοῦ] | ναοὶ ἀν[εγείρονται] | καὶ λαμπροίνο(ν)lται καὶ οἱ ἅγιοι | κοσμοῦνται καὶ | ὁ λαὸς ἀγάλλετ(αι) || διαμεῖναι τῇ | ἀγέλῃ αὐτοῦ

1. ἀρχιποιμήν: surprising epithet, not epigraphically attested, for a non-metropolitan bishop, F. || 2. Θ̅Υ̅, mosaic [in fine EN'. . ᴺ': ἡ̣[μῖ]ν̣, Picket; [ἡμῖν], ed.pr.] || 4. CI ω Ͱ, mosaic || 7. ΛΑΜΠΡΟΙΝΟ̄, mosaic; λαμπροίνο(ν)ται = λαμπρύνονται || 10. ΑΓΑΛΛΕΤˢ, mosaic.

No. 8:
Ἐπὶ Στεφάνου παραμοναρ(ίου) (καὶ) πρεσβ(υτέρου) ἐτελιώθη τὸ ἔργον τοῦτο

Στέφανος: identical with the homonym in our lemmata nos. 2005, 2007 and 2010, ed.pr.; F., *loc.cit.*, suggests that, if this is the case, bishop Helladios (our lemma no. 2005) was a predecessor of Makedonios; ΜΟΝΑΡ̶Ϛ ΠΡΕϹΒϚ, mosaic.

2010: 81*/82* no. 9. **Commemorative inscription for Alaphon and others.** Mosaic just in front of the altar in the floor at the center of the chancel; inscription in a large rectangular frame.

Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κ(ύρι)ε· branch | τὰ σὰ ἐκ τõν σῶν σοι προσφέρωμεlν· ὑπὲρ σωτηρίας Ἀλαφων καὶ | Ἐμέσωνος καὶ Σαβῖνα καὶ Θεοδώρας· || ὁ Θ(εὸς) τοῦ ἁγίου Στεφάνου, μνήσθηlτι τὸν δοῦλόν σου Στεφάνου πρεσβυτ(έρου)

1. *Ps.* 92 vs. 5, ed.pr. || 2. liturgical formula recited by the priest during the Eucharist, ed.pr. || 5. initio ΟΘ͡Ϲ, mosaic: 'the god of Saint Stephanos': Stephanos was the patron saint to whom the church was dedicated, ed.pr. || 6. for Stephanos the priest cf. our lemmata nos. 2005, 2007 and 2009.

2011: 82*/83* no. 10. **Invocation of St. Stephen.** Mosaic in the floor in the central entrance of the church; inscription in a tabula ansata.

[- - - - - - - - | - - - - - - - - - | [. . . . .]ΔΕΙΖ [- - - - - -]lτῖχος ἀκαταμάχητον [- - -] || ψυχῶν καὶ σωμάτων ἰατὴ[ρ - - - -] | ἀρχιδιάκ(ων) καὶ πρωτομάρτυς Στέφαν[ε - - -]

2012. Jerusalem. Epitaphs on ossuaries, before 70 A.D. *SEG* XLI 1558-1561. T.Ilan in G.Avni - Z.Greenhut, *The Akeldama Tombs. Three burial caves in the Kidron Valley, Jerusalem* (Israel Antiquities Authority Reports no. 1; Jerusalem 1996) 57-72 (ph.; dr.; translations), publishes the twenty-three inscriptions engraved on ossuaries (twenty-two texts) and on a sarcophagus (one text); found in Caves 2 (nine texts, all in Greek except one bilingual) and 3 (fourteen texts: five Greek, four bilingual, five in Aramaic script) of Akeldama. For an archaeological analysis of the ossuaries and the sarcophagus cf. T.Shadmi, *ibidem* 41-55 (ph.).

Cave 2: Chamber B.
1) Ossuary 9: Κυρία | ἡ καὶ Κυρίλ(λ)η; for Κυρία cf. below under no. 12
2) Ossuary 10: four times (once on each side) Χάρητος
3) Ossuary 11: Εἰράτος | Σελ(ε)υκ(ίδος) or Σελ(ε)ύκ(ου)

1. Εἰράς: feminine name, I. || P.-L.Gatier, *BE* (1997) no. 654, reads Σελευκ on the photo and prefers Σελεύκ(ου)

4) Ossuary 12: Ἐρ[ώ]lτας (cf. below under no. 6)
5) Ossuary 15: bilingual Greek-Aramaic text: Ἰεσούα (woman's name, I.)
6) Ossuary 16: Ἐρώτας (cf. above under no. 4)

Abbreviation sign: ʃ ‖ *Psalm* 117.19/20, with αὐτῇ instead of αὐταίς as in verse 19, which suggests restoring πύλην rather than the original πύλας, ed.pr., with references to similar inscriptions at church entrances.

2029: 275/276 no. 9. **Unknown provenance (northern Negev). Contribution to a renewal (of a pavement?) in a church, 6th cent. A.D.?** Rectangular yellowish limestone slab; seen in a private collection at Omer, near Beersheva; present whereabouts unknown.

Συντέ[λ(εια)] | ὑπὲρ τῆς | ἀνοικοδο[μ]ήσεως τῆς ‖ ἐκκλησία[ς]

2030: 277/278 no. 10 (dr.). **Gaza (area of: Abasan el-Kabir). Restoration of a church?** Mosaic inscription found in the main street of Abasan el-Kabir (20 km. southwest of Gaza).

[-- τοῦ ἁγίου?] Θεοδώρου κ(αὶ) ἐν τούτ[ῳ --|-- κα]λλόπισεν μη(νὸς) Δαισ(ίου) ἰν[δικτιῶνος --]

Abbreviation sign: ʃ ‖ 1. ἐν τούτ[ῳ τῷ τόπῳ ? (cf. the next lemma), ed.pr. ‖ 2. καλλόπισεν = καλλώπισεν; μ(ηνὸς) or μη(νὶ) (with small H above M), ed.pr.

2031: 278/279 no. 11. **Beersheva. Building inscription?** Inscription on a slab found in the Neve Noy quarter in Beersheva; present whereabouts unknown.

[-- Ἰω]άννου Ο[--|--] ὁ καὶ τόπ[ος? --|-- σ]πουδῇ κ(αὶ) πρ[ονοίᾳ? --| [ὑπὲρ σω]τηρίας τῶ[ν --| ἐν] μη(νὶ) Γορπιαίου, ἰνδ(ικτιῶνος) ϛ'?, ἔτους [-]

2. Ed.pr. gives τό(π)[ος? in the transcription, but ΤΟΠ in the majuscule text ‖ 6. the date is uncertain, since in Beersheva the eras of Eleutheroupolis, Gaza and Elousa, as well as the Arabian era were used simultaneously, and since the era year is unknown. The indiction year is the 6th (stigma).

2032: 279/280 no. 12. **Unknown provenance. Epitaph, 570 A.D.** Material, provenance and present whereabouts unknown.

[Ἐτε]λ(εύτησεν) ὁ μα[κάριος |--]ως δ(ι)άκ(ονος) | [καὶ μο]ναχὼς | [ἐν μην]ὶ Πανέ[μου, ‖ ἡμέρᾳ] πρότῃ τοῦ | [ἔτο]υς υξε', | [ἰ]νδ(ικτιῶνος) γ'

1. Abbreviation sign: ʃ ; the next word was probably also abbreviated: μα[κ(άριος), ed.pr. ‖ 2. -ως = -ος: end of the name of the deceased, ed.pr.; ΔΑΚ, lapis ‖ 3. μοναχώς = μοναχός ‖ 5-7. Arabian era: Panemos 1 = June 25, and year 465 = 570 A.D. This fits in with the third indiction falling on 569/570 A.D., ed.pr. [D.Feissel, *BE* (1998) no. 525, suggests reading ὁ μα[κάρι]ως Δακ[-- μ]οναχὼς [μην]ὶ Πανέ[μου πρότῃ κτλ.].

2033: 281/282 no. 13 (ph.; dr.). **Unknown provenance. Fragment, 541 A.D.** Marble plaque; now in the storage rooms of the Israel Antiquities Authority in the Rockefeller Museum at Jerusalem.

[--|--ο]ς ἐτελι[ώθη? | --] μη(νὶ) Φεβρ(ουαρίου), | [(ἔτους)] υλε' [--]

1. Traces of letters perhaps including something like ΕΠΙ, ed.pr. ‖ [2. ἐτελι[ώθη?: something like ὁ ναὸ]ς ἐτελι[ώθη is perfectly feasible, Pleket] ‖ 3. small H above M ‖ 4. [(ἔτους)] , Bingen; [--], ed.pr.; [year] 435 = 541 A.D. (Arabian era), ed.pr..

2034: 282/283 no. 14 (ph.; dr.). **Beersheva. Epitaph of Stephanos, 6th cent. A.D.** Marble plaque probably found in ancient Beersheva in the early 20th cent.; now in the Rockefeller Museum in Jerusalem.

† Ἐνθάδε κατ|ετέθη ὁ τῆς μ|ακαρίας μνή|μης Στέφανος ‖ Ῥηγίνου πρεσ|β(ύτερος) ἐν μη(νὶ) Ὑπε(ρ)β(ερεταίου) | ιθ', ἰνδ(ικτιῶνος) ε' †

Abbreviation sign: ʃ (LL. 6/7) ‖ 6. Ὑπ(ε)ρβ(ερεταίου), ed.pr.; ΥΠΕΡΒ, dr. ‖ 5. Ῥεγῖνος, ed.pr.; Ῥηγῖνος, lapis, dr.; Latin name (Reginus) very rare in Palestinian epigraphy; perhaps there is a relation with the Ῥηγῖνος on record in an epitaph from Elousa dated 564 A.D.: cf. our lemma no. 1840 ‖ 6. small H above M; Ὑπ(ε)ρβ(ερεταίου), ed.pr.; ΥΠΕΡΒ, dr.; ΥΠΕΒ, lapis ‖ 6-7. the era year is not indicated; Hyperberetaios 19: either October 16 (Gaza era) or October 6 (Arabian era, which is the most probable one), ed.pr., who dates the inscription to the 6th cent. A.D. on the basis of the similarity of the lettering to that of other inscriptions from Beersheva.

2035. **Oboda. New inscription.** Cf. our lemma no. 2023.

2036. **Paneas (Caesarea Philippi). New inscriptions.** Z.Ma'oz, *Excavations and Surveys in Israel* 15 (1996) 1-5, briefly mentions two new inscriptions found in the temple of Pan; no Greek texts. English translation of a dedication of a statue of Asklepios to Zeus Heliopolitanus, the father, for the salvation of our Lords, the Caesars, made by the physician Quadratus, also called Marcellus, son of Salmanes (158/159 A.D.: year 160); the second text mentions the names Ἀλέξανδρος and Κύριλλος.

2037-2038. **Paneas (Caesarea Philippi). Two inscriptions.** Edd.pr. Gregg-Urman, *Golan* 281/282 nos. 238/239 (ph.), present the following texts.

2037: 281 no. 238. **List of names.** Large rectangular block.

Abbreviation sign: ∫ ‖ *Psalm* 117.19/20, with αὐτῇ instead of αὐταῖς as in verse 19, which suggests restoring πύλην rather than the original πύλας, ed.pr., with references to similar inscriptions at church entrances.

2029: 275/276 no. 9. **Unknown provenance (northern Negev). Contribution to a renewal (of a pavement?) in a church, 6th cent. A.D.?** Rectangular yellowish limestone slab; seen in a private collection at Omer, near Beersheva; present whereabouts unknown.

Συντέ[λ(εια)] | ὑπὲρ τῆς | ἀνοικοδο[μ]|ήσεως τῆς ‖ ἐκκλησία[ς]

2030: 277/278 no. 10 (dr.). **Gaza (area of: Abasan el-Kabir). Restoration of a church?** Mosaic inscription found in the main street of Abasan el-Kabir (20 km. southwest of Gaza).

[-- τοῦ ἁγίου?] Θεοδώρου κ(αὶ) ἐν τούτ[ῳ --|-- κα]λλόπισεν μη(νὸς) Δαισ(ίου) ἰν[δικτιῶνος --]

Abbreviation sign: ∫ ‖ 1. ἐν τούτ[ῳ τῷ τόπῳ ? (cf. the next lemma), ed.pr. ‖ 2. καλλόπισεν = καλλώπισεν; μ(ηνὸς) or μη(νὶ) (with small H above M), ed.pr.

2031: 278/279 no. 11. **Beersheva. Building inscription?** Inscription on a slab found in the Neve Noy quarter in Beersheva; present whereabouts unknown.

[-- Ἰω]άννου Ο[--|--] ὁ καὶ τόπ[ος? --|-- σ]πουδῇ κ(αὶ) πρ[ονοίᾳ? --| [ὑπὲρ σω]τηρίας τῶ[ν --| ἐν] μη(νὶ) Γορπιαίου, ἰνδ(ικτιῶνος) ϛ′?, ἔτους [-]

2. Ed.pr. gives τό(π)[ος? in the transcription, but ΤΟΠ in the majuscule text ‖ 6. the date is uncertain, since in Beersheva the eras of Eleutheroupolis, Gaza and Elousa, as well as the Arabian era were used simultaneously, and since the era year is unknown. The indiction year is the 6th (stigma).

2032: 279/280 no. 12. **Unknown provenance. Epitaph, 570 A.D.** Material, provenance and present whereabouts unknown.

[Ἐτε]λ(εύτησεν) ὁ μα[κάριος |--]ως δ(ι)άκ(ονος) | [καὶ μο]ναχῶς | [ἐν μην]ὶ Πανέ[μου, ‖ ἡμέρᾳ] πρότῃ τοῦ | [ἔτο]υς υξε′, | [ἰ]νδ(ικτιῶνος) γ′

1. Abbreviation sign: ∫ ; the next word was probably also abbreviated: μα[κ(άριος), ed.pr. ‖ 2. -ως = -ος: end of the name of the deceased, ed.pr.; ΔΑΚ, lapis ‖ 3. μοναχῶς = μοναχός ‖ 5-7. Arabian era: Panemos 1 = June 25, and year 465 = 570 A.D. This fits in with the third indiction falling on 569/570 A.D., ed.pr. [D.Feissel, *BE* (1998) no. 525, suggests reading ὁ μα[κάρι]ως Δακ[-- μ]οναχὼς [μην]ὶ Πανέ[μου πρότῃ κτλ.].

2033: 281/282 no. 13 (ph.; dr.). **Unknown provenance. Fragment, 541 A.D.** Marble plaque; now in the storage rooms of the Israel Antiquities Authority in the Rockefeller Museum at Jerusalem.

[--|--ο]ς ἐτελι[ώθη? | --] μη(νὶ) Φεβρ̣(ουαρίου), | [(ἔτους)] υλε′ [--]

1. Traces of letters perhaps including something like ΕΠΙ, ed.pr. ‖ [2. ἐτελι[ώθη?: something like ὁ ναὸ]ς ἐτελι[ώθη is perfectly feasible, Pleket] ‖ 3. small H above M ‖ 4. [(ἔτους)] , Bingen; [--], ed.pr.; [year] 435 = 541 A.D. (Arabian era), ed.pr..

2034: 282/283 no. 14 (ph.; dr.). **Beersheva. Epitaph of Stephanos, 6th cent. A.D.** Marble plaque probably found in ancient Beersheva in the early 20th cent.; now in the Rockefeller Museum in Jerusalem.

† Ἐνθάδε κατ|ετέθη ὁ τῆς μ|ακαρίας μνή|μης Στέφανος ‖ Ῥηγίνου πρεσ-β|(ύτερος) ἐν μη(νὶ) Ὑπε(ρ)β(ερεταίου) | ιθ′, ἰνδ(ικτιῶνος) ε′ †

Abbreviation sign: ∫ (LL. 6/7) ‖ 6. Ὑπ(ε)ρβ(ερεταίου), ed.pr.; ΥΠΕΡΒ, dr. ‖ 5. Ῥεγῖνος, ed.pr.; Ῥηγῖνος, lapis, dr.; Latin name (Reginus) very rare in Palestinian epigraphy; perhaps there is a relation with the Ῥηγῖνος on record in an epitaph from Elousa dated 564 A.D.: cf. our lemma no. 1840 ‖ 6. small H above M; Ὑπ(ε)ρβ(ερεταίου), ed.pr.; ΥΠΕΡΒ, dr.; ΥΠΕΒ, lapis ‖ 6-7. the era year is not indicated; Hyperberetaios 19: either October 16 (Gaza era) or October 6 (Arabian era, which is the most probable one), ed.pr., who dates the inscription to the 6th cent. A.D. on the basis of the similarity of the lettering to that of other inscriptions from Beersheva.

2035. Oboda. New inscription. Cf. our lemma no. 2023.

2036. Paneas (Caesarea Philippi). New inscriptions. Z.Ma'oz, *Excavations and Surveys in Israel* 15 (1996) 1-5, briefly mentions two new inscriptions found in the temple of Pan; no Greek texts. English translation of a dedication of a statue of Asklepios to Zeus Heliopolitanus, the father, for the salvation of our Lords, the Caesars, made by the physician Quadratus, also called Marcellus, son of Salmanes (158/159 A.D.: year 160); the second text mentions the names Ἀλέξανδρος and Κύριλλος.

2037-2038. Paneas (Caesarea Philippi). Two inscriptions. Edd.pr. Gregg-Urman, *Golan* 281/282 nos. 238/239 (ph.), present the following texts.

2037: 281 no. 238. **List of names.** Large rectangular block.

[--]H[.]
[--]Φ [..] Μ [..]
[.]ΟΥΙ[..] ΕΥ
[.] ΑΟΛΙΝΥ [.]
[..] ΟΡΗΛΙΟΙ
[...]ΟΥΑΝΟΣ [.]
ΠΡΟΚΛΟΣΑ [.]
ΑΡΑΒΙΑΝΟΣ [.]
ΦΙΛΙΠΠΟΣ [.]
v v ΕΤΟΥϹΟ[..]

5. A plural name related to Αὐρήλιοι?, edd.pr. ‖ 6. [Σιλ]ουανός, edd.pr. ‖ 7. Πρόκλος α[.], edd. pr. ‖ 8. Ἀραβιανός [.], edd.pr. ‖ 9. Φίλιππος [.], edd.pr. ‖ 10. ἔτους ο[..]ʹ ‖ after each of the names in LL. 6-9 there are spaces for an additional letter: indication of the size of their donation?, edd.pr.

2038: 281 no. 239. **Dedication, Roman Imperial period.** Lower part of a relief showing an altar and part of a hand extended with a wreath; inscription on a band below the relief.

[Ὑπὲρ σωτηρίας τῶν κ]υρίων αὐτοκρατό[ρων --]
[- - - - - - - - - - -]θρμου ἡ χάρις Παν̣[--]

2. Παν̣[ός --, edd.pr. ('the favor of Pan(?)') [For the worship of Pan cf. now E.Friedland, *'Graeco-Roman sculpture in the Levant: the marbles from the sanctuary of Pan at Caesarea Philippi (Banias)'* in J.H.Humphrey (ed.), *The Roman and Byzantine Near East* vol. 2: *Some recent archaeological Research* (JRA Suppl. 31; Portsmouth, R.I., 1999) 7-22; for agonistic life in the city cf. L.Robert, *Hellenica* XI/XII 442-445, Pleket].

2039. Samaria. Stamped Rhodian amphora handles. G.Cankardeş Şenol, *Arkeoloji Dergisi* 4 (1996) 38-40 nos. 1/2 and 44 no. 11 (dr.), republishes three amphora fragments found in Samaria and published in G.A.Reisner - C.S.Fisher - D.G.Lyon, *Harvard Excavations at Samaria, 1908-1910* (Cambridge, Mass. 1924) 312, 314 and 315; they are now in the Archaeological Museum in Istanbul.

1) Ἐ[πὶ] Σωδάμου |, Πανάμου | δευτέρου; Σωκράτ[ευς] (38/39 no. 1; ca. 180 B.C.)
2) Θευδώρο(υ), | Ἀρ[ταμιτίου]; Ἐπὶ ΣΙ (?)| [--] Ὑακι(νθίου) (39/40 no. 2; ca. 146-108 B.C.
3) [Ἐ]πὶ Ἀρ[ιστο]|γένευς |, Πανάμου (44 no. 11; ca. 150-100 B.C.).

2040. Sinai (Wadi Feiran). Inscribed lamp. Cf. our lemma no. 2299 sub 1.

2041-2046. Sinai (Firan). Christian epitaphs and rock-cut inscriptions, ca. 500-600 A.D. Two epitaphs found within the walls of the central church on the Ǧabal Taḫuna and four groups of graffiti cut into a single protruding rock on a slope slightly above the church. Ed.pr. A.Reichert, *ByzZ* 89 (1996) 29-36 (ph.; dr. except of the text in our lemma no. 2042).

See also P.Grossmann, *ibid.* 18, for an undated small sandstone column capital found reused in a house in Firan, decorated on both sides with a cross and inscribed on one side with ΑΩ and on the other with Χρ(ιστὸς) νικᾷ.

2041: 29/30 (translation). **Epitaph of John.** Rectangular sandstone slab.

† Ὑπὲρ ἀναπαύσε|ως Ἰωάννου κό|μ(ητος) τοῦ φιλωχ(ρίστ)ω | ἐτελιώθη δὲ ἐν ‖ μη(νὶ) Θώθ ιʹ δεκά|τῃ, ἰνδ(ικτιῶνος) ιʹ †

5. Initio: eta superimposed on mu; ed.pr. considers Θῶθι but prefers the text given above [5-6. ιʹ δεκάτῃ: for the double notation of the numeral cf. our lemma no. 2124].

2042: 30/31. **Epitaph.** Fragments of a sandstone slab.

[† Ἐ]νθά[δε κατακεῖται --] | τ̣ῇ̣ μνή[μῃ --] | λαμπ[ρότατος --] | Φ[-]Α̣Κ̣ [- - -]

1. Or κατοικ(ε)ῖ, ed.pr.

2043: 31-33. **Rock-cut inscription.** Northern face: Μηνᾶς | † Λε[ον]|τι[ς] | † †

1. Another poorly preserved graffito on an adjoining but separate rock shows the name Μηνᾶς recognizably as well, ed.pr. ‖ 2. either Λεόντις = Λεόντιος or Λεοντίς (female), ed.pr. [rather Λεόντι(ο)ς: cf. our lemma no. 2046] ‖ 4. drawing of a horse (?) between and below the crosses ‖ to the left of LL. 3/4 a monogram of Ἰουστινιανός, the first example from the Sinai. Justinian founded the monastery of St.Catherine, on whose main access road Firan is situated; another suggestion would be that the writer's name was Ioustinianos; for the monogram, also on record on Justinian's coins, cf. *I.Eph.* 4363, ed.pr.

2044: 33/34. **Rock-cut inscriptions.** Upper western face.

[--] | Κοσ|μᾶς πρ(εσβύτερος) | ΑΧΑΠ ‖ C(?) | † Σέργης | Χο̮υβας | [Μη]νᾶς | † Ἰῶβ ΔϹΑ ‖ † [--]

[1. Photo and drawing show ⊥⌃ ‖ 2. cross on top of omicron ‖ 4. the first letter does not look like an alpha: ȣ = ου?; cf. ȣ in Χουβας] ‖ 6. small rho above the line between Ε and Γ; Σέργης: probably = Σέργιος, ed.pr. ‖ [7. in fine: photo and drawing show a small sign, perhaps delta or alpha ‖ 10. in fine a ligature: V4].

2045: 34. **Rock-cut inscriptions.** Lower western face.

† Μη|νᾶς | ΜΟΥ | † ΟΥΚ ‖ † ΑΦΑ | † Βάβα | ΕΠ † Κόπα[ς]

2. Θϙ at a small distance before NAC.

2046: 35. **Rock-cut inscriptions.** Southern face.

† Λεό|ντις δ(ιά)κ(ονος) | παραμο|νάρ(ιος) || † εὐσεβὴς | Σέργης | [--?]

1-2. Ed.pr. does not choose between Λεόντι(ο)ς or Λεοντίς (cf. our lemma no. 2043 app.cr.) [but in view of παραμονάρ(ιος), Λεόντι(ο)ς is preferable] || 2-3. ΔΥΚΛ Ϛ, lapis || 4. ΝΑΡ, lapis || 6. for Σέργης see our lemma no. 2044 app.cr. ad L. 6.

2047. **Skythopolis. Dedication to Dionysos Ktistes, 141/142 A.D.** Hexagonal limestone altar supported by a plinth, decorated with carved animal paws; found in front of the apse of the Roman basilica. The upper part of the altar, on which a sacrificial table was probably placed, is now lost; on the upper part of the three panels in the front heads of Dionysos (middle), Pan (left) and Silenos (?; right); on the three panels on the rear, representation of a syrinx and pedum (middle; objects associated with Pan) flanked by two intersected dithyrsoi (left and right); inscription below the head of Dionysos in a tabula ansata. Edd.pr. L. Di Segni - G.Foerster - Y. Tsafrir, *Eretz-Israel* 25 (1996) 336-350 (in Hebrew); an updated and revised version appeared in J.H.Humphrey (ed.), *The Roman and Byzantine Near East*, vol. 2: *Some recent archaeological research* (JRA Suppl. 31; Portsmouth, R.I., 1999) 59-75 (ph.). An expanded study on the inscription was published by L. Di Segni, *SCI* 16 (1997) 139-161 (ph.; we refer to this article as 'S' in the app.cr.).

Ἀγαθῆι τύχηι· | Θεῶι Διονύσωι | κτίστηι τῶι κυ|ρίωι
Σέλευκος || Ἀρίστονος χα|ριστήριον ἔτει εσʹ ❦

2-4. Dionysos as 'founder' of the city: S. refers to the appearance of the god on the city coinage and to a dedication to Dionysos (*ZPE* 6, 1970, 62), and subsequently discusses in great detail the mythological traditions concerning the god and the city (and especially the double name Nysa-Skythopolis: see *SEG* XXXVII 1531) but prefers to argue that the concept of Dionysos as founder of the city 'was an expression of a new popular cult of gods and kings as founders of cities connected with the ruler-cult' (p. 75 of the article in *The Roman --- Near East*). She discusses Pliny's testimony concerning Dionysos having buried his nurse Nysa and built a city around the tomb but hesitates to connect this story with our inscription because it is not confirmed by 1st cent. A.D. coins or inscriptions and we therefore have a gap between Pliny and the date of Seleukos' text [but the argumentum e silentio seems rather dangerous in this respect!]. S. collects evidence for gods like Διόνυσος, Ἑρμῆς, Ἡρακλῆς and Ἀπόλλων worshipped as κτίστης often in association with an emperor || 4-5. Seleukos, son of Ariston: S. provides parallels for both names in inscriptions from Roman Palestine and mentions three unpublished dedications from Skythopolis which all record a Seleukos, son of Ariston; he is called ἀλ(ε)ίπτης; two of them are dated to the year 299 (= 235/236 A.D.) and 303 (239/240 A.D.), respectively. He may have been the grandson of the Seleukos in the present inscription. S. also refers to *SEG* VIII 32, an altar dedicated by a Seleukos to Ares and dated to the reign of Gordian (238-244 A.D.); unfortunately, he carries no patronymic in this text. [S. mentions several options for the meaning of aleiptes: 'some honourable task connected with athletic games' or even 'priest'; in the article in *The Roman --- Near East*, the former is specified as 'the man responsible for the oils in the famous games at Bet Shean'; since in the same article one of the inedita is said to have been engraved on the base of 'a statue of an athlete', it seems reasonable to give aleiptes its normal meaning: 'trainer'. Since athletes regularly originated in upper-class families and some of them became trainer after a long and successful career, it is perfectly normal to regard the grandson of Seleukos of Ariston of 141/142 A.D. ('upper-class names', S.) as a trainer, Pleket] || 6. year 205 = 141/142 A.D. (era of Pompey), S.

2048. **Skythopolis. Name on a portrait bust, ca. 100-250 A.D.** Limestone bust of a youth; inscription sinistrorsum on the upper part of the chest; found in 1981 at the entrance of a tomb in the cemetery of Tell el-Ḥammam. Ed.pr. I.Skupinska-Løvset, *'Atiqot* 29 (1996) 34 (ph.): Μῆδος

Name perhaps reflecting the Persian origin of the bearer, ed.pr. || for similar inscribed busts from Skythopolis see *SEG* XXXIII 1296.

2049. **Sobota. New inscription.** Cf. our lemma no. 2024.

2050. **Tell Sandahannah. Stamped Rhodian amphora handles.** G.Cankardeş Şenol, *art.cit.* (cf. our lemma no. 2039) 41-54, republishes the following amphora stamps all now in the Archaeological Museum in Istanbul. They were all published by R.A.C.Macalister, *art.cit.* (cf. our lemma no. 2017 ad no. 2).

1) [Ἐπὶ Ἀρ]ιστοφάνευς, μηνὸς Ἀρταμιτίο[υ] (41 no. 3; ca. 174-146 B.C.; M. 32/33 no. 53)
2) Ἐπὶ Πολυαράτου, Ἀρ[ταμιτίου] (41/42 no. 5; ca. 146-108 B.C.; M. 128/129 no. 188)
3) Ἐπὶ Πολυκρά(τευς), Σμινθίου (42 no. 6; ca. 250-225 B.C.; M. 128/129 no. 189)
4) Δίσκου (50 no. 23; ca. 210-175 B.C.; M. 36/37 no. 90)
5) Δαλίου, | Φιλαινίου (53/54 no. 31; ca. 200-176 B.C.; M. 132/133 no. 222).

2051. **Umm Samen. Rock inscription, Byzantine period.** *SEG* XL 1514. W.J. Jobling - R.G.Tanner in E.A.Livingstone (ed.), *Studia Patristica* 25. *Papers presented at the Eleventh International Conference on Patristic Studies held in Oxford 1991* (Leuven 1993) 313/314 (dr.), report T.'s suggestion that ΒⲰΤΑΝΕ should be interpreted as βοτάναι; the inscription could be the shop-sign of a fodder merchant on the caravan route. J. considers this 'interesting and possible', but in the end supports his earlier view that Βωτανε is a Nabataean name, probably derived from the common Semitic word for fig (tree). Combining the two interpretations, J. considers the possibility that 'Zacharias is by name "father of figs" or "fig man" and happy to describe himself in Greek script so as to have the homophone referring to his trade as a fodder merchant' (314).

2052. Unknown provenance. Inscribed door-knocker, 572 A.D. Bronze door-knocker on sale in the antiquities market in Jerusalem and said to come from Samaria; inscription along the edge. Ed.pr. M.Piccirillo, *in Historiam pictura refert* (cf. *SEG* XLIV 839) 468 no. 7 (dr.).

> ☧ Πρ(οσφορὰ) Β̄ Κ ρ' ... Μαρκελλίνας Φελφελα ὑπὲρ σωτηρίας Βαράχου
> υἱοῦ αὐτῆς· ἐγράφη μη(νὶ) ...εμβρίῳ ἰνδικ(τιῶνος) ϛ, ἔτους λϛχ'

Initio ℞; in fine indictio 6, year 636 = 572 A.D. (Pompeian era), ed.pr., who conjectures that the object may come from Skythopolis or from a city of the Dekapolis ‖ for other texts published by ed.pr. in the same volume, cf. *SEG* XLIV 1374-1376.

ARABIA

2053. Arabia. *Mosaic inscriptions in churches and early Byzantine euergetism.* B.Hamarneh, *VetChr* 33 (1996) 57-75, studies the role of benefactors in the construction and decoration of early Byzantine churches on the basis of commemorative mosaic inscriptions in the buildings themselves. H. stresses the important role of both high ecclesiastical officials (bishops and archbishops) acting as patrons and the minor, local clergy responsible for the execution. Both are recorded in dedicatory inscriptions in prominent places (presbyterial area; central nave), which have fixed formulas: opening (ἐπὶ τοῦ; σπουδῇ; Κ(ύρι)ε, πρόσδεξε; χάριτι Χριστοῦ/χάριτι θείᾳ); quotations from the Bible; name of the (arch)bishop followed by a laudatory adjective (ἁγιώτατος; θεοσεβέστατος or -φιλέστατος; μακαριώτατος; ὁσιώτατος); mention of the work finished; names of members of the lower clergy endowed with epithets like εὐλαβέστατος or πραιότατος; date (month, indiction and provincial year). The most frequent architectural terms are ἅγιος ναός/οἶκος/τόπος and ἁγία ἐκκλησία; more specific are θυσιαστήριον, κολυμβέθρας, μαρτύριον and φωτιστήριον. On 66-72 H. lists all works known to have been executed under ecclesiastical supervision, arranged according to province, diocese and place: Arabia (dioceses of Bostra, Esbous, Gerasa, Madaba and Philadelphia) and Palaestina Tertia. A secondary role was played by lay benefactors, who donated parts of buildings, single mosaics, etc.; the inscriptions mentioning their contributions, sometimes referring to them as deceased, are assigned less conspicuous places; frequent terms are ὑπὲρ ἀναπαύσεως/σωτηρίας, δῶρον, καρποφορία, Κύριε ἠλέισον, ἐκ προσφορᾶς and οὗ/ὧν ὁ Θεὸς/Κύριος γιγνώσκει/οἶδεν τὸ ὄνομα or τὰ ὀνόματα. As to onomastics, Arab, Nabataean, Syriac, Greek and a few Latin names occur, frequently in combinations (name/patronymic). The few occupations of private donors recorded are ἄρχων, σχολαστικός, τριβοῦνος τοποτηρητής and χρυσοχόος. H. reproduces the texts, translations and drawings from M.Piccirillo's first editions of *IGLS* XXI 2 96(b) (*SEG* XXXIV 1511; ph.; no dr.), 140 (*SEG* XXXI 1472), 142 (cf. *SEG* XLIV 1378); *SEG* XXX 1715; XXXVII 1552 (cf. our lemma no. 2080); XLII 1489; XLIV 1409/1410.

2054. Abila. Dedication of a column, 2nd cent. A.D. Granite column; inscription on the bottom section; reused in a Byzantine basilica. Ed.pr. B.van Elderen apud W.H.Mare, *ADAJ* 40 (1996) 262/263; cf. P.-L.Gatier, *BE* (1997) no. 650.

> Ἀγαθῇ Τύχῃ· ὑπὲρ σωτηρίας τῶν κυρίων Δισχασδεινίωνος
> φιλοτειμησάμενος ἐκ τῶν ἰδίων τὸν στῦλον ἀνήγειρεν· ἔζ(ησεν) κϛ'

No line-division is given by ed.pr., who presents the following translation: 'To good Tyche: For the safety of the rulers, ... Dischasdeinionus, having achieved his ambition, from his own expenses erected this column. He lived 26 [years]'; cf., however, the observations of G.: 'Le texte est à reprendre ... À la fin, la nécessaire correction pourrait fournir la date de 220, ἔτ(ους) κσ', à calculer selon une ère pompéienne de la Décapole, soit 170/171 (ère de 64 av. J.-C.) ou 171/172 (ère de 63). Le nom du donateur (φιλοτιμέομαι signifiant "manifester son zèle généreux") doit être suivi d'un patronyme (par exemple Aischéas ou Diocharès, Deinôn ou Deiniôn etc.' [S.Follet in *An.Ép.* (1996) [1999] 551 no. 1553, suggests Δεινίωνος as patronymic].

2055. Bostra? (area of: Umm es-Surāb). Building inscription, Roman Imperial period. Two joining fragments of a basalt block found in front of and in the church of St. Sergius and St. Bacchus, respectively (cf. *PAES* III A no. 51); now in the Bureau des Antiquités in Mafraq. Ed.pr. N.Atallah, *Syria* 73 (1996) 20-22 no. 3 (ph.; dr.).

> [--- πραιπόσιτο]ς κωστωδιῶν ἐ[ξ] ἰδίων καμάτων οἰκωδ[όμησεν]
> | τὸν ἀχυρῶνα κ[α]ὶ τὸν [τ]ρίκλινον καὶ τὸν πυλῶ[να]

1. πραιπόσιτος κωστωδιῶν (Latin: custodiarum): see *IGLS* XIII 9088 (Bostra) ‖ 2. ἀχυρών: 'grange'; τρίκλινος: cf. *PAES* III A nos. 69 and 209: 'large upper room used by the family as a general living room', ed. pr. ‖ P.-L.Gatier, *BE* (1998) no. 528, wonders whether the praepositus built a road-station for the cursus publicus; the site of Umm es-Surāb is near the main road from Gerasa to Bostra ‖ [For Umm es-Surāb cf. S.M.Moors, *op.cit.* (cf. *SEG* XLII 1484) 251].

2056. Gerasa. Roman names. P.-L.Gatier in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 251-259, studies the Roman names and their bearers' role in the city on the basis of the epigraphic dossier (ca. 350 texts; predominantly Greek). A number of Latin names belong to the procurators of Arabia and their staff (many freedmen) and to soldiers; others belong to enfranchised citizens of Gerasa; some of the latter trace their origin to veterans, recruited and enfranchised by legionary commanders. Before 212 A.D. very few inhabitants of the city received Roman citizenship.

2057. Gerasa. Honorary inscription for Marcus Ulpius Traianus, 75/76 A.D. Limestone plaque broken into two joining fragments; upper left missing; inscription in a slightly

recessed, framed field; the lower part of the field has been 'recreusée'; L. 7 is in this part in a different script, with larger letters. Ed.pr. P.-L.Gatier, *Syria* 73 (1996) 47/48 no. 1 (ph.).

['Αγαθῇ Τύχῃ]· ("Ετους) ηλρ'·
[Μᾶρκον Οὔλπ]ιον Τραιανὸν
[πρεσβευτὴν] Αὐτοκράτορος
4 [Οὐεσπασι]ανοῦ Σεβαστοῦ ἀντι-
στράτηγον, Ζαβδίων Δημητρίου
καὶ οἱ τῶν ΚΟΝΤΕΦΟΥ κτήτορες
κωμῶν vacat

1. Year 138 = 75/76 A.D. (Pompeian era: 63 B.C.), ed.pr. ‖ 2-5. Marcus Ulpius Traianus is the father of the homonymous emperor; he was governor of Syria under Vespasian; prior to the establishment of the province of Arabia in 106 A.D. Gerasa belonged to Syria, ed.pr. ‖ 6-7. 'les propriétaires des villages ---'; ΚΟΝΤΕΦΟΥ (the reading seems pretty certain): inexplicable, ed.pr.

2058. Gerasa. Honorary inscription for Titus Haterius Nepos, ca. 130-135 A.D. Limestone block. Ed.pr. P.-L.Gatier, *Syria* 73 (1996) 48/49 no. 2 (ph.).

Τ(ίτον) 'Ατέριον Νέπωτα
vacat ὑπατικόν vacat
Μ(ᾶρκος) Οὔλπιος Φίλιππος
4 τὸν ἴδιον εὐεργέτην

1-2. Titus Haterius: known from the Babatha-papyri as governor of Arabia in 130/131 A.D.; in three inscriptions from Gerasa his name has been erased: C.B.Welles in C.H.Kraeling, *Gerasa. City of the Dekapolis* (New Haven 1938) 401/402 no. 58 and 424/425 nos. 143/144; he became consul in 134 A.D.: cf. ὑπατικόν in L. 2. His damnatio memoriae may have to be related to but actually occurred after the Bar Kochba rebellion in 132 A.D., ed.pr. [ed.pr. obviously assumes that the text dates to or after 134: ὑπατικός is held to refer to the award of the suffect consulship in 134 A.D. Cf., however, S.M.Moors, *op.cit.* (cf. *SEG* XLII 1484) 87-98, for a detailed discussion of the implications of ὑπατικός. It is perhaps not impossible to interpret the term in our inscription in the general sense of 'provincial governor'; soldiers are known to have used the word in this informal way to address a provincial governor, even if he had not yet attained the rank of consul. If that were the case, the text could be dated to 130/131 A.D. In *An.Ép.* (1996) [1999] 562 no. 1599 the reader is referred to a new Safaitic inscription (*Semitica* 46, 1996, 155-164) where T.Haterius is styled 'Nepos the tyrant': the erasure of his name may have been due to a condemnation in a trial mounted against him by the provincials. W.Eck, *JRS* 89 (1999) 84-87 and 89 (Addendum), denies that Haterius' name was erased in inscriptions from Gerasa and argues that ὑπατικόν implies that H. held the suffect consulate in 134 A.D. in the province in absentia. He argues that H. may have stayed even longer in his province, since he as governor of Arabia is likely to have been involved quite some time in the suppression of the rebellion of Bar Kochba, Pleket] ‖ 3. the dedicant may have been enfranchised through the intermediation of Marcus Ulpius Traianus senior (cf. our lemma no. 2057) or of the emperor, his son Trajan, ed.pr.

2059. Gerasa. Inscription of Klaudianos, ca. 150-200 A.D. Inscription on a column, seen and copied by W.J.Bankes (cf. our lemma no. 2259) in 1818 and published by J.M.C.Bowsher, *Levant* 29 (1997) 239 (dr.): Κλαυδιανὸς Πλάκκου | ἐπλήρωσεν

Three other inscriptions engraved on three other columns of the same building were published by C.B.Welles in *op.cit.* (cf. our lemma no. 2058 app.cr.) 359 ff. nos. 75/76 (ca. 150-200 A.D.), ed.pr., who points out that the four inscriptions are clearly related.

2060. Gerasa. Honorary inscription for Gaius Carbonius Statilius Severus Hadrianus, 2nd half of the 2nd cent. A.D. (reign of Aurelius and Commodus?). Cylindrical limestone base moulded above; L. 1 of the inscription on the band below the moulding. Ed.pr. P.-L.Gatier, *Syria* 73 (1996) 51/52 no. 4 (ph.).

'Αγαθῇ Τύχῃ·
Γάϊον Καρβόνιον
Στατείλιον Σεουῆρον 'Αδρι-
4 ανὸν ὑπατικὸν ἡ πόλις
τὸν ἑαυτῆς εὐεργέτην,
εὐνοίας καὶ τιμῆς
ἕνεκεν

2-4. Ed.pr. adduces *PAES* III A no. 232 (Umm el-Djemel; rule of M.Aurelius and Commodus (177-180 A.D.); --] Severus leg. Augg. pr. pr. cos. des. might be identical with our honorand) and *CIL* VI 37067 (C.Ca[--] Statilius Severus Hadrianus [leg. Aug.] pr. pr., consul; Ca[rbonius] could be restored in this text).

2061. Gerasa. Honorary inscription for Gaius Iulius Victor and his wife, early 3rd cent. A.D. Limestone column. Ed.pr. P.-L.Gatier, *Syria* 73 (1996) 49-51 no. 3 (ph.).

Γ(άϊον) 'Ιούλιον Οὐίκτορα
πρεσβ(ευτὴν) Σεβ(αστῶν) ἀν-
τιστρ(άτηγον), ὕπατον,
4 ἅμα συμβίῳ,
τὸν σωτῆρα καὶ κτί-
στην ἁγνὸν καὶ
εἰρηνοποιόν
8 'Αντώνιος Μάξιμος
ἱππικὸς τῶν πρώτων
τοὺς πάτρωνας

1-3. Small hederae after the abbreviated words; the honorand is on record in *IGLS* XXI 2 25 (Philadelphia), ed.pr. ‖ 5-7. the governor may have contributed to the (re)construction of public buildings; ἁγνός underlines his integrity; εἰρηνοποιός: unattested as laudatory epithet of a governor; he probably 'pacified' the area after the unrest of the beginning of the 3rd cent. A.D. or after otherwise unknown local problems, ed.pr. ‖ 8-9. Antonius Maximus is on record in J.Bowsher, *Jerash Archaeological Project 1981-1983*, I (Amman 1996) 385 (not in *SEG* XXXVI; cf. nos. 1539 and 1541-1543): a fragmentary inscription where ed.pr. now suggests restoring 'Αντ]ώνιον Μάξι[μον ἱ]ππικὸν τῶ[ν | πρώτων --; this text can no longer be dated to the 1st cent. A.D.

2062. Gerasa. Honorary inscription for --- Germanus, mid 3rd cent. A.D.? Cylindrical limestone base; the Greek inscription (A) has been partially erased; a Latin inscription is still legible (honorary inscription for the emperor Maximianus, Diocletian's colleague, by the governor Domitius Antoninus; 286-305 A.D.). Ed.pr. P.-L.Gatier, *Syria* 73 (1996) 53 no. 5.

[- -]ṿ Γερμα[νὸν]
πρεσβ(ευτὴν) Σεβ(αστοῦ (or -αστῶν?))
[ἀ]ντιστράτ[ηγον]
[Φλ(άουιος) Ἀγριππῖ]νος Φλα(ουίου)
Εὐ[μένους?]

1-5. The honorand is previously unattested, ed.pr., who restores LL. 4/5 on the basis of two other inscriptions from Gerasa, where Flavius Agrippinus, son of Flavius Eumenes, is on record (Welles, *op.cit.* (cf. the app.cr. of our lemma no. 2058) 430/431 no. 159 (253-260 A.D.) and 442 no. 191) ‖ ed.pr. opts for a simple reuse of the stone rather than of a damnatio memoriae.

2063. Gerasa. Building inscription, 535 A.D. C.B.Welles in *op.cit.* (cf. our lemma no. 2058 app.cr.) 470/471 no. 279 (cf. L.Robert, *OMS* II 948 note 3; Y.E.Meimaris, *Chronological systems* (cf. *SEG* XLII 1383) 110 no. 81). K.Mentzu-Meimare, *art.cit.* (cf. our lemma no. 2389), especially 58/59 and 71-73, argues that ὁ χαριέστατο[ς | μ]αειουμᾶς (LL. 3/4) indicates a building with water-supply intended for the celebration of the Maioumas festival rather than the festival itself (cf. our lemma no. 2389 sub 5): the preceding ἐπετελέσθη ('was finished') is frequently used for buildings; χαριέστατος refers to the aesthetic quality (χάρις) of architecture and/or mosaics in buildings (cf. e.g. *SEG* XXX 1689; XXXVII 1271; *IGLS* XXI 2 (cf. *SEG* XXXVI 1354) 74); the inscription is dated to November, whereas Maioumas is a spring festival; the inscription has the typical form of building inscriptions, with mention of the provincial authorities (dux and comes) responsible for the project [but cf. D.Feissel, *BE* (1997) no. 668: 'l'inscription est datée au début sous le duc et *praeses* Paulos, mais -- l'achèvement est attribué à un clarissime comte --: un notable municipal plutôt qu'un fonctionnaire provincial'].

2064. Gerasa (area of: Nebi Hud, 1 mile from Gerasa). Dedication for the emperors, 197 A.D. Small altar seen and copied by W.J.Bankes (cf. our lemma no. 2259) in 1818 and published by J.M.C.Bowsher, *Levant* 29 (1997) 240 (dr.).

[Τ]ῶν κυρίων | Αὐτοκρατόρω[ν]· | ἔτους ⟨ξ⟩ς', Γορ|πι⟨α⟩ίου β', ⟨Ἀ⟩θηι|⟨ν⟩όδω-⟨ρ⟩ος Διο|. . ΙΟΥC ⟨ἀ⟩γορα|⟨ν⟩ο⟨μ⟩ῶν τῇ κυρί|ᾳ πατρίδι ἐφιλοτ|ειμήσατο vacat

1. P.-L.Gatier, *BE* (1998) no. 530, prefers ['Υπὲρ σωτηρίας τ]ῶν κυρίων etc. ‖ 3. year 260 = 197 A.D. (Pompeian era: 63 B.C.), ed.pr. [the drawing gives ZC, which B. without comment corrects into ⟨ξ⟩ς' = 260] ‖ 4. initio ΠΙΛΙΟΥ; in fine ΛΘΗ, Bankes ‖ 5. ΛΟΔΩΙΟC, Bankes ‖ 5-6. ΔΙΟ[illegible]ΙΟΥC, Bankes; ed.pr. gives Διονυσους (sic: 'son of Dionysos') [do we have Διο|[ṿ]οῦς, a genitive of Διονῦς?, or did Bankes fail to copy the letters in the right order: Διονυσίου?, Pleket] ‖ 6. in fine ΑΓΟΡΑ vacat, Bankes ‖ 7. initio ΔΙΟΡΙΩΝ, Bankes ‖ [7-8. for gifts or dedications τῇ κυρίᾳ πατρίδι cf. *SEG* XXXVIII 1654, Pleket].

2065. Gerasa. Fragment, undated. Inscription on a square base, seen and copied by W.J.Bankes (cf. our lemma no. 2259) in 1818 and published by J.M.C.Bowsher, *Levant* 29 (1997) 239 (dr.).

[- - -]ο Ἰουλίου Μοιρ[- - -]
[- - -]ΙΤΑΝΟΥΟ[- - -]

1. Μοιρ[αγένους, ed.pr., who points out that this name is on record in Welles, *op.cit.* (cf. app.cr. of our lemma no. 2058) nos. 42 and 145.

2066. Hauran ('Atil). Epigram mentioning the construction of a tomb with pigeonry, undated. R.Dussaud - F.Macler, *op.cit.* (cf. our lemma no. 2075) 648 no. 21 (lower part of the stone). M.Sartre, *Syria* 73 (1996) 87/88, combines D.-M.'s copy with the more complete one of W.J.Bankes (cf. our lemma no. 2259) and presents the following text.

Πύργον ἀ[σ]τερόεντα ἐ|δείματο Μόνιμος ἐσθλὸς | υἱὸς [--]ΙΟΙΟ τανυπτ̣ε|ρύγεσσι πελείαις ‖ ὅσα μο[ι] ⟨θ⟩έλις, φίλε, καὶ σ|οὶ τὰ δ[ι]πλᾶ

1-2. In B.'s copy only ‖ 3. ----ΙΟΙΟΤΑΙΙΑΠ̣Ι̣, B.; Υ̣ΙΟΣ Ε̣ΙΟΙΣ ΤΑΝΥΠΕ, D.-M. ‖ 4. ΡΥΠΕCΕΙΠΕ-ΠΕΛΕΙΑΙC, B.; ΡΥΓΕCCΙΠΕΛΕΙΑΙC, D.-M. ‖ 5. CCAN--Ọ̣Υ̣Β̣--ΕΙC, B.; ΟCΑΜΟΑ̣ΕΛΙC ΦΙΛΙΕ ΚΑΙ C, D.-M. ‖ 6. not apud B.; ΟΙΤΑΔ . ΠΛΑ, D.-M. ‖ for another epigram mentioning the construction of a pigeonry cf. our lemma no. 2078.

2067. Hauran (Boṣrā Al-Ḥarīri). Funerary inscription, undated. Tabula ansata. Ed.pr. M.Sartre, *Syria* 73 (1996) 87, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259).

Γερμανὸς καὶ Οε|θελος Μαλχου υἱοὶ | ἐξ ἰδίων τὸ μνημῖον |
οἰκοδόμησαν καὶ τὴν ‖ ἐνγύθε⟨ν⟩ κατέναντι αὐλή[ν]

1-2. Οεθελος; cf. Οαιθελος in *SEG* VII 1225 and *PAES* III A 659, ed.pr. ‖ 5. ΕΝΓΥΘΕΙ, copy ([ἐνγύθει = ἐνγύθι?, Pleket]; αὐλή: ■ 'résidence' rather than a simple courtyard ('cour à ciel ouvert'), ed.pr., who refers to I.Kubinska, *Eos* 79 (1991) 195-198.

2068. Hauran (Da 'Il, north of Der'ā). Construction and erection of a statue. Large lintel with tabula ansata. Ed.pr. M.Sartre, *Syria* 73 (1996) 86, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259).

Ἔτους θξρ'· Ζαβδας Δαιμα οἰκοδομήσατο τῶν | ἰδίων
Θεῶι Ἀκειρα ⟨π⟩ατρ⟨ώ⟩ῳ | εὐσε[β]ε⟨ί⟩ας [χ]άριν

1. [S.M.Moors, *De Decapolis* --- (cf. *SEG* XLII 1484) 188 note 3 ad (d), mentions a text dated to year 200 from Da 'Il: either 136/137 A.D. (era of Pompey (64/63 B.C.): so Sartre, *Trois études sur l'Arabie romaine et byzantine*, Brussels 1982, 47 and note 362) or 305/306 A.D. (era of the province of Arabia: 106 A.D.); year 169 = 105/106 or 275/276 A.D., Pleket] ‖ 2. in fine: one expects an ἐκ, ed.pr. ‖ 3. 'pour le dieu ancestral Akeiras'; Akeiras: previously unattested, ed.pr., who hesitatingly refers to ἀκείρατος, ἀκέραιος or ἀκέρατος [or is it 'to the ancestral god of Akeira'?, P.-L.Gatier, *BE* (1998) no. 504]; ΤΙΑΤΡUΙШ, copy ‖ 4. ΕΥCΕ[.]ΕΑΣΣ[---, copy.

2069. Hauran (Da 'Il). Dedication, undated. Large altar. Ed.pr. M.Sartre, *Syria* 73 (1996) 86, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259).

Θαιμος Γαυ|του τ(ὸ)ν (θ)ει(ὸ)ν Αυραν ἐκ | τῶν εἰ(δ)είων ‖ ἐπόησεν

2-3. ΤШΝΟΕ ΙШΝ ΑΥΡΑΝ, copy; ed.pr. also considers τῶν (θ)είων (θ)ύραν; Αυρας is not previously attested as a deity, ed.pr., who refers to Αὐρανῖτις, personified in an inscription from Sia (*PAES* III A 767).

2070. Hauran (Ḥebrān). Dedication for the emperor and his children, 132 A.D. *IGR* III 1292 (based on Dussaud-Macler, *op.cit.* (cf. our lemma no. 2075) 653 no. 28); *PAES* III A 662. D.-M. found two fragments and suggested that they belonged to the same stone; E.Littmann, the editor of *PAES*, rediscovered one fragment and expressed doubt about the join. W.J.Bankes saw the entire stone, thereby confirming D.-M.'s hypothesis. Republished on the basis of Bankes' copy (cf. our lemma no. 2259) by M.Sartre, *Syria* 73 (1996) 93/94.

["Ε]τους ιε' Ἀδρια[νοῦ --] (Θ)εμου ἱερεὺς | [--]|ας τοὺς υἱοὺς δ' ἀνέθετο
(ἵ)δ(ρ)υμα Ἑρμοῦς ὑπὲρ σ[ω]|τηρίας τοῦ Σεβαστοῦ κ(α)ὶ τῆς τῶν τέκνων μοί(ρ)ας

1. ΕΤΟΥCΙΕΑΔΡΙΑ[--, *PAES*; -]ΤΟΥCΕΛΑΡΙΑ[--]Λ[---]ΕΜΟΥΙΕΡΕΥCΙ[--, B.; --]ΟΕΜΟΥΙΕΡΕΥCΙ[--, D.-M., who suggest restoring ἱερεύσ[αντ]|ας; S. prefers to believe that ἱερεύς was followed by the genitive of a god ending in --ας ‖ 2. --]ΔΙΥΜΑ, D.-M.; ΔΙΥΜΑ, B.; S. translates '-- a fait placer ses quatre fils en statue d'Hermès' ‖ 3. ΚΑΙ, B.; in fine ΜΟΙΠΑC, B.; P.-L.Gatier, *BE* (1998) no. 504, suggests reading καὶ τῆς τῶν τέκνων (ὁ)μο(νο)ίας.

2071. Hauran (Ḥebrān). Dedication for Marcus Aurelius and Commodus, 180 A.D. *IGR* III 1295 (on the basis of a copy by W.Ewing); *PAES* III A 661. Republished by M.Sartre, *Syria* 73 (1996) 92/93, on the basis of a more complete copy by W.J.Bankes (cf. our lemma no. 2259).

Ὑπὲρ σωτηρίας Μάρ(κου) Αὐρ(ηλίου) Ἀντ(ωνίνου) καὶ Κομόδου υἱοῦ αὐ(τοῦ)
καὶ Ἀλεξάνδρου Μονιμου ἅμα (Θ)ομαιραθη (γυ)ναικ(ε)ὶ αὐτ(οῦ),
εὐσεβίας ἕνεκεν αὐτοῦ καὶ ἀδελφῇ ΝΝΑΜΤΗΝΙΟΥ Φιλίππ[ου]

ἔτους κ', (δ)ιὰ Ἐφετου ΑΛΟCΑΠΙΑΙΑΝΙΟΥΗΟ

1. P.-L.Gatier, *BE* (1998) no. 504, suggests that at right the missing part was more substantial than S. allows and that on that assumption the awkward combination of the emperors and a private individual (Alexander, son of Monimos) could be avoided ‖ 2. ΟΟΜΑΙΡ, B.; S. refers to Θομεραθη on record in the Hauran; CΠΝΑΙΚCΙ, B.; S. corrects into γ(υ)ναικὶ [(γυ)ναικ(ε)ὶ seems closer to B.'s copy, Pleket] ‖ 3. ἀδελφῇ: also depending on ἅμα, S., who also considers ἀδελφῆ(ς), to be connected with Ἀλεξάνδρου; ἀδελφῇ may have been followed by a proper name, S., who in fine considers [--]τηνίου, son of Philippos; P.-L.Gatier, *loc.cit.*, considers καὶ ἀδελφ(ῶ)ν Ἀ(ν)τ(ω)νίου Φιλίππ[ου] ‖ 4. ΕΤΟΥCΚΚΙΑ, B.; ΛΕΤΟΥCΚΙ[--]ΛΓ[--]ΤΟΥΑΛ, *PAES*, where (ἔτους) ὀκτ[ὼ] (κ)α(ὶ) [δ]ε[κά]του Δα[ισίου ---] was suggested; initio *PAES* has the sign ∟ (redundant in view of the following ἔτους); S. prefers ἔτους κ' = year 20, sc. of Marcus Aurelius' reign = 180 A.D.; in fine perhaps Αιανιου, S.

2072. Hauran (Hīt = ancient Eitha). Epitaph of Diomedes, undated. M.Dunand, *RBi* 41 (1932) 408 no. 35 (only upper left part). Republished by M.Sartre, *Syria* 73 (1996) 89, on the basis of a more complete copy by W.J.Bankes (cf. our lemma no. 2259), who saw the complete stone.

Διομήδει Ουα|ρου Τοβαιαθη | Ἀραβου ἰδία γυ|νὴ καὶ Ουαρος υ(ἱός)

Underlined letters seen by B. only ‖ Dunand gives the following text: Διομή[δης --] |ρου τοῦ [---] | Ἀράβου(?) [--]|νη καὶ [---]; in L. 2 the majuscule copy has ΡΟΥΤΟ--, in L. 4 ΝΗΚΑΙ┌ [--].

2073. Hauran (Kanatha: area of: Deir Khuleif). Building inscription, undated. *CIG* 4613; W.H.Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870) 2331 a (both based on a fragmentary copy of Seetzen). Republished by M.Sartre, *Syria* 73 (1996) 91, on the basis of a more complete copy by W.J.Bankes (cf. our lemma no. 2259).

Ὑπὲρ σωτηρίας καὶ (ν)ίκ(η)ς τοῦ κυρίου Κ-
αίσαρος Καναθηνῶν ἡ πόλις ἔκτισεν διὰ
Σ[---]ου τοῦ [Α]λεβου βουλευτοῦ, ἐπ[ὶ]
Σ[--- ο]υ καὶ (τ)ῶν περ(ὶ) αὐτοῦ ἐπιμελη-
τ[ῶν -- Α]σμος Σαχρη(λο)[ς - - -]ομος
Σ[- - - -]αος Ανναμ[ος - - - - - -]ς (Τ)αν-
νος Ναταρηλος Καεμ[ας - - - - - -]λος
Χεειλος (Ν)αταρηλος [- - - - - - - - - - -]

1. ΚΑΙΗΙΚΜC, B.‖ 3. Αλεβος: also on record in *SEG* VII 1144 and 1156 and Waddington, *op.cit.* (see above) 2053 a, S. ‖ 5-8. a series of nominatives of persons who may have contributed to the construction, S. ‖ 4. ΚΑΙ-ΓΩΝ, B. ‖ 5. Ασμος is attested in the Hauran, Κοσμος is not, S., who in fine considers οἰκοδ]όμος but does not exclude another personal name; CΑΧΡΗΑC, B. ‖ 7. Καεμ[ας rather than κα(ὶ) Εμ--, S. ‖ 8. CΕΙΛΟCCΑΤΑ-

ΡΗΛΟϹ, B.; ΧΕΕΙΛΟϹΧΑΤΑΡΙ . ΙΑΟϹ, *CIG* (Seetzen); for Ναταρηλος cf L. 7 and Waddington, *op.cit.* (cf. above) 2351 (Kanatha).

2074. Hauran (Mismiyyeh = Phaina). Dedication by Phaina for the emperor Marcus Aurelius, reign of M.Aurelius. Waddington, *op.cit.* (cf. our lemma no. 2073) 2528. Republished by M.Sartre, *Syria* 73 (1996) 94/95, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259).

Ὑπ(ὲ)ρ σωτ(η)ρίας καὶ νικῆς αὐτοκράτ(ορος) Καίσαρος Μ(άρκου) Αὐρηλίου
Ἀντωνείνου Σεβ(αστοῦ) Ἀρμενιακοῦ Παρθικοῦ μητροκωμία τοῦ Τρ(άχωνος)
[ἐπὶ] Κυριναλίου (ἑκατοντάρχου) λεγ(εῶνος) γʹ Γαλλικῆς

Underlined letters given by B. ' en pointillé', i.e., they were for B. uncertain letters ‖ 1. initio ΥΠΡΡϹΩΤΜΡΙΑ, B. ‖ 2-3. W. had Παρθικοῦ Μη[δικοῦ μεγίστου, -- ἐπὶ Ἀουιδίου Κασσίου πρεσβ(ευτοῦ) ἀντιστρ(ατήγου), ἐφεστῶτος Αὐρηλίου] Κυριναλίου etc. and compared his no. 2438 with the present stone; in 2438 the centurio Quirinalis is also on record; S. is not quite sure that B.'s copy is entirely reliable in L. 2 in fine, with μητροκωμία τοῦ Τρ(άχωνος); ΚΥΡΙΝΑΛΙΟΥ, W.; ΚΥΡΙΝΑΝΟΥ, B.

2075. Hauran (Mleihat Hizqin, a few km. northeast of Khabab). Building inscription, undated. A.G.Wright - A.Souter, *Palaestine Exploration Fund Quarterly Statement* (1895) 133 no. 53, on the basis of a copy by W.Ewing; R.Dussaud - F.Macler, *'Rapport sur une mission scientifique dans les régions désertiques de la Syrie moyenne'* in *Nouvelles Archives des missions scientifiques et littéraires* 10 (1902) 643 no. 7. On the basis of a copy by W.J.Bankes (cf. our lemma no. 2259) republished by M.Sartre, *Syria* 73 (1996) 83/84.

Δημόσιος οἶκος· κατεσκεύασα | Σεουῆρος Μαξί(μου ΗΓΟ

1-2. For the demosios oikos of villages cf. M.Sartre's article mentioned in *SEG* XLII 1484 in fine, and *SEG* XLIII 1087 ‖ 4. ΗΓΟ: not in D.-M.'s copy; ΓΟ in the lower left copy of Ewing.

There follow the majuscule copies and texts of W.-S. and D.-M.

a) W.-S. Ewing saw the text in Khabab where it was said to have been brought from Zebîreh, not far from Khabab).

ΔΗΜΟϹΙΟΝΟΝ	[Μενέ]δημος Ἰ[ά]σον-
ΙΟϹ ΚΑΤΕ . ΚϹΥϹΑ	ος κατε[σ]κεύ[α]σα
ϹΕΟΥϹΙ[.]ΝΥΙΜΟΝ	Σεουη[ρ]ιῶνι υἱ(ὶ) μόν[ῳ]

b) D.-M., who saw the stone in Khabab.

ΔΗΜΟϹΙΟϹΩ	Δῆμος Ἰόσ[ων]-
ΟϹ ΚΑΤΕ[.]ΚΕΥΑϹΑ	ος κατε[σ]κε[ύ]ασα
ϹΕΟΥΗΡ[- - - - -]ΟΥ	Σεουῆρ[ι τὸ μνημῖ]ον.

2076. Hauran (Qreiyyeh). Epitaph of the husband and children of Amathalge, Christian period. Tabula ansata. Ed.pr. M.Sartre, *Syria* 73 (1996) 88/89, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259).

Αμαθαλγη ἐξ | ἰδίων ἔκτισεν τὸ μνημεῖον ἀνδρί
τε καὶ τέκνοις, ὅτι ὁ | δοὺς ᵒ ἀ(π)έλαβεν | ΧΒΧ

1. Αμαθαλγη: 'servante de al-Ge', the patron-deity of Petra, ed.pr., who refers to *P.Col.* 123 L. 18 as a parallel ‖ 5-6. unparalleled formula, ed.pr., who is unable to explain the hanging omicron [the formula echoes *Job* 1.21, J.-P.Gatier, *BE* (1998) no. 504; D.Feissel, *ibidem*, refers to *Inscr. Tyr* (cf. *SEG* XXVII 995) 62: ὁ γὰρ τὸ φῶς δοὺς κὲ πάλιν κομίζετε (= -αι)]; ΑΡΕΛΑ, B. ‖ 7. if the two chi's are not just crosses, one could interpret ΧΒΧ as Χ(ριστέ), β(οήθει), Χ(ριστέ).

2077. Hauran (Sawara, near 'Alema). Restoration and erection of a statue of Megale Tyche, undated. Two fragments of a large lintel, with tabula ansata. Ed.pr. M.Sartre, *Syria* 73 (1996) 85, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259). S. himself copied the left part of this stone in the village of Sawara.

Εἰς ἀγαθὸν ἀνενεώθη καὶ ἐκ(τ)ίσθη ἡ
Μεγάλη Τύχη τῆς κώμης ἐπὶ Μαξί-
μου Φ[ο]υσκιανοῦ καὶ Μορεκου Αφσου κα[ὶ]
4 Ἀπιανοῦ (?) Ῥούφου καὶ (Ζ)αβδου Ζεουαρου πιστῶν

1. ΕΚΓΙϹ, copy ‖ 4. ΑΓΓΙΑΝΟΥ, copy; ed.pr. himself copied two C; Ἀρριανοῦ or Ἀπ(π)ιανοῦ (?), ed.pr., with parallels for Τύχη and a Τυχεῖον in villages in the Hauran.

2078. Hauran (Shaqqa = Sakkaia > Maximianopolis). Funerary epigrams for Bassos and family members. Waddington (cf. our lemma no. 2073) 2145; *CIG* 4598; *GV* 1983 (*SEG* XX 398); L.Robert, *Hellenica* XI-XII, 306-319. M.Sartre, *Syria* 73 (1996) 90, draws our attention to W.J.Bankes' copy (cf. our lemma no. 2259) of LL. 16/17 of this epigram. It shows ΚΑΛΩϹ in L. 16, viz. κ(α)λῶς (cf. L.Robert, *op.cit.* 318, for this reading) and ΞΑΝΘΟΣ in L. 17 (ξανθός). At the end of L. 17 B.'s copy has ΧΜΓ ΥΘ: Χ(ριστὸν) Μ(αρία) γ(εννᾷ), υ(ἱὸν) Θ(εοῦ). Waddington read ρθʹ (date according to an unknown era); after Bankes, Wetzstein copied ϙΘ, interpreted as 99, viz. the isopsephic value of ἀμήν (accepted by Robert). We take the opportunity to present the entire text.

Βάσσος, ἑῆς πάτρης μεγακυδέος ἀγλαὸν ὄμμα,
ἐκ σφετέρου καμάτοιο γεωπονίης τέ μ' ἔδειμεν
οἵ τ' αὐτῷ παίδεσσί θ' ὁμῶς κεδνῇ τε γυναικί
μνῆμ' ἀγανόν· βουλαῖσι δ' ἀειζώοιο θεοῖο
γηραλέους πάντας μάλα δέξομαι, εὖτ' ἂν ἕκαστος
τέρμα ποτὶ σφέτερον βιοτῆς πεπρωμένον ἔλθη

Αὐτῷ καὶ τεκέεσσι καὶ ἦ πινυτῇ με γυναικί
ἐξ ἰδίων κτεάνων πολλὰ πονησάμενος,
Βάσσος τύμβον ἔτευξεν, ἐρισθενὲς ἕρμα πόληος,
ὃν βαθὺ γῆρας ἕλοι τέκνα τε γηθόμενον·
Αὐτὰρ ὕπερθεν ἐμεῖο πελιάσι καλὸν ἔδειμεν
κόσμου τηλεφανῆ πύργον ἀριπρέπεος

Βάσσος 'Αβουρίοιο πονήσατο τοῖς ἀγαθοῖς μέν
χάρματα, τοῖς δὲ κακοῖς εὑράμενος ὀδύνας·
ἀλλά μιν παῖδάς τε ἑοὺς καὶ αἰδοίην παράκοιτιν
δέχεο γηράσ(α)ντ(α)ς καλῶς, πότνια νύμφη,
καὶ ψυχὰς προὔπεμπε ὅθι ξανθὸς 'Ραδάμανθυς

Below the first epigram: εὐτύχι, Βάσσε · | ἐτελέσθη ἔτους τῆς πόλ(εως) σα' [As to the era, L.Robert took the award of the city-status [illegible] starting-point: anytime between 287-302 A.D., yielding 358-373 A.D. However, S.M.Moors, *op.cit.* (cf. our lemma no. 2068) 229-235, shows that 286 A.D. is the likely starting-point of the era, yielding 356/357 A.D.; for the era of 286 A.D. cf. also *SEG* XLII 1498. P.-L.Gatier, *BE* (1997) no. 665, ignores Moors' discussion, Pleket] || after 'Ραδάμανθυς (L. 17) ΧΜΓ ΥΘ (see above).

2079. Hauran (Sijin/Sedjin Lejā). Building inscription, undated. Block with a tabula ansata and four roses. Ed.pr. M.Sartre, *Syria* 73 (1996) 84/85, on the basis of a copy by W.J.Bankes (cf. our lemma no. 2259).

'Επὶ Σο⟨β⟩εου καὶ Μαλ⟨χ⟩ιiου καὶ Σομαθου καὶ Βαiνιο(υ) [κ]αὶ {C}
Σ(α)ωιου | [.]ΑΥΟΥ καὶ Ανον(ου) || πιστῶν ἐκ(τί)σθη ἡ τiοῦ κοινοῦ καμάρα

1. COCEOY, copy; corrected into Σοβεου by ed.pr., who does not find parallels for Σοσεος; in fine ΜΑΛΔΙ, copy || 2. Σομαθου from Σομαθος; related to Σομαιαθη or an error for Σομα(κ)ου; Σομακος is attested in Umm al-Jimāl, ed.pr. || 2-3. BAINION, copy || 3. the name following upon Βανιο(υ) καὶ 'm'échappe complètement', ed.pr. || 4. ΑΝΟΝ, copy; or the genitive of Ανομος or Ανεμος?, ed.pr. || 5. ΕΚΠCΘΗ, copy || 6. ἡ καμάρα: perhaps part of the demosios oikos (cf. our lemma no. 2075) of the village: a room where the village officials convened.

2080. Kastron Mefaa. Iconoclasm. M.Piccirillo in C.Barsanti et alii (edd.), *Bisanzio e l'Occidente: arte, archeologia, storia. Studi in onore di Fernanda de' Maffei* (Rome 1996) 173-186, documents the removal of the human (including mythological) figures and animals in the mosaics and on stone liturgical objects of the early Byzantine churches of Kastron Mefaa: churches of St. Stephanos and Bishop Sergios (*SEG* XXXVII 1552-1616; XLIV 1404*), of the Lions (XLII 1489-1493) and of Priest Oualesos (XLIII 1091). The removal presumably occurred in the first half of the 8th cent. A.D. under Omayad rule, as a result of the famous *hadith* assigned to Mohammed (an 'iconophoby' to be distinguished from the iconoclastic tendencies in the Byzantine church of the later 8th cent., which aimed at the destruction or avoidance of the figures of Jesus, the Virgin and the Saints only). The gaps in the mosaics were mostly restored with care and selected figures were saved, which suggests that the work was executed by the Christians themselves, who at that time made up the majority of the local population.

On 180/181, P. reports and rejects the view of R.Schick that the original date in *SEG* XXXVII 1553 L. 5 was χιγ'; for the implications see *SEG* XLIV 1404.

2081. Madaba. The Hippolytos mosaic, ca. 550-662 A.D. *IGLS* XXI 2 128; *SEG* XXXII 1547. R.Avner-Levy, *SBF* 46 (1996) 363-374, comments on the personifications in the Hippolytos mosaic: 1) the (uninscribed) Seasons in the corners have the unusual attribute of a city-crown, as has Γῆ on a mosaic from Jerusalem (*SEG* XLIV 1358); both are severed from the traditional Tyche-iconography and in their new contexts apparently symbolize fertility and prosperity; 2) the personifications in the margin, labelled 'Ρώμη, Γρηγορία and Μήδαβα; the first and the last wear city-crowns; a town named Gregoria is unknown; G. is presumably a local benefactress rather than a city personification (cf. also H.Buschhausen in *Byzantinische Mosaiken aus Jordanien. Katalog der Prähistorischen Staatssammlungen, München 3.7-27.9.1987*, Vienna 1986, 139-156: Gregoria as a lady, perhaps the wife of Heraclius-Constantius, rather than a city). On account of her 'eastern' helmet, 'Ρώμη could be the New Rome, i.e., Constantinople, the capital of the eastern empire to whose jurisdiction Madaba was subject. The three women have the attributes of the Seasons except for those of Winter: they also represent the agricultural cycle and thereby the prosperity enjoyed by city and state thanks to Christian euergetism [the city-crowns of the Seasons mentioned under (1) may have been derived directly from their highly similar counterparts crowning the Rome/Madaba city-figures; the latter in turn adopted characteristics of the Seasons; apparently the two iconographical traditions are deliberately intermingled, Tybout].

2082. Mount Nebo (area of: Wadi 'Ayoun Mousa). Mosaic inscriptions from a church, ca. 500-550 A.D. *SEG* XL 1535 and 1535bis. D.Mazzoleni, '*Osservazioni sulle iscrizioni musive delle aule teodoriane di Aquileia*', *RAC* 72 (1996) 209-237, concerns Latin inscriptions. On 227/228, M. adduces the inscriptions from Mount Nebo to show that imagery and accompanying inscriptions do not necessarily correspond to each other. Στέφανος is an otherwise unknown benefactor, not the hunter who is represented according to a fixed iconographical scheme. The name of the deacon Θωμᾶς, who evidently contributed to the mosaic, appears in a medallion together with the image of an eagle flanked by Α and Ω.

2083. **Petra (area of: Wadi Musa). Funerary epigram of Megale, 537/538 A.D.** *SEG* XL 1539. W.J.Jobling - R.G.Tanner in *op.cit.* (cf. our lemma no. 2051) 315/316 (majuscule text; translation), repeat T.'s deficient edition now superseded by K.A.Worp's text (cf. *SEG* XL 1539).

EGYPT

2084. **Egypt.** For an inscription probably from Egypt see our lemma no. 2178.

2085. **Egypt. Collection of prose inscriptions.** A.Łajtar, *Bibliotheca Orientalis* 53 (1996) 461-468, presents a detailed review of *I.Prose* (cf. *SEG* XLII 1500). We mention Ł.'s new readings and some of his observations:

no. 1: in LL. 16-19 Αἰγύ|πτῳ[ι] ἐ̣[ν τῶι 'Ε]λλανί|ωι Π̣[ο]λυ̣[κλ]έα 'Αλιπό|λιος τ[ὸ] δ̣[ε] ψάφισμα instead of Αἰγύ|πτωι ἐν τῶι 'Ελλανί|ωι Π[ο]λυ[κ]λέα 'Αλιπο|λ̣ί̣ο̣[υ], τὸ̣ δε̣ ψάφισμα; 'Αλιπόλιος is a Doric genitive of 'Αλίπολις ('der aus der Stadt am Meer' rather than 'le sel gris');

no. 19: in L. 7 ἡμῖν κατὰ μῆν̣[α] instead of ἡμῖν μῆν[α]; in L. 8 κεραμ̣[ίων] instead of κεραμίων; in LL. 16/17 [εὐνοίας καὶ ἵ]να ἡμῖν instead of [εὐνοίας] καὶ ἵνα ἡμῖν;

no. 21: not from Kom Ombo; provenance unknown; possibly bought in Cairo by O.Rubensohn as other inscriptions from the former Collection of the Lyceum Hosianum in Braunsberg;

no. 27: now in the Institute of Classical Philology of the University of Toruń in Poland;

no. 50: initio e.g. [("Ετους) γλ' Καίσαρος, 'Α]θὺρ ιη', ἐπὶ τῆς γ[ενηθείσης | συναγωγῆ]ς τῶν ἀπὸ τῆς τ[-ca.10-|-ca. 10-] ὧν ἀρχισυνάγω[γος ὁ δεῖνα | τοῦ δεῖνος καὶ ἀρ]χιπροστάτης Διομ̣[ήδης τοῦ δεῖνος· || ὁ δεῖνα εἶπεν· (vel sim.) ἐπειδὴ Β]ρασίδας 'Ηρακλείδ[ου κτλ.] instead of [-- 'Α]θὺρ ιη', ἐπὶ τῆς π[ρυτανείας? | --] τῶν ἀπὸ τῆς τ[---|-- τ]ῶν ἀρχισυναγώ[γων ---|-- ἀρ]χιπροστάτης διοι[κήσεως εἶπεν· || ἐπειδὴ Β]ρασίδας 'Ηρακλείδ[ου κτλ.];

no. 61: the πολίτευμα τῶν Λυκίων in Alexandria has nothing to do with the ethnic military units from the Ptolemaic period; it may be either a cultural association of Lycians or a 'Lycian quarter' in the city.

See also our lemma no. 2183.

2086. **Egypt. Linguistics: non-declined patronymics.** B.Boyaval, *Kentron* 8 (1992) 25-44, points to the uncritical use of the term 'génitif non décliné' by A.Bernand in *IThSy*, both for real and alleged patronymics in rock inscriptions from Upper Egypt. Non-declined Egyptian patronymics do occur occasionally (according to B. they should be named 'nominatif juxtaposé'), but in many instances the nominative indicates another person; the latter is al-

ways the case with Greek names [so already J.Bingen, *CE* 45 (1990) 146]. B. points out that the word προσκύνημα can be followed either by the nominative or by the genitive of the name of the dedicant. Cf. also our lemma no. 2149.

2087-2109. **Aïn-Labakha. Inscriptions, graffiti and dipinti, 2nd/3rd cent. A.D. (unless otherwise stated).** Found in the vestibulum of the temple of Piyris (except nos. 2087/2088 and 2105). Ed.pr. G.Wagner, *ZPE* 111 (1996) 97-114, with translations. On 102/103, W. comments on the god Piyris (rarely Pioris), who is also known from texts from the temple of Dendour. Proper names derived from the divine name are Πιύριος, Ψενπιῦρις and the female name Τ(α)ιῦρις.

2087: 98-100 stele no. 1 (ph.). **Votive epigram.** Republished by W.Clarysse - M.Huys, *ZPE* 113 (1996) 213-215, with commentary and translation; they point out that the fragments have been wrongly connected to each other by ed.pr. Rectangular limestone stele, broken into three fragments. The inscription has been executed in two stages, perhaps by two different stonecutters: the last distych (LL. 10-15) may be a later addition. The inscribed letters are picked out with red paint. Below the inscription two palm branches.

[Ε]ὐξάμ[ε]νος με-
[γάλ]ωι̣ 'Αμμ̣ώνιος
[Ν]ικολά̣[ο]υ̣ σῷ̣στρον
[....]λ̣[..]ς σοι μ̣' ἀνέ-
θ[ηκε] μάκαρ. Σῷ̣ζε
δ̣[έ μ]ιν γνωτῆς τε δύ-
ω [π]ινυτ̣όφρονας υἷας
Φ̣ί̣λ̣ον Π̣ουλύβιον τ̣'
[ἀ]στέρας ἀμφοτέ-
ρ̣ους, παῖδά τε Χρυ-
σογενίαν, ἀδελφι-
ήν τε Τ[ι]μοῦθιν.
"Εστι δ' ἐμεῖο πα-
τὴρ ϊν.[..].οοσπ.[..]
μ̣[..]ος

1-2. μέ|[λπ]ωι, very uncertain, ed.pr.; the dative μεγάλῳ refers to Piyris and may go with the lost word of L. 4 or stand by itself, C.-H. || 2-3. 'Αμμώνιος and Νικολάου: unmetrical, C.-H. || 3. Ν̣ικολάου̣, ed.pr.; σῶστρον, normally plural, ed.pr.; C.-H. have found the word in the singular in Herodianus and in several Byzantine texts || 4-5. ὀ[φεί]λω̣[ν] ἔ̣σοιμ' ἀνέ|δ[ην], ed.pr.; C.-H. suggest restoring in L. 4: [ναυτι]λ[ίη]ς, 'thankoffering for a sea voyage'; cf. J.Bingen, *BE* (1997) no. 694: 'une restitution un peu hasardeuse' || 5. μάκαρ, epithet of the god Piyris, who was a divinized mortal, perhaps equivalent with Egyptian ḥsy (cf. our lemma no. 2095), C.-H. || 6-7. "Ω[ρε]ϊν γνωτῆς τε Δυ|φί̣[λ]η̣ν, ed.pr., who interpreted γνωτῆς as γνωτήν, a contamination of γνώστης and γνωτός ('parent proche'), here with the meaning of brother (or sister?); C.-H. read γνωτῆς, probably with the meaning of sister || 7. ὑπόφρονας υἷας, ed.pr., who considered this a variation of ὑψίφρονας || 8. [.(.)]μον, ed.pr.; Φίλος, proper name, rare in Egypt, unmetrical, C.-H.; Πο(υ)λύβιος is also rare, C.-H. || 9. ἑτέρας for ἑτέρους, ed.pr. || 10. παῖδα: daughter or (according to ed.pr.) slave of Ammonios; J. Bingen, *BE* (1997) no. 684, thinks that the former interpretation is correct because Chrysogenia is mentioned in between the names of the sons and the sister of Ammo-

nios || 10-11. Χρυ(σ)ογένια : rare name, ed.pr., C.-H. || 12. Τ[ι]μοῦθιν: rare local name, C.-H. || 14-15. Ἶνα̣[ρ]ῶ̣οος Πίμ̣[.(.)]ο̣ς, ed.pr., who emphasizes that the readings are uncertain: at the end perhaps Πίν̣[(ν)ι]ος? (a second Egyptian name); perhaps Ἶνις, followed by the name, the ethnic or the function of Nikolaos' father or of the grandfather of Ammonios, C.-H.

2088: 100/101 stele no. 2; *An.Ép.* (1996)[1999] no. 1637. **Proskynema of Aur.Ammonios and others, shortly after 212 A.D.** Base of a statue of Horus seated. The family is known from graffiti dating before 212 A.D. (D.Devauchelle - G.Wagner, *Les graffites du Gebel Teir: Textes démotiques et grecs* (Cairo 1984) I 10, III 2 and 7). W. presents the stemma. In the last graffito the wife of Ammonios bears the name Senkysis; is Senpekysis of LL. 3/4 a variation of this name or is she the mother of Ammonios?

Τὸ πρ(οσκύνημα) Αὐρήλιοι Ἀμμώνιοι
Ἡρ(ακλείου) Σαραπᾶτος καὶ Μακρείν(ου)
καὶ Τιμοῦθις υἱοὶ Σεν-
4 πεκύσιος μητέραν καὶ
Ταιῦρις καὶ Ἡρακλείων
ἀνέθηκεν ἐπ' ἀγαθ[ῷ]

1. The abbreviation [sign]; Αὐρήλιοι Ἀμμώνιοι for Αὐρηλίου Ἀμμωνίου, ed.pr. || 2. the abbreviation [sign] (for the patronymic, see the graffiti from Gebel Teir), ed.pr. || 3. υἱοί for υἱῶν, 'enfants', ed.pr. || 4. μητέραν for μητρός, ed.pr. || 5. ἀνέθηκεν for ἀνέθηκαν, ed.pr.

2089: 101/102 stele no. 3; *An.Ép.* (1996)[1999] no. 1638. **Dedication, after 212 A.D.** Pedestal; the inscribed letters are picked out with red paint. Below the inscription seven crosses.

Αὐρήλιοι Φιλάμ-
μων Ὠριγένους
κ̣[αὶ] Ἡράκλειος
4 ὁ̣ καὶ Μαμερτῖνος
ἀνέθηκαν ὑπὲρ
σωτηρίας Ἀπαμ-
μώνιος υἱὸς εὐξ[ά]-
8 μενοι ἐπ' ἀγαθῷ
[- - - - - - - - - - -]
[- - - - - - - - - - -]
Χοιὰκ β'

1-2. Philammon may be the father or grandfather of Apammonios; perhaps the same man in our lemma no. 2102, ed.pr. || 6-7. Ἀπαμ|μώνιος υἱὸς for Ἀπαμμωνίου υἱοῦ: the name is an unattested variation of Ἀπάμμων, ed.pr.

2090: 102/103 stele no. 4. **Dedication to Piyris.** Tablet of hard stone, with the image of Ammon with goat's head. The letters are filled in with black ink in the upper right corner of the stele. Now in the Museum of Khargeh.

Πιῦρι θεῷ μεγίστῳ
Ἡράκλειος Παά-

πιος τέκτων
4 ἀνέθηκεν εὐσε-
vacat βείας χά-
vacat ριν ἐπ' ἀγαθῷ

2091: 103 graffito no. 1. **Proskynema of Hermokles, 2nd or early 3rd cent. A.D.** Red dipinto found in the sanctuary, N. wall.

Τὸ πρ(οσ)κύνημα Ἑρμοκλῆς
διὰ Παχόιος ὧδε σήμερον
ἐπ' ἀγαθῷ καὶ (εἰ)σώρασ(α)· (ἔτους) ι'

1. The abbreviation [sign]; Ἑρμοκλῆς for Ἑρμοκλέους, ed.pr. || 3. ΚΑΙΣΩΡΑΣ, lapis: for the indicative aorist εἰσώρασα (irregularly formed), see our lemmata nos. 2095 and 2102; it probably refers to an epiphany of the god, ed.pr.

2092: 103/104 graffito no. 2; *An.Ép.* (1996)[1999] no. 1639. **200 A.D.** Red dipinto found in the sanctuary, E. wall: (Ἔτους) η' Σεουήρου | Μεσορὴ ια'

1. The Emperor is Septimius Severus, ed.pr.

2093: 104 graffito no. 3; *An.Ép.* (1996)[1999] no. 1640. **Topos inscription of Olbios.** Red dipinto: Ὀλβίου υἱοῦ Σεπτιμίας θυγατρὸς | [.]ί̣ου ὁ τόπος

1-2. Septimia may be the same woman as in our lemma no. 2098, ed.pr. || 3. [Δ]ί̣ου? or [Ὠ]ρ̣ου?, ed.pr.

2094: 104 dipinto no. 4. Black dipinto: Γ' (ἔτους) τοῦ κυρίου

2095: 104/105 dipinto no. 5. **Proskynema of Heraklios and others.** Black dipinto.

Ἐλθὼν Ἡράκλειος Ἀπολλωνίου προσεκύν-
νησα τὸν θεὸν μέγιστον Πιῦριν ἡ̣σι ἐπ' ἀγαθῶι
καὶ εἰσώρασα καὶ τὸ πρ(οσκύνημα) Τιμούθιος καὶ τὸ πρ(οσκύνημα) Ψεναμοῦνις·
4 (ἔτους) ς' Παχών

2. Η̣ΣΙ or Α̣Ι̣ΣΙ, ed.pr., who interprets ἡσι (or αἶσι) as the Greek transcription of Egyptian ḥsy, 'glorifié', 'bienheureux (parce que mort noyé dans le Nil)'; see our lemma no. 2087 and *SEG* XLV 2121 (ἑσι) [for ḥsy and ἕσιος cf. now also the publication mentioned in *BE* (1999) no. 584] || 3. the abbreviations [sign] and [sign]; Ψεναμοῦνις for Ψεναμούνιος, ed.pr.

2096: 105 graffito no. 6; *An.Ép.* (1996)[1999] no. 1641. **Proskynema of several persons, 140 A.D.**

Τὸ προσκύνημα Α[----] | καὶ Ἀπολλωνίου υἱοῦ [καὶ ---] | Αιθ[...ca 5/6...]ωι παρὰ τῷ [κυρίῳ] | Πιῶρ[ι]· vacat || (ἔτους) δ΄ Ἀντωνίνου Καίσαρος τοῦ κυρί[ου] | vacat Φαῶφι α΄ vacat

5. The year cannot be α΄ because the first regnal year of Antoninus Pius, proclaimed Emperor in July, could not have contained the month Phaôphi, ed.pr. (Phaôphi 1st = 28 Sept.)

2097: 105/106 dipinto no. 7. Proskynema of Pinouphis and Petechon, 2nd cent. A.D. Bluish black dipinto.

Πινοῦφις καὶ [Πετε]-
χῶν· τὸ πρ(οσκύνημα)
π[αρὰ τῷ]
κυρίῳ [Πιῦρι ----]
4 καὶ [----------]

1. Πινοῦφις is a variation of Πανοῦφις, ed.pr. || 2. the abbreviation ΠΡ || 4. Καί[σαρος?, or ἐπ' ἀγαθῷ]| καὶ [εἰσώρασα + date, ed.pr.

2098: 106 graffito no. 8. Dedication, 2nd cent. A.D. Graffito.

Ὠρίων υἱὸς [.1-2.]
πτι(-) ἀνέθηκ[εν]
εὐσεβίας χά[ριν]
4 ἐπ' ἀγαθῶι

1-2. Possibly [Σε]ιπτι(μίας), ed.pr.: perhaps the same woman as in our lemma no. 2093?

2099: 106/107 no. 9. Proskynema. Red dipinto.

Τ[ὸ πρ]οσκύν[μα]
ἐμο.[..ca 4..]...[..]
παρὰ τὸν [Πι]ῦριν
4 θεῷ μεγίστῳ π[..ca 3-4..]

2. ἐμο[ῦ or Ἐμο.[? + patronymic, ed.pr. || 3. τὸν [Πι]ῦριν for τῷ Πιῦρι, ed.pr. || 4. perhaps Π[αχών?, ed.pr.

2100: 107 graffito no. 10. Proskynema. Red dipinto in a frame: Τὸ προσκύνημα | traces of 5 lines.

2101: 107 dipinto no. 11. Black dipinto: Τέμενlος | [Π]ιύ[ρ]ιος. Ed.pr. discusses the meaning of τέμενος ('complexe cultuel'), ἱερόν, νάος.

2102: 108/109 no. 12 (dr. of parts of LL. 3 and 5/6); *An.Ép.* (1996)[1999] no. 1642. Proskynemata of Aur.Apollonios and Agathos, 3rd cent. A.D. Black dipinto on green plaster, now destroyed. Ed.pr. comments on the divine epithet εὐτυχέστατος, which is very rare (he suggests interpreting *I.Fayum* II 128 LL. 1/2 (Εὐτυχῶς· τῷ κυρίῳ | Σούχῳ: 'Bonne chance. Au Seigneur Souchos', E.Bernand) as 'Donne chance au Seigneur Souchos'). He finds in the word an allusion to the fate of the hero Piyris who was divinized (εὐτυχέστατος is equivalent with ἥσι, see our lemma no. 2095. He suggests that there may be a link between Aur.Philammon and Herakleios (brothers?) and that the latter may be identified with Herakleios alias Mamertinos in our lemma no. 2089. On 109, a hypothetical stemma of the family.

Τὸ προσκύνημα Αὐρήλιος Ἀπολλώνιος Φιλάμμωνος υἱ[ὸς]
ὧδε σήμερον παρὰ τῷ κυρίῳ Πιῦρι ἐπ' ἀγαθῷ παρὰ τῷ εὐτυχηστάτῳ
ΠΙΥΡΙ vacat Εὐτοικῶς
4 Ἡρακλείῳ τῷ πατρὶ τὸ προσκύνημα Ἀγάθου πα[ρὰ] τῷ μεγίστῳ
εὐτυχεστάτῳ Πιῦρι ἐπ' ἀγαθῷ καὶ ἰσώρασα· ἐὰν δέ τις ἐξαλείψῃ, τίσεται
αὐτῷ ὃ [...]ρισατω[...]ιμ(-) Παχὼν καθ' Ἕλληνας
vacat ὃ δ' ἐστιν Ἐφὶφ δ΄

1. Αὐρήλιος Ἀπολλώνιος for Αὐρηλίου Ἀπολλωνίου, ed.pr. || 3. the name of the god is written in large letters; Εὐτοικῶς = Εὐτυχῶς, ed.pr.; it is the beginning of a second text, written by the same hand || 6. ...ι^μ, perhaps σπερισατω επει^μ (= ἐπεὶ for ἐπὶ μ(ηνὸς)? or τῷ ἐπειμ(ελητῇ)?, ed.pr.; the date in L. 6 refers to the Alexandrinian calendar, the one in L. 7 to the Egyptian (June 28).

2103: 110 graffito no. 13. Proskynema. Red dipinto.

Τὸ προσκύ[νημα τοῦ δεῖνος φυ?]λάρχου καὶ [τῆς δεῖνος] | συμβίας vacat | αὐτοῦ vacat

1-2. The restoration is uncertain; stolarch would be even more surprising; ilarch seems excluded; perhaps a proper name?, ed.pr. || 3. συμβία for σύμβιος: very rare, ed.pr.

2104: 110 dipinto no. 14. Signature of Herakleios. Red dipinto.

Πάσκῳ | Ἡράκλειος ἔγραψα | ἀμ[ί]μητα

1. Written in larger letters || 2. possibly ἔγραψε, ed.pr. || 3. ἀμίμητος: 'inimitable' rather than 'non imité', perhaps letters or poems, ed.pr.

2105: 111 dipinto no. 15. Proskynema of Pe--, 136/137-212/213 A.D. Black dipinto: Τὸ πρ(οσκύνημα) Πε..[..] Πετεα[--]· (ἔτους) κα΄ Ἐπὶ[φ day]

1. The abbreviation ΠΕ; Πετ Πεν Πεπ are possible, ed.pr. || 2. 21st year of Hadrian, Antoninus Pius, Commodus or Caracalla, ed.pr.

2106: 111 dipinto no. 16. Proskynema, 2nd cent. A.D. Red dipinto

Τ[ὸ προσκ]ύνη[μα]
ἐν[θάδε] παρ[ὰ]
τῷ κ[υρίῳ] Πιῦρ[ι]
θεῷ μεγίστῳ Π[αχών?]

2107: 111/112 dipinto no. 17. **Proskynema of Nephotes.** Red dipinto on white plaster.

Νεφώτης ἴδιος
Διονυσίου ὑοθ(έτο)υ
σωτηρίας χάριν
ἐπ' ἀγαθῷ

1. Written in larger letters; Νεφώτης, rare theonym, ed.pr. ‖ 2. ΥΟΘΣΥ, i.e., υ(ἱ)οθ(έτο)υ or Ὑ(ι)οθ(έο)υ?, ed.pr.

2108: 112 graffito no. 18 (dr.). **Signature of Alexandros.** Graffito: Ἀλέξανδ(ρος) Σαραπᾶτος (followed by two lines in demotic).

2109: 112/113 graffito no. 19. **Proskynema of Ammonios and Herakleios.** Graffito: Τὸ πρ(οσκύνημα) Ἀμμωνίου καὶ | Ἡρακλήου υἱ(οῦ) Ἀπολλῶς

1. Abbreviation: πρ ‖ 2. Ἀπολλῶς (with sigma written above omega) for Ἀπολλῶτος, ed.pr.

2110. Alexandria. Cults. Y.El Gheriani in *op.cit.* (cf. our lemma no. 1403) 163-177, discusses the evidence for the cult of Sarapis and of Egyptian influence on religious life in Alexandria. Non vidimus: cf. A.Chaniotis, *Kernos* 12 (1999) 243 no. 78.

2111. Alexandria. Donations by a priest of Tyche, 2nd/3rd cent. A.D. Grayish marble plaque; red-colored letters; found in a house at Kôm el-Dikka in 1996. Ed.pr. A.Łukaszewicz, *JJP* 26 (1996) 99-103 (dr.; translation); cf. J.Bingen, *BE* (1998) no. 543.

[Ἀπολ]λώνιος Ἀνεικήτο[υ Σω]-
[σικό]σμειος ὁ καὶ Ἀλθαιεὺ[ς]
[γενό(μενος) ἱ]ερεὺς τῆς Τύχης συν[--]
[-- τ]ῶι καὶ Ἀνεικήτωι γενο[(μένῳ)]
[τρικλιν]ιάρχωι τοῦ θεοῦ τοῦ
[μεγίστου ? πα]ρεσχόμην δὲ πάντα
[τὰ ἐπιτήδεια ?] ἐκ τοῦ ἰδίου ἀμέμ-
πτω[ς σὺν ? ἀσ]πιδείωι ἐν τῶι
τρικλίνω[ι καὶ] ἐτήρησα τὸ τρ[ί]-
κλινον ἀζημί[ως] μαρτυρήσει δ[ὲ]
[---------]ι[..]ω[---]ρχης ο

ϊ in L. 7, probably also in L. 3; abbreviations: in LL. 3 and 4 probably γενο/; in L. 6 abbreviation of μέγιστου ‖ 3-4. probably a priest-colleague of Apollonios; in view of the name Aneiketos (LL. 1 and 4) they may have belonged to the same family, ed.pr. ‖ 8. ἀσπιδεῖον: either a circular painted portrait (cf. *SEG* XXXVII 1849; XLI 1601) or a sculpted imago clipeata (cf. *SEG* XLIII 1319); see also *SEG* XLII 1833. Ed.pr. wonders whether a painted image was *always* explicitly defined as such, as maintained by M.Nowicka (*SEG* XLIII), but equally mitigates his earlier view (*SEG* XXXVII) that ἀσπιδεῖον should *always* refer to a painted image ‖ B. argues that ed. pr.'s restorations are not quite certain; a verb seems to be missing in the initial part in view of δέ in L. 6, and the appearance of a relative of Apollonios (cf. above ad LL. 3/4), former trikliniarch in the sanctuary from which the stone comes, seems strange.

2112. Alexandria. Epitaph of Valerius Flavius, ca. 300 A.D. *IGR* I 1089 (*SB* 4276). J.R.Rea, *The Oxyrhynchus Papyri* vol. 63 (London 1996), adduces the epitaph of this Οὐαλ(έριος) Φλάουϊος στρατιώτης λεγ(εῶνος) ς´ Σιδηρ(ᾶς) in his edition of *P.Oxy.* 4359 (pp. 30-34), where a detachment of the same legion (= *Legio VI Ferrata*) is on record in L. 4. R. points out that the nomen Οὐαλέριος, as the dynastic name of Diocletian and his branch of the tetrarchy, became a status indication for soldiers in the late 3rd/early 4th cent. A.D. The combination of the nomen Valerius with Flavius misused as a cognomen suggests that the inscription is contemporaneous with the papyrus, which is dated 324 A.D. On the basis of the copy published by E.Breccia, *Iscrizioni greche e latine* (Cairo 1911) 179 no. 364, he suggests (on 33) reading the end of the inscription (LL. 4/5) as ὄντα ἀπὸ κ(ώμης) Οὐλλ[α]|μῶν (or, perhaps preferably, Οὐλα|μῶν) ὁρίου Διοκαισαρᾶς instead of ὄντα ἀπ' Ὄκγου, Ἀ[μ]|μών(ιος) Ὀρίου Διοκαισαρᾶς (= Διοκαισαρείας). The 'village of Ul(l)ama in the territory of Diokaisareia' (Sepphoris, in Palestine) is on record in Euseb., *Onom.* (ed. E.Klostermann) p. 140 L. 17. Diokaisareia was the district capital of an area immediately north of Legio, where Legio VI Ferrata was stationed. Valerius Flavius served for sixteen years and probably enlisted while the legion was still at Legio. If his epitaph actually dates to the early 4th cent. A.D., the legion must have remained at its base until sometime in the reign of Diocletian.

2113. Alexandria. Epitaph of Timotheos, 578 A.D. Lefebvre, *Recueil* 10. A.Łajtar, *JJP* 26 (1996) 67, argues that ἡ Περιστέρα in L. 5 is the name of Timotheos' monastery rather than a toponym (Lefebvre). A monastery of this name is on record in a 6th cent. A.D. papyrus. The κοινόβιον τοῦ ἄββα Σαλαμᾶ (LL. 6/7) is known as part of the Enaton monastery; Peristera may have been the latter's alternative name. For the group to which this stone belongs see our lemma no. 2114.

2114. Alexandria. Epitaph of Kyriakos, 597 A.D. *SB* 7318. Republished by A. Łajtar, *JJP* 26 (1996) 65/66, who on the basis of script and contents assigns it to a group of epitaphs of monks found in the early 20th cent. in Dekhelah: Lefebvre, *Recueil* 1-14; *SB* 6249/6250; 6255. In L. 3 ἡμῶ(ν) instead of ἡμῶν should be read. For Lefebvre 10 cf. our lemma no. 2113.

2115. Alexandria. Lead seals, 2nd cent. A.D. Oval lead seals; inscriptions on the obverse. Ed.pr. R.Turcan, *op.cit.* (cf. our lemma no. 1301), presents the following inscribed lead seals. Our nos. 1-4 (T. 17-19 nos. 2/3 and 5/6) are republished by K.Vandorpe in *op.cit.* (cf. our lemma no. 2379) 285 nos. 303/304 and 306/307 (Appendix to a study on seals in and on the papyri of Egypt): 1) ΑΥΤΚΑΙ[..] and (ἔτους) ε´ (T. 17 no. 2; the date in the right field below a Victory holding a wreath; bust of Trajan at right; found in Rome, originally from Alexandria: seal of the imperial post; 101/102 A.D.); 2) Τραιανοῦ Κυ[ρ]ίου Δακικοῦ and (ἔτους) η´ (T. 18 no. 3; the date in the right field; bust of Trajan at right; found in Lyon, originally from Alexandria: seal of the imperial post; 104/105 A.D.); 3) ΩΒ (T. 18 no. 5; head of Antoninus at right; found in Rome, originally from Alexandria: number of the dispatch?; 138-161 A.D.); 4) Ω (T. 19 no. 6; busts of Marcus Aurelius and Lucius Verus; found in Rome, originally from Alexandria: number of dispatch?; 161-169 A.D.); 5) ΑΜΙΜω (T. 31 no. 36; private seal of an Ἀμμώ(νιος)?; busts of Serapis and Isis; eagle found in Rome and probably originally from Alexandria).

2116. Alexandria. Amphora stamps, undated. C.Brixhe, *art.cit.* (cf. our lemmata nos. 1684-1698, especially 1691 app.cr.) 79, mentions two unpublished amphora stamps now in the Greco-Roman Museum at Alexandria and recording the Pamphylian names Ζωϝαλίω(ν) and Ζωϝαλίμω(ν). The name is of Greek origin, and B. collects examples of the same family: Ζώϝεις, Ζωϝαμοῦς, Ζοϝαμυς, Ζώβαλος/Ζόβαλος, Ζοβαλίων, Ζωϝαλίμα, Ζωβαλιμᾶς (or -ίμας).

2117. Apollinopolis Magna (Edfou). Epitaph of Rimiger, 550-600 A.D. Lefebvre, *Recueil* 559; *SEG* XLIV 1527. R.S.Bagnall - B.Palme, *Tyche* 11 (1996) 4 note 13, briefly comment on the origin of Rimiger: a German, but not necessarily a Frank. They read στρ(ατιώτου) - rather than στρ(ατηλάτου) - instead of στρ(ατηγοῦ) [so already A.Łajtar, following F.Preisigke: see *SEG* XLIV]. Rimiger was a soldier belonging to the Σκῦθαι Ἰουστινιανοί garrisoned in Apollinopolis.

2118. Apollinopolis Magna (Edfou). Epitaph of Horos?, Christian period. J. Manteuffel in K.Michałowski et alii, *Fouilles Franco-Polonaises*. Rapports III. *Tell Edfou 1939* (Cairo 1950) 363. A.Łajtar, *JJP* 26 (1996) 70/71, points out that M.'s majuscule copy and transcription are deficient and/or incomplete. The text shows the pattern characteristic of the Christian epitaphs from southern Egypt and should be read μὴ λύπει (or λύπῃ), ὦ δεῖνα, οὐδεὶς ἀθάνατος ἐν τῷ κόσμῳ τούτῳ. The name of the deceased is probably Ὥρως (Manteuffel: ΜΗΛΥΠΙΩΡΑΙΑ ΙΔΟΥΣΙΣΑΘΑΝΑΤΙΟΣΕΝΤΩΣΚΙΙΩΕΜΩΙΑΩ; μὴ λύπει ὡραίᾳ | [---] ἀθάνατ|ος ἐν τῷ σκι|ῷ ἐμῷ ('für τῇ σκιᾷ ἐμῇ)').

2119. Baouit. Prayer for Kallinikos, Christian period. S.de Ricci, *RA* 41 (1902) 134/135; Lefebvre, *Recueil* 231. Republished by J.Gascou - K.A.Worp, *ZPE* 112 (1996) 164 (dr. of *RA*).

Πάντες ὁ ἀναγινώσκω(ν) ταῦ-
τα τὰ γράμματα εὔξασ-
θαι ὑπὲρ ἐμοῦ· ἐγὼ ἐλά-
χιστος Καλλίνικος ἀρχι-
πρεσβ(ύτερος) τῆς κώμης Εὐμυ-
ρίας (?) τοῦ Πανοπολίτου
νόμου· ὁ ἅγιος ἄββα Ἀπολ-
λῶτος καὶ ἄββα Φ[οι]β· μνή-
σθητί μου καὶ τὸν υἱόν μου
Βίκτορος καὶ Εὐσταθ[ίου.........]

1. ὁ ἀναγινώσκω(ν) for οἱ ἀναγινώσκοντες, G.-W. ‖ 2-3. εὔξασ|θαι for εὔξασ|θε, G.-W. ‖ 3. ΫΠΕΡ, lapis ‖ 4. perhaps σὺν Θ(εῷ) or rather ἐν Χρ(ιστῷ), G.-W. ‖ 5-6. perhaps Εὐβο|ρίας (?), L.; possibly Συνο|ρίας, G.-W., who argue that a village Synoria existed in the Panopolite nome (recorded in two papyri) ‖ 7. α[ββ]α, L. ‖ 9. τὸν υἱὸν for τῶν υἱῶν, G.-W. ‖ 10. Ευστα{θι}ου[--, L.; Εὐσταθ[ίο]υ [.]ε[.]τοαβε, G.-W., who cannot identify any Greek word at the end: perhaps Coptic?

2120. Bir 'Iayyan. Distance marker from the Nile, 257 B.C. Rectangular local pink sandstone stele with rounded top; found in Bir 'Iayyan (Eastern Desert), an unfortified Ptolemaic station supplying water to passersby on the road between the gold-mining center at Barramiya and the Nile River centers of Edfou and el-Kab; it is located ca. 97 km. east of Apollinopolis Magna (Edfou). Edd.pr. R.S.Bagnall - J.G.Manning - S.E.Sidebotham - R.E.Zitterkopf, *CE* 71 (1996) 317-327 (ph.; translation; map), who give detailed information on the site in question.

Ἀπὸ ποταμοῦ ἕως τού-
του στάδιοι τετρα-
κόσιοι ἑξήκοντα εἷς·
βασιλεύοντος Πτο-
λεμαίου τοῦ Πτολε-
μαίου Σωτῆρος ἔτους
κη´, μηνὸς Ἐπεὶφ
ἔστησεν Ῥόδων
Λυσιμάχου Πτολε-
μαιεὺς τοπαρχῶν
ΤΟΝΣ τρεῖς

2-3. Probably the Ptolemaic stade of ca. 212 meters, which yields 97.7 km., i.e., very nearly exactly the actual measured distance from the Nile to the find-spot, edd.pr. ‖ 4-7: 22 August to 20 September 257 B.C., edd.pr. ‖ 10-11. probably τοπαρχῶν | το(ὺ)ς τρεῖς (sc. νομούς). The title suggests the ad hoc nature of Ptolemaic administrative practice in the first half of the 3rd cent. B.C.. The Nile valley south of Pathyris at times coalesced into a coherent administrative region. Officials under the Ptolemies could be in charge of more than one nome in Upper Egypt, which lacked the strict organization of the Fayum; in the southern Nile valley the number of nomes was not strictly fixed in the 3rd cent. B.C. and Ptolemaic administration continued earlier practice, edd.pr.

2121. Bir 'Iayyan. Fragmentary inscription. Seven fragments of local sandstone found close to the inscription presented in our lemma no. 2120. Edd.pr. R.S.Bagnall - J.G.Man-

ning - S.E.Sidebotham - R.E.Zitterkopf, *CE* 71 (1996) 327-330 (ph. of all fragments). They combine three joining pieces and a fourth fragment to provide two hypothetical reconstructions:

A: [Βασιλεύοντος Πτολεμαίου τοῦ] Πτολεμ[αίου Σωτῆ]-
ρος, [μηνὸς e.g. Φαρμοῦθι, ἔστησε]ν Ζην[όφιλος]
Σα[----- ca. 19 ------].ιστη.[--------------]
----------------------------------- (?)

B: [Βασιλεύοντος] Πτολεμ[αίου τοῦ Πτολεμαίου Σωτῆ]-
ρος, [μηνὸς e.g. Παχὼ]ν, Ζην [------ ca. 21 ------]
σα[----- ca. 19 ------].ιστη.[----------------]
----------------------------------- (?)

A. The first reconstruction depends on the assumption that the formula was similar to that of the inscription of our lemma no. 2120 ‖ 2-3. the month is restored e.g. and chosen for length; also the name is restored e.g. and ΣΑ could equally be in the middle of the patronymic; an ethnic and the start of a title could have followed; before ΙΣΤΗ either an omicron hanging above the line or a rho, edd.pr. ‖ B. the alternative reconstruction presumes that the three joining fragments stood further to the left ‖ 2. ΝΖΗΝ could also be the end of a name followed by the beginning of the patronymic, edd.pr. ‖ edd.pr. present the text of a fifth fragment reading ---|[--]ẸΧΙΡ[--]|--- (perhaps M]ẹχὶρ [-- as part of a date).

2122. Elephantine? Dedication to Ptolemy VIII Euergetes II and Kleopatra II, 152-145 B.C. *IThSy* 302 (*OGIS* 111; *I.Louvre* 14; *SB* 8878; *SEG* XL 1577; XLV 2032; cf. also our lemma no. 2181). H.Heinen in *Hellenismus* (cf. our lemma no. 1759) 339-353 (text; translation), returns to the problem of the relations between the Ptolemies ('Staat') and the temples ('Kirche') and rejects the idea that our inscription testifies to an opposition between the Ptolemaic state and the Egyptian temples (cf. *SEG* XLIV 1430 for W.Huss' views on this matter): 'Tempeldienst (ist) zugleich Königsdienst'. Conflicts could (and occasionally did) arise among the Egyptian clergy, the administration and the army, but the three were 'staatstragende Kräften'. Comment on Βόηθος, for whose benefit the dedication was made and whose birthday was celebrated together with that of the royal family, his functions and his role as κτίστης of two cities south of the first cataract; and on the dedicator Ἡρώιδης Δημοφῶντος from Pergamon, who is also on record in a dedication to the same kings in *IThSy* 303 (*OGIS* 130; *SB* 8394; *SEG* XLIII 1133; XLV 2032; from Setis; ca. 143/142 B.C.). H. gives the text, a translation and a facsimile of the latter, and comments on Herodes' career. As to the provenance of *IThSy* 302 cf. *SEG* XL 1577; J.Bingen, *BE* (1997) no. 689, prefers Elephantine to Syene.

2123. Fayum. Tebtynis. Bilingual dedication to Heron, 89 or 5 B.C. K.Parlasca in G.Koch (ed.), *Studien zur spätantiken und frühchristlichen Kunst und Kultur des Orients* (Wiesbaden 1982) 23/24; E.Will, *LIMC* V 1 (1990) 393 s.v. Heron (12). Rectangular limestone stele with a relief representing a rider-god (Heron); Greek inscription (ineditum) in the lower right corner below the forelegs of the prancing horse; Demotic inscription (illegible) on the protruding base; found in 1899/1900 presumably in the temple of Soknebtynis; now in the Phoebe Hearst Museum of Anthropology of the University of California at Berkeley. Ed.pr. G.Nachtergael, *CE* 71 (1996) 129-138 (ph.).

Επ[.....] Ṃανρῆς | ὁ κ[α]ị Σισόις γναφεύς· | (ἔτους) κε´, Μεχὶρ ις´

1. Ἐπ' ἀγαθῷ seems improbable; Μανρῆς is a variant of Μαρρῆς frequent in Tebtynis, ed.pr. ‖ 2. Σισόις: derived from an epithet of Heron, ed.pr., who refers to H. De Meulenaere, *CE* 66 (1991) 129-135 ‖ 3. 'year 25': in view of the letter forms either of Ptolemy X or of August, i.e., 27 February 89 B.C. or 10 February 5 B.C., ed.pr. ‖ ed.pr. comments on the cult and iconography of Ἥρων (cf. also *SEG* XLII 1598 and XLIV 1450); in Tebtynis, the god was probably worshipped in the temple of Soknebtynis; a wooden tablet from Tebtynis now in Berlin depicts the deity. On 138-142 (cf. also the addendum on 310) ed.pr. (re)publishes two other wooden tablets with painted representations of Heron and Greek inscriptions in ink.

2124. Fayum? Epitaph of Georgios, Christian period. F.Cumont, *Catalogue des sculptures et inscriptions antiques (monuments lapidaires) des Musées Royaux du Cinquantenaire* (Brussels 1913) 179/180 no. 149. A.Łajtar, *JJP* 26 (1996) 68/69, argues that the date in LL. 4/5 should be read as Μεσορὴ κζ´, | ἰνδ(ικτιῶνος) β´ δευτέρᾳ rather than Μεσορὴ | κζ´, ἰν-δ(ικτιῶνος) β´, δευτέρᾳ (ἡμέρᾳ): the numeral of the 'second indiction' is recorded twice, first as a cipher, then as a word. This double notation of numerals is common in papyri but rare in inscriptions: cf. *SEG* XLIV 1454; XLV 2181; *I.Iznik* 1414; our lemma no. 2041. Ἀναπαύσει (L. 3) = ἀναπαύσῃ: 'que le Seigneur lui donne le repos' rather than '-- donnera --' (Cumont).

2125. Gebel Teir. Graffito. D.Devauchelle - G.Wagner, *Les graffites du Gebel Teir: Textes démotiques et grecs* (Cairo 1984) I 11b; *SB* 12900. G.Wagner, *ZPE* 111 (1996) 102, suggests interpreting this graffito as an acclamation: 'Vers l'Iseion. Ammon; Piyris; Nachthios'. [Ἄ]μμω[ν] Ṗιῦρις | [Νάχθιος] in LL. 2/3 may refer to three gods or Nachthios may be an epithet of Piyris ('le Fort, le Protecteur'?).

2126. Hermoupolis Magna. New inscriptions. M.Barański in D.M.Bailey (ed.), *Archaeological research in Roman Egypt (The Proceedings of the seventeenth Classical Colloquium of the Department of Greek and Roman Antiquities, British Museum, held on 1-4 December, 1993*; JRA Suppl. Series no. 19; Ann Arbor 1996), reports that two inscribed blocks were found during excavations, built into the foundations of the Great Basilica Church: 1) one commemorates Θέων, son of Θέων, gymnasiarch (2nd cent. B.C.); 2) on a granite statue base 'the new God Hermes' (ph.: Θεῷ Νέῳ | Ἑρμῆι) is mentioned; the rest of the text has been hammered because of damnatio memoriae.

2127. Hermoupolis Magna (area of: Tuna El-Gebel (a necropolis)). Funerary epigram for Harpalos and Achilles, 1st/2nd cent. A.D. *GV* 1846; Bernand, *Inscr. Métriques* 23. In the context of an article on *'Honorific columns, cranes, and the Tuna epitaph'*, D.M.Bailey in *id.* (ed.), *op.cit.* (cf. our lemma no. 2126) 155-168, on 167/168 gives a photo, an English translation, and brief comment on this funerary epigram. He returns to the interpretation which sees in 'poles as thin as matchsticks by persuasive force of slender ropes' (LL. 7/8) a reference to cranes; cf. also L. 14: 'the mightiest engine'.

2128. Hermoupolis Magna. Funerary epigram, 2nd cent. A.D. *SEG* VIII 621. F.Kudlien, *RhM* 138 (1995) 181/182, mentions this poem as one of the few documentary sources for professional mourners (L. 18: θρηνήτριαι) in the Imperial period (cf. *BGU* 34).

2129. Hermoupolis Magna. Lead tablet inscribed with a spell, 3rd/4th cent. A.D. R.W.Daniel - F.Maltomini (edd.), *Supplementum Magicum* I no. 42 (D.R.Jordan, *GRBS* 26, 1985, 188 no. 151). Text with translation and brief comment in B.J.Brooten, *Love between women. Early Christian responses to female homoeroticism* (Chicago/London 1996) 81-90 no. 2 (ph.).

2130. Leontopolis. Catalogue of ephebes victorious in a sacred contest, 220 A.D. *SB* 9997; *SEG* XL 1568* (cf. 1567; XLI 1883; XLV 2039; E.Bernand, *DHA* 16, 1990, 80/81: translation and commentary). O.Masson, *ZPE* 112 (1996) 143-145, classifies the names of the list according to linguistic groups.

1) Greek names, not associated with Egyptian religion. Worth of attention are the diminutives Μῖκις (L. 56, not Μίκις) and Ποσειτάριον (L. 19). For Σκύβαλος, see our lemma no. 2319 sub XIII
2) Greek names associated with Egyptian religion. M. studies the names derived from λέων (cf. the lion god Mihôs): Λέων, Λεωνίδης, Λεοντᾶς, Λεονταροῦς, Λεόνταρος (L. 58: hapax), Ἡφαιστολέων. Names derived from ἴσχυρος, referring to the lion god who is very strong, are frequent: Ἰσχυρᾶς, Ἰσχυρίων, Ἰσχυροῦς, Ἰσχυρίαινα, Ἰσχυράμμων
3) 'Egyptian-Greek' names: Ἀνουβίων, Ἀνουβίαινα, Ἁρποκρᾶς, Ἁρποκρατίων, Ὡρίων, Ὧρος, Ὡριγένης, etc.; the composita Διοσκοράμμων, Ἰσχυράμμων, Νειλάμμων, Σαραπάμμων, Σαραποδίδυμος, Σαραποδιόσκορος
4) Egyptian names: Ερμοννωφρις, Νεχθερωους, Φιμηνιος, Θαφμοις, etc. Discussion of Θαμιυσις (L. 64; *SEG*: Θαηιυσις); the name is rare but also attested in a papyrus from 221 A.D. at Boubastos, cf. Ταμιυσις in another papyrus
5) Latin names. M. draws attention to Ἀτιλίων (from Ἀτ(τ)ίλιος), Κασιανός (Cassianus), Κάσιος (Cassius), Λοῦπος (Lupus), Λούκιλλα
6) Semitic: only one name, Σαμβαθοῦς (L. 59), derived from sabbath
7) Varia: Ἄληθις (L. 19), shortened form of Ἀλήθιος (Alethius); Κοροῦς (L. 17), possibly Egyptian; Κόρρης (?, L. 60), of which the origin is not clear; Κύρων (L. 31), probably derived from Κῦρος.

2131. Naukratis. Stamped amphora handles. J.W.Rehard in W.D.E.Coulson (ed.), *Ancient Naukratis*, vol. II: *The Survey at Naukratis and Environs*. Part I: *The Survey at Naukratis* (Oxford 1996) 147-161, publishes forty-three stamps; thirty (nos. 1-30) were found during the 1978/1979 excavations and survey at Naukratis; the remaining thirteen were found by Petrie in 1884 and given by him to the Ashmolean Museum in Oxford (nos. 31-43). Twenty-two are from Rhodes (nos. 1-20 and 31/32); ten are from undeterminable sources: illegible (nos. 29 and 38), legible but unparalleled (nos. 40 and 43; no. 40 shows a single delta; no. 43 has no letters), legible but the provenance and/or date are uncertain (nos. 28, 36/37, 39, 41/42). Three are Thasian (nos. 21-23), two (possibly six) Knidian (nos. 24/25; 26/27 and 33/34), one Chian (no. 35) and one Roman (no. 30). The largest number of datable stamps belongs to the period 250-150 B.C. No. 22 (Thasian) pre-dates 340 B.C.; nos. 18, 21, 28 and 32 belong to the late 4th to early 3rd cent. B.C. By the end of the 2nd cent. B.C., Rhodian imports drop; no Rhodian stamps from the 1st cent. B.C. No new eponyms or manufacturers.

2132. Panopolis. Two lead tablets inscribed with spells, 1st/2nd cent. A.D. Daniel-Maltomini, *op.cit.* (cf. our lemma no. 2129) no. 37; *SB* 6224/6225 (D.R.Jordan, *GRBS* 26, 1985, 190 nos. 158/159). Texts with translations and brief comment in B.J.Brooten, *op.cit.* (cf. our lemma no. 2129) 90-96 no. 3 (ph.).

2133. Pelusium (area of: Gerrha). Epitaph of Heraklides, Augustan period. Marble bust of a male wearing a wreath; inscription incised on the chest; found in 1993 in the Bay of Pelusium near Mohamedia (Gerrha), 12 km. east of Pelusium; now in the National Museum at Port-Saïd. Edd.pr. N.Hussein, J.-Y.Carrez-Maratray, *CRIPEL* 18 (1996) 205-212 (ph.).

Ἡρακλίδη, | χρηστὲ καὶ | ἄλυπε, χαῖρε

First example of an epitaph on a portrait bust, at least in Egypt, edd.pr., who on 209 collect the statues from Egypt bearing signatures and/or dedications; perhaps the bust was originally commissioned to honor Heraklides while alive (cf. the wreath) and converted to a funerary bust after his sudden death. The fact that the inscription was incised rather than engraved may support this supposition.

2134-2144. Pelusium (Tell El-Kana'is). Epitaphs. Cf. *SEG* XLII 1578/1579; XLIV 1492-1494. J.-Y.Carrez-Maratray in H.Jaritz - S.Favre - G.Nogara - M.Rodziewicz (edd.), *Pelusium. Prospection archéologique et topografique de la région de Tell El-Kana'is 1993 et*

1994 (Beiträge zur Ägyptischen Bauforschung und Altertumskunde, Heft 13; Stuttgart 1996) 194-208 nos. 1-11 (translations), (re)publishes the following epitaphs.

2134: 195-197 no. 1. **Epitaph of Athanasios, 3rd/4th cent.** A.D. *SB* 7016. Lower part of a white marble stele; below each line of the inscription two horizontal bars; between the penultimate and the last line one horizontal bar; below the last line four horizontal bars.

[----]ỌN[---]O | [-- κ]ạị γὰρ ὁ δαίμων ἤλα|[σέ με?] ἐν φθιμένοισιν ὁ βάσ|[κανο]ς· οὕτω γὰρ ἦν τὸ πε||[πρ]ωμένον Ἀθανάσιον | θανεεῖν ἡμερῶν δύο, | ἔτη δὲ ζήσας εἴκοσι καὶ | δύο, οἷς πάντα κόσμον | ἐπιδημήσας ἱστόρησα || πτόλις θαυμαστάς· | εὐψύχι, Ἀθανάσι, οὐδὶς | ❦ ἀθάνατος ❦

C.-M. refers to an epitaph of three shippers, with similar script and horizontal bars: E.Bernand, *Inscriptions grecques d'Égypte et de Nubie au Musée du Louvre* (Paris 1992) no. 90.

2135: 197/198 no. 2. **Epitaph of Ammonianos, 3rd cent.** A.D. *SB* 7014. White marble stele found in the coffin of the deceased.

Ἀμμωνια|νὸς ὁ καὶ Κελενός, βιώ(σας) ιε´· | εὐψύχι

2-3. Κελενός = Κελαινός (κελαινός: dark, like blood or the night), C.-M., who also considers Κελαινός as the name of a hero: cf. Apamea Kelainai in Phrygia.

2136: 198 no. 3. **Epitaph of Theonilla, 3rd/4th cent.** A.D. *SB* 7015. White marble stele: Εὐψύχει, | Θεώνιλλα, | ἐτῶν [-´]· | οὐδεὶς || ἀθάνατος

2137: 198/199 no. 4. **Epitaph of Besarion, 2nd/3rd cent.** A.D. *SEG* XLIV 1494.

[---|---- Βη?]|σαρίων Πλούτω[ν]

C.-M. now believes that the stele is more or less complete at left and at right and that there is no space to restore NOC at the end of L. 3; nevertheless, he translates: 'Bésarion (?), fils de Plouton'.

2138: 199-202 no. 5 (ph.; dr.). **Epitaph of Manethon, 2nd/3rd cent.** A.D. Upper left corner of a gray white marble stele: Εὐψ[ύχι], | Μανέ[θω]|ν Μητ[ιό]|χ[ου]

2. Μανέθων: ed.pr. provides parallels for this name which is rare in epigraphy || 4. the upper left tip of an oblique hasta is preserved: upsilon or chi, ed.pr., who considers but rejects Μητ[ίρο]|υ or Μητ[όκο]|υ for reasons of space.

2139: 203 no. 6. **Epitaph of Lydios, 2nd/3rd cent.** A.D. *SEG* XLIV 1493 A. Upper part of a white marble stele engraved on both sides (cf. next lemma).

Λύδι[ος], | χρη[στέ]

1. Or Λύδι[ον], C.-M., who considers but rejects Λυδιάδας, Λυδικός and Λυδίων for reasons of space.

2140: 204 no. 7. **Fragmentary epitaph, 2nd/3rd cent.** A.D. *SEG* XLIV 1493 B. On the same stele as the text in the preceding lemma : [---]ˈ Y ˌ [.] | [χρησ]τέ

1. ἄ]λυπ[ε, C.-M.

2141: 204/205 no. 8. **Fragmentary epitaph, 2nd/3rd cent.** A.D. *SEG* XLIV 1492 B. Lower part of a trapezoidal marble stele engraved on both sides (cf. next lemma).

[------|..]A (ἐτῶν) κβ´, | ἄλυπε, | εὐψύχι

2. Initio perhaps - -]NIA: nominative of a female's name or vocative of a man's name in -ας, C.-M.

2142: 205 no. 9. **Fragmentary epitaph, 2nd/3rd cent.** A.D. *SEG* XLIV 1492 A. On the same stele as the text in the preceding lemma.

[---] ἐτῶν ιη´, | ἀείμνηστε, | εὐψύχι

2143: 205/206 no. 10 (ph.; dr.). **Fragmentary epitaph, undated.** Fragment of a gray-white marble stele: [--].IЄ.[---] | vacat εὐ[ψύχι]

1. Before the iota an alpha or lambda; after the iota, an epsilon and an upsilon or psi: --αιευ or --λιευ could be part of an ethnic (e.g. Αἰλιεύς of Aelia Capitolina); alternatively, we may have a vocative in -αιε, followed by a patronymic beginning with a psi: e.g. Πτολεμ]αῖε Ψ[εν --, ed.pr.

2144: 206 no. 11 (dr.). **Fragmentary epitaph, undated.** Small white marble fragment: [---]ΛY[---]

Perhaps [--, ἄ]λυ[πε --], ed.pr.

2145. Pelusium (area of: Tell el-Moufariq). Amphora stamps, Hellenistic period. Edd.pr. M.Abdallah, A.M.Ahmed, A.William, J.-Y.Carrez-Maratray, G.Wagner, *CRIPEL* 18 (1996) 143-151, publish 32 amphora stamps (149 no. 31 is anepigraphic) found during excavations in 1992/1993: sixteen Rhodian, one Delian (?), four Egyptian and ten of unknown provenance. We mention those which seem to contain new elements (i.e., for which edd.pr. do not adduce parallels; the provenance is unknown unless stated otherwise): 1) 144 no.

1: ἐπὶ Πεισισ|τράτου, | Βαρνέου (Peisistratos, eponymous priest of Rhodes ca. 150 B.C., is on record on amphora stamps; the manufacturer Βαρνέος (= Βαρναῖος; Semitic name) seems unattested before; rectangular stamp); 2) 145 no. 4: ϙα (numeral(s ?): 91 or 90 and 1; circular stamp); 3) 145 no. 6: .[..]ΚΥ̣|Τ[.]ΔΑ̣ (either a priesthood: ἐ̣[πὶ] ΚΥΤ|[.]ΔΑ[Σ], 'ce que nous hésitons à proposer', or manufacturer's name: Ε̣[..]ΚΥΤ[.]ΔΑ[Σ] or Σ̣[..]ΚΥΤ[.]ΔΑΣ; rectangular stamp; Ptolemaic period); 4) 145/146 no. 7 and 149 no. 32: ΣΤ (either numerals: 7 and 300, or indication of the contents: ζ(ύ)τ(ου) = ζύθου, 'jarre de bière', or name of manufacturer, e.g. Ζ(ηνοδό)τ(ου); square stamp; Ptolemaic period); 5) 148 no. 25: Δημέα (manufacturer's name; rectangular stamp; Ptolemaic period); 6) 148 no. 26: 'Αριστ[-3/4-]ος (manufacturer's name: 'Αρίστ[ων]ος, 'Αριστ[ίων]ος or 'Αρίστ[αρχ]ος; rectangular stamp; late 3rd/2nd cent. B.C.); 7) 148 no. 28: 'Ιππόδαμος | Καρνείσκου, κα' (manufacturer's name followed by his patronymic and a year; rectangular stamp; 3rd/2nd cent. B.C.); 8) 149 no. 29: Πέκι (manufacturer's name, probably Egyptian, whether abbreviated or not; rectangular stamp; 3rd/2nd cent. B.C. ?).

2146. Pelusium (area of: Tell Farama). Amphora stamps, Hellenistic period. Edd.pr. J.-Y.Carrez-Maratray, G.Wagner, A.El-Taba'i, R.El-Gindi, *CRIPEL* 18 (1996) 179-191, publish 67 amphora stamps (190 no. 59 is anepigraphic; 190 no. 61 and 191 no. 67 are in Latin) found during excavations and surveys from 1990 to 1993: 52 Rhodian, one Egyptian and eleven of unknown provenance. Three seem to contain new elements (i.e., for which edd.pr. do not adduce parallels): 1) 184 no. 23: Ζωπᾶς (manufacturer's name; name unattested before; probably Egyptian; rectangular stamp; 3rd/2nd cent. B.C.); 2) 184 no. 25: Προθύμου, Διοσθύου (Prothymos: either a new manufacturer's name or a new eponym (not preceded by ἐπί); Rhodian; rectangular stamp; 3rd/2nd cent. B.C.); 3) 189 no. 53: Δι(--) or Ιδ(--) (probably manufacturer's name; circular stamp; Ptolemaic period).

2147. Pelusium (area of: Tell el-Herr). Amphora stamps, Hellenistic period. Edd.pr. J.-Y.Carrez-Maratray, G.Wagner, A.El-Taba'i, R.El-Gindi, *CRIPEL* 18 (1996) 191-193, publish eight amphora stamps found during excavations and surveys from 1990 to 1993: seven Rhodian and one possibly from Egypt. The latter (192 no. 6; rectangular stamp; 3rd/2nd cent. B.C.) seems to be previously unattested: [--]Ν̣Ε[--|--]ΝΟΣΣ[--]

2148. Setis (isle of; 1st cataract). Dedication to Ptolemy VIII Euergetes II and Kleopatra II, ca. 143/142 B.C. *IThSy* 303 (*OGIS* 130; *SB* 8394; *SEG* XLIII 1133; XLV 2032). See our lemma no. 2122 in fine.

2149. Silsilis. Graffito, Hellenistic period. *IThSy* 57 (*SB* 263): Πολύαρχος Κυρηναῖος Πύρρου; cf. J.Bingen, *CE* 45 (1990) 133, who wondered whether Πύρρου - a rare name attested in Kyrenaika - might be another, independent signature. Contra B.Boyaval, *art.cit.* (cf. our lemma no. 2086) 40/41, who points to some texts on mummy-labels which have the ethnic between name and patronymic [however, the parallels seem irrelevant, since they belong to a different type of document and date to the Roman period, Bingen].

2150. Syene (West Bank). Various inscriptions. As an Appendix to his edition of the inscription presented in our lemma no. 2151, G.Nachtergael, *CE* 71 (1996) 340-342, collects and comments on the inscriptions known from the West Bank of Assouan. For *IThSy* 228 and 230 see our lemmata nos. 2167/2168 and 2158-2166; in 229 (*SB* 8390) he reads Σαβινιαν(ό)ς· Σεραπείων "Ορσου (two signatures; "Ορσου: genitive of "Ορσος = the equivalent of Latin Ursus; N. refers to *IThSy* 283: Ψάϊς Οὔρσου; cf. also our lemma no. 2151 app.cr.) rather than Σαβινιανὰς Σεραπείων 'Ορέου; in 231 he reads Πετεάρπρης instead of Πετεαρήρης. N. gives the texts of four more inscriptions, published by J.de Morgan, *Catalogue des monuments et inscriptions de l'Égypte antique*. Première série: *Haute Égypte* I (Vienna 1894) 203 note 1 and 204 (copies), but included neither in *IThSy* nor in *SB*: 1) Παχνοῦβις | Πετορζ(μ)ήθου | ἀρτωκόπος (ΠΕΤΟΡΖΗΘΟΥ, copy; epitaph; probably Roman Imperial period; for Πετορζμήθης cf. our lemma no. 2151); 2) Λούκιος Δομίτιος | scroll | ἐποίει (signature on a frieze; Roman period); 3) Προσκύνημ(α) ΑΝΗ | foot (or Προσκύνημ|α ΝΗ; unfinished?; uncertain date); 4) Παμῖ offering table (form of the name Παμῖς; uncertain date).

2151-2157. Syene (West Bank: Ǧabal Ǧ'ulāb). Rock-cut inscriptions, 1st-3rd cent. A.D. (reign of Septimius Severus?). Seven rock-cut graffiti in the quarry of Ǧabal Ǧ'ulāb (on the West Bank of Assouan, 1 km. west of Qubbat al-Hawā). Ed.pr. J.-L.Fournet, *BIAO* 96 (1996) 143-150 nos. 1-7 (ph.; translations); for the date see the app.cr. ad LL. 2/3 of our lemma no. 2155. The text in our lemma no. 2151 was published independently by G.Nachtergael, *CE* 71 (1996) 335-340 (ph.; translation): same reading as ed.pr.; cf. also our lemma no. 2150.

2151: 147 no. 1. Proskynema. Photo in R. and D.D.Klemm, *Steine und Steinbrüche im Alten Ägypten* (Berlin 1933) 292.

Τὸ προσκύνημα Οὐρσῆς | ἀρχιτέκτων καὶ
Οὐρσῆς υἱὸς | καὶ Πκῦλις Πετορζμήθου

1. Οὐρσῆς: nominative instead of genitive, ed.pr. (cf. N.: 'l'acte d'adoration (qu'ont accompli) Oursès ---'; this is the most common proskynema-formula, with γράφειν or ποιεῖν left out). The name is also attested in our lemma no. 2156; unattested before; variant of 'Ορσῆς (cf. also 'Ορσεύς, Οὐερσῆς, 'Ορσενοῦφις, Οὐ(ε)ρσενοῦφις), ed.pr., N. || 2. ἀρχιτέκτων in a quarry: 'la haute responsabilité sur le plan de la conception et de l'exécution de travaux d'ingéniérie, y compris le transport', J.Bingen quoted both by ed.pr. and N. || 3. Πετορζμήθης: name typical of Syene-Elephantine (mostly spelled Πετορζμῆθις), ed.pr., N.; for the name cf. also our lemma no. 2150 || date: 2nd cent. A.D., N.

2152: 148 no. 2. **Number:** κη´

The meaning of this number and that of the next lemma (marks by quarry-workers?) is unclear, ed.pr.

2153: 148 no. 3. **Number:** νε´

2154: 149 no. 4. **Signature:** ΠΡΕ Α Ἀπολλώνις

ΠΡΕ Α: either unfinished graffiti (beginning of the names Πρεπέλαως - cf. the next lemma - and Ἀπολλώνις ?) or, in view of ΠΡ in our lemma no. 2157, a mark πρε(-) α πρ(-) ε, ed.pr.

2155: 149/150 no. 5 (cf. also 144-146). **Signature.**

Πρεπέλαως Ὀρέσ̣ιτου χαλκεὺς Μέμνιων

1. = Πρεπέλαος; the name is otherwise attested in the Ptolemaic period only, ed.pr. ‖ 1-2. perhaps Ὀ[.]ρέσ̣ιτου or Ὀ[.]ρέσ̣ιτου, ed.pr. ‖ 2-3. χαλκεύς: charged with the maintenance or manufacture of the utensils used for extraction; Μέμνων: nominative instead of genitive; 'smith of Memnon': possibly Prepelaos belonged to the workshop charged with the restoration of the Colossos of Memnon in Thebai generally dated to the reign of Septimius Severus (after his visit to Egypt in 199/200 A.D.); if this assumption is right, the whole group of graffiti can perhaps be dated shortly after 199/200, perhaps precisely to 201/202 A.D. on the basis of the date in our next lemma, ed.pr.

2156: 150 no. 6. **Proskynema:** (Ἔτους) ι´· τὸ προσκύνημα ǀ Οὐρσῆς [- 3 or more -]

1. Year 10: possibly of the reign of Septimius Severus (201/202 A.D.); cf. the preceding lemma app.cr. ad LL. 2/3 ‖ 2. Οὐρσῆς: cf. our lemma no. 2151 app.cr. ad L. 1.

2157: 150 no. 7. **Unfinished graffito?:** ΠΡ ·

Cf. our lemma no. 2154 app.cr.

2158-2168. Syene (West Bank: Ğabal Tingar). Rock-cut inscriptions, Roman Imperial period. *IThSy* 228 and 230 (*SB* 243). Twelve graffiti in a quarry south of that of Ğabal Ğ'ulāb (cf. our lemmata nos. 2151-2157). Republished by J.-L.Fournet, *BIAO* 96 (1996) 151-156 nos. 8-19 (ph.; translations), who argues that these graffiti are marks by quarry-workers rather than epitaphs. F. does not present a text of no. 12 (monograms (?) which defy interpretation); cf. also G.Nachtergael, *CE* 71 (1996) 340/341, who independently argues that these texts are not epitaphs and that our lemmata nos. 2162-2164 give three different signatures rather than one (so in *IThSy* 230 no. 1).

2158: 152 no. 8. **Signature.** *IThSy* 230 no. 2 (*SB* 243 no. 2): Τριάδελφος Ὥρρου

2159: 152/153 no. 9. **Signature.** *IThSy* 230 no. 6 (*SB* 243 no. 6): Μάριος ǀ Ψενχνόμις

2. ΨΕΝΧΝΟΥΜΙϹ, earlier editions; the spelling Ψενχνόμις is previously unattested; nominative instead of genitive, F. ‖ Marius was probably an Egyptian who acquired a Latin name on his entry to the Roman army as an auxiliary soldier, F.

2160: 153 no. 10. **Signature.** *IThSy* 230 no. 4 (*SB* 243 no. 4): Σωκράτης Πετοῦτ(ος)

Α//ΠΟΚΡΑΤΗϹ ǀ ΠΕΤΟΥΤ////, earlier editions.

2161: 153 no. 11. **Signature.** *IThSy* 230 no. 7 (*SB* 243 no. 7): Καλασῖρις Τυράννου

2162: 154 no. 13. **Signature.** *IThSy* 230 no. 1 (*SB* 243 no. 1): Παλαεῖς

2163: 154 no. 14. **Signature.** *IThSy* 230 no. 1 (*SB* 243 no. 1): Dίdυμος

Δίδυμος, *IThSy*; the use of Latin letters for the deltas reflects a Roman influence, F.

2164: 154 no. 15. **Signature.** *IThSy* 230 no. 1 (*SB* 243 no. 1): Ἰούλιος

2165: 155 no. 16. **Signature.** *IThSy* 230 no. 3 (*SB* 243 no. 3): Νεμώνις ǀ Πλακοτας

1. = Νεμώνιος ‖ 2. Πλακοτας: either an unattested name (nominative instead of genitive) perhaps derived from πλακουντᾶς ('patissier') or an unattested indication of an occupation: πλακωτᾶς ('tailleur de plaques de revêtement'), F.

2166: 155/156 no. 17. **Signature.** *IThSy* 230 no. 5 (*SB* 243 no. 5).

Σωκράτη(ς) ǀ Πετεχὸν(τος) (= Πετεχῶν(τος))

2167: 156 no. 18. **Signature.** *IThSy* 228: Κλώδιος ǀ Ἀμμωνίου

1 Κλώδιος = Clodius, popular pronunciation of Κλαύδιος, Bingen ‖ for the combination of a Latin name with a Greek patronymic cf. our lemma no. 2159 app.cr. in fine.

2168: 156 no. 19. **Number.** *IThSy* 228: η´

Cf. our lemma no. 2152 app.cr.

2169. Tell el-Yahoudijeh. Funerary epigram for Rachelis, early Roman Imperial period. *GV* 1239 (*SEG* I 573 + Add. p. 140; cf. VIII 493 and XLII 1501; *CIJ* 1513; *SB* 6650; Bernand, *Inscr. métriques* 44. Contra *GV* and Bernand B.Boyaval, *La Lettre de Pallas* 4 (1996) 12 (notes 6 and 7), argues that LL. 1-3 are spoken by the stone rather than by 'all those who deplore Rachelis' (the deceased herself is speaking in the rest of the epigram). Other epitaphs beginning with a statement by the stele are Bernand 13, 23 and 45. The latter are directed to the passer-by, but *GV* 1239 is addressed to ἀστεοὶ καὶ ξένοι: a reflection of the good relationship of the Jews with their environment (cf. also Bernand nos. 14, 16 and 69): Rachelis lived harmoniously together with *all* people, whether citizens or strangers.

As to πασίφιλος (L. 3), B. argues that this funerary epithet has an active sense ('who loves all'; so M.N.Tod, *ABSA* 46, 1951, 188 note 4) rather than a passive ('loved by all'; so *LSJ*). It is frequently used in the epitaphs of the Jewish community of Tell el-Yahoudijeh (cf. *SEG* XXX 1702), where the 'esprit d'initiative' was highly esteemed: cf. e.g. the commemorated of Bernand 14, 16 and 69, who are praised for having been 'βοηθός to many people', 'πολιαρχῶν of two communities' and 'χρηστός to all citizens', respectively.

2170. Terenouthis. Epitaphs, 1st/2nd cent. A.D. G.Wagner, *ZPE* 114 (1996) 115-140 (translations), publishes 103 inscriptions on the basis of photos provided by H.Riad. The latter had prepared a manuscript for publication and in the eighties of this century asked Wagner to study the photos of the inscriptions. Since R.'s publication never appeared, W. decided to publish the Greek texts, without description of the iconography and the precise dimensions of the stelai; in general the stelai are 25-35 cm. high and 20-30 cm. wide. Five texts are illegible: nos. 17, 28, 35/36 and 48. The homogeneity of the series suggests that the stelai were found in the same sector of the necropolis. On 137-140 W. provides exhaustive Indices.

1) Διόσκωρος πιλότεκνος | ("Ετους) μδ', Παῶπι κη' (year 44 of Augustus: 14 A.D., W.; J.Bingen, *BE*, 1997, no. 674bis, prefers (ἐτῶν) μδ');
2) 'Αθᾶς κλειδοπόις (= κλειδοποιός) (ἐτῶν) κδ' | ἄωρος;
3) Ταραπαῆσις ὡς (ἐτῶν) λ', Παῦνι κε', φιλότεκνος (W. points out that in *SEG* XXXV 1639 possibly Τααρ[παῆσ]ις is to be restored instead of Τααρ[σιῆσ]ις);
4) Λεωνίδης | (ἐτῶν) νδ';
5) 'Ισίων ὡς (ἐτῶν) ξ';
6) 'Ερμίας (ἐτῶν) μ'· εὐψύχι;
7) 'Ερευμένη (ἐτῶν) με' (W. considers 'Ερσυμένη (lunate sigma instead of lunate epsilon) but prefers Ereumene = Eurymenē);
8) Θανεῦτιν [......] | (ἐτῶν) or ("Ετους) δ' [.......];
9) Τᾶσις Βεμῆτος ὡς | (ἐτῶν) κε', ("Ετους) δ', Τῦβι κδ' (L. 1: 'Ρεμῆτος?, W., who also considers Βε(λλ)ῆτος, since Βελλῆς is attested in Terenouthis);
10) Οὐετερσῆις 'Ηρακλείδου | ἐτῶν νθ' (W. does not exclude Πετερσῆις or Πετερσῆς (with iota adscriptum));
11) [...]τευς ἄωρος φιλότ|εκνος, χαῖρε· ("Ετους) ιδ' [....];

12) Διδύμας{ας} 'Αθηνοδώρου χρησ|τήι, φίλανδρος, φιλότεκνος | ὡς (ἐτῶν) νς', ("Ετους) η', Μεχεὶρ ιδ' (Διδύμας = Διδύμης, genitive of Διδύμη, W. [rather Διδυμὰς?: for nom. fem. in -άς cf. *BE*, 1974, no. 330, Pleket]);
13) 'Ερμᾶς (ἐτῶν) ο';
14) 'Ηρμ( )ν( )μ( ) (ἐτῶν) ξζ';
15) Διονυσάριν χρηστὴ | ((ἐτῶν)) ιη', φιλότεκνος (in L. 2 the L, for (ἐτῶν), is missing);
16) Ταραῦς (ἐτῶν) ια' ἄω[ρος], | Μεχεὶρ κα';
17) illegible;
18) Νεμεσᾶς (plus two illegible lines);
19) Πεβῶος (ἐτῶν) νβ', ("Ετους) δ', | Χοιὰχ ζ' (Πεβῶος: either nominative or genitive of Πεβῶς, W.);
20) Θαῆσις (ἐτῶν) νβ' [....];
21) Τανοῦβις γυνὴ | 'Αρποκρᾶτος (ἐτῶν) μα' | ("Ετους) θ', Μιχὶρ[..]· εὐψύχι;
22) Τασχῖνις Ψενήσιος | ἐτῶν λ' (for Τασχῖνις cf. *SEG* XXIV 1195, W.);
23) Ταφεβῶς (ἐτῶν) λβ';
24) Μωρίων ὡς (ἐτῶν) νε';
25) Νεμεσᾶς Ψύλλος εὐσεβ|ὴς ὡς (ἐτῶν) νγ', ("Ετους) ιδ', Χυὰχ | ιθ'· εὐψύχι (L. 1: Ψύλλος: second name or mistake for Ψύλλο(υ); L. 2: νγ' or πγ', W.);
26) Φίλων (ἐτῶν) μ';
27) Διονυσία φίλη χρηστὴ | [-----] (L. 2 is illegible);
28) illegible;
29) 'Απολλῶς ὡς (ἐτῶν) μη', | ("Ετους) [.], Θὼθ δ';
30) 'Απόλλων [.....|......] ἄτεχνε ὡς (ἐτῶν) νς', ("Ετους) α';
31) Δίδυμος (ἐτῶν) ξζ';
32) Ταρπεχῦσις | (ἐτῶν) κε', [.]ιε (L. 2: either ("Ετους) ιε' or χιε: 'vox nihili' or possibly the fifth or fifteenth of Χ(οιὰκ), W.);
33) 'Ηρακλᾶς λαχαυοπώλης (= λαχανοπώλης) (ἐτῶν) οα';
34) 'Αχαῖς φιλάδελφος (ἐτῶν) ξ', ("Ετους) θ', Παῦνι [..] (L. 1: 'Αχαῖς for 'Αχαιός);
35) and 36) illegible;
37) Θανεῦτιν;
38) 'Ηράκλεια (ἐτῶν) ιδ', 'Ισαροῦς (ἐτῶν) λε', | 'Ηρακλάμμων (ἐτῶν) [..] (possibly belonging to the 'Series Kappa': cf. our lemma no. 2171 app.cr.);
39) 'Ηρώδης (ἐτῶν) ι', Ζωιλᾶς (ἐτῶν) νε', Εὐδαιμονὶς (ἐτῶν) μη' | 'Ηράκλεια (ἐτῶν) κ' (cf. the remark on no. 38);
40) Ταῦρις (ἐτῶν) οδ';
41) Ταῦρις (ἐτῶν) | λδ';
42) 'Αγαθὸς Δ[αίμων] | 'Αγαθοῦ Δα[ίμονο]|ς, ἐτῶν τρε[ῖς] | ἡμούσσου (LL. 2/3: or Δα[ίμονος ὠ]|ς; L. 3: τρε[ιῶν]?, W.);
43) 'Ισιδώρας | τῆς | πιστῆς;
44) 'Αρσιῆσις Ποτάμων (read Ποτάμωνος, W.) = *SEG* XXX 1767;
45) Σεμένης | Εἰσίωνος | (ἐτῶν) ν' (Σεμέλης is not to be excluded alltogether, W.);
46) [..]ωνος ἄωρος | [χ]ρηστὲ, φιλάδελ|[φ]ε, ἄλυπε, χαῖρε· | ἐτῶν τριῶν· || ("Ετους) κ' Καίσαρος | 'Αθὺρ κ' (year 20 of Augustus: 11 B.C.);

47) Ψενῆσις (ἐτῶν) ιθ', Πεχῶς (ἐτῶν) κβ' (Παχος or Παχοις are not to be excluded, W.);
48) illegible;
49) Θερμοῦς (ἐτῶν) ν', Ἄρτεμις ς';
50) Χαιροῦς (ἐτῶν) ιδ', Νῖλος (ἐτῶν) ιε', Τᾶσις (ἐτῶν) ις' · | (Ἔτους) κ', Ἀθὺρ ια' · εὐψύχι (belongs to the 'Series Kappa'; cf. above sub nos. 38/39);
51) [..?] Ψοῶς ις' | Ταῆσις ὡς (ἐτῶν) κβ' (L. 1: Τιψοως is not impossible; no L for (ἐτῶν); or should we write ⟨L⟩ ς' = six years old?, W.);
52) Πτολαρίων ὡς (ἐτῶν) αι' (sic), (Ἔτους) ιδ' (L. 1: read ια', W.);
53) Σενψόις ζ' (ἐτῶν) · εὐψύχι;
54) Ἄμμων ἄωρος ὡς (ἐτῶν) ν' · εὐψύχι;
55) Ὀν[νῶ]φρις (ἐτῶν) δ', ἄωρε;
56) Νεμεσίων ἄωρε, χρησ(τ)έ, | ἐ(τῶν) β', (Ἔτους) ε' (Α)ὐ(γο)υστ(ο)ς, Ἀθὺρ κα' (L. 1: CYЄ, lapis; L. 2: YYCTC, lapis; in fine κδ' is not impossible; year 5 of Augustus = 26 B.C., W.);
57) Ἀθηνόδωρος | (ἐτῶν) ις' · εὐψύχι;
58) Ὀσας {ς} (ἐτῶν) κβ' · | εὐψύχι (L. 1: OCACC, lapis; Ὀσας: previously unattested, W.);
59) Ἡρακλάμμων | (ἐτῶν) ιβ' · εὐψύχι;
60) Λάμυρος κθ';
61) Ἱέραξ (ἐτῶν) λε';
62) Ταθώτης | [---] ('lecture --- douteuse', W.);
63) Θενπετεαμοῦ (ἐτῶν) ιδ' (Σενπετεαμοῦ is not impossible; Θενπετεαμοῦ: previously unattested, W.);
64) Ταπετεῖρις Ἀρσιή|σιος χρηστή, φιλότε|κνε, φιλάδελφε, | χαῖρε · ὡς (ἐτῶν) λθ', (Ἔτους) ε', || Φαρμοῦθι β' (Ταπετεῖρις: previously unattested, W.);
65) Θσονοσῖρις Πεεβῶτος (ἐτῶν) κε';
66) Ἀπλωνάριν Ἐπαπρο|δίτου ἀώριος (sic), ἐτῶν | ἑνὸς ἡμίσους;
67) Ἀμμώνιος ὡς (ἐτῶν) κ';
68) Ὧρως ὡς (ἐτῶν) ς', | (Ἔτους) ε' CAЄ or (CAΘ);
69) Κοπρεὺς Δρόμωνος ἄωρος, | (ἐτῶν) ιθ', (Ἔτους) ζ', Χοιὰχ δ';
70) Ὡρίων (ἐτῶν) κγ';
71) Κορροῦς ἐσίη πενθερὶά φιλίη, (Ἔτους) η' (L. 1: ἐσίη: transcription of Egyptian ḥsy, W.; see our lemma no. 2095 app.cr.);
72) Ἀπολλῶς ἄωρος, (ἐτῶν) δ';
73) Θῦνε ὡς (ἐτῶν) ια', Παμενώθ;
74) Σισο{ι}ὶς ἀπὸ Μεμήθεως (Μεμῆθις: previously unattested as toponym, W.);
75) Ὡρπαλοῦς (previously unattested name, W.);
76) Θεμοῦθις (ἐτῶν) γ', | μηνῶν η' (W. prefers Θε(ρ)μοῦθις);
77) Ἀθ[--illegible--];
78) Θερμοῦ (ἐτῶν) κα';
79) Διλιλέδων λγ' | μηνῶν [..] (L. 1: or Διλιλ ἐδῶν = ἐτῶν);
80) Πυλλώδης ἄω|ρος (ἐτῶν) κ' (Πυλλώδης: previously unattested, W.);
81) Θαυβαροῦς (ἐτῶν) ιβ';
82) Ἐλουρίων (ἐτῶν) ν' (Ἐλουρίων = Αἰλουρίων, W.);

83) Ταῦρις (ἐτῶν) ς';
84) Ταυβάστις ἐτῶν λ';
85) Ἀρσισοὶς | ἄορος | ὡς ἐτῶν | κγ' (Ἀρσισοίς: previously unattested, W.);
86) Ἰσιδώρα (ἐτῶν) ια', ἄωρε;
87) Ἀπύν|χις (ἐτῶν) ι', ι' (Ἔτους), Παῦνι ιη';
88) Ἑλένη ἄωρως (sic), ὡς (ἐτῶν) θ', (Ἔτους) ι';
89) Ἀριστίων Ἀμμωνίου | (ἔτους) ἐνιαυτοῦ ἑνὸς καὶ μηνῶν | ζ', Παῦνι [--];
90) Χαιρήμων ὡς (ἐτῶν) λε', ἄτεκνος;
91) Ἀρτοῖσις ἄωρος (ἐτῶν) ζ', | (Ἔτους) θ', Ἐφεὶφ κγ';
92) Ἑρμίας (ἐτῶν) λ';
93) Ἀκᾶς Ἀθηνόδ|ωρος ἄτεκνος | τὸ ς' (ἔτος) (LL. 1-2: read Ἀθηνοδώρου, W.);
94) Στοῆτις | (ἐτῶν) η';
95) Λεοντᾶθ (sic) Φίλωνος ἐτῶν | ιθ', ἄωρος (L. 1: Λεοντᾶθ = Λεοντᾶς, W.);
96) Πετεχῶν Ἀρθε | (ἐτῶν) ιζ' ('Petechôn, fils d'Harthe(?)', W.);
97) Τατιθοῦς | (ἐτῶν) κα';
98) Ταοῦχις ἐτῶν λζ';
99) Σορνιοῦς ὡς (ἐτῶν) δ', ⟨(Ἔτους)⟩ η' (L∆ H, lapis);
100) Ψοὶς ὡς (ἐτῶν) ξ', (Ἔτους) β', Μεσο|ρὴ η' · εὐψύχι;
101) Ἑρμιόνη φιλότεκνος (ἐτῶν) ο', | (Ἔτους) ιθ', Μεσορὴ θ';
102) Τέλει φιλότεκνος (ἐτῶν) ν', | (Ἔτους) η', Μεχεὶρ λ' · εὐψύχι (L. 1: Τέλει: 'forme non précisé d'un nom très rare, Τέλις -- ou Τέλεις', W.);
103) Θανεῦτιν ὡς (ἐτῶν) ιδ', | Βυσάρης ἡ μήτηρ (ἐτῶν) με', (Ἔτους) κ', Ἀθὺρ ια' (L. 2: Κυσάρης is not impossible; this stele belongs to the KAPPA-group: cf. above sub nos. 38/39 and 50, W.).

2171. Terenouthis. Epitaph of Ammon, Thermouthas, Herakleides and Thaisas, 156 or 179 A.D. Stele with relief representing two tall girls, one tall and one small boy, all in the orans-attitude; inscription on guidelines below the relief; now in the Ikonenmuseum in Recklinghausen. Mentioned in K.Wessel, *Neuerwerbungen der koptischen Sammlung des Ikonenmuseums Recklinghausen* (Recklinghausen 1965) 116/117; H.Demisch, *Erhobene Hände. Geschichte einer Gebärde in der bildenden Kunst* (Stuttgart 1984) 71; M.von Falck in *Ägypten. Schätze aus dem Wüstensand. Kunst und Kultur der Christen am Nil* (Wiesbaden 1996) 112 no. 58. Text read by ed.pr. J.Bingen, *CE* 71 (1996) 331-334 from the photo published in *Ägypten* --.

Ἄμμων (ἐτῶν) ια', Θερμουθᾶς (ἐτῶν) ιβ', Ἡρακλεί|δης (ἐτῶν) ι',
Θαϊσᾶς (ἐτῶν) γ' · (ἔτους) κ', Ἀθὺρ | ια' · εὐψυχῖται

3. εὐψυχῖται = εὐψυχεῖτε || the stele belongs to the 'Series Kappa', a series of epitaphs all dated to the 20th year, Hathyr 11 (probably either the 7th of November 156 or the 8th of November 179 A.D.). At this date some accident occurred by which mainly women and children were killed: cf. *SEG* XXXVII 1641; XLI 1644; XLII 1587 (*I.Louvre* 55), probably also the undated epitaphs *SEG* XLI 1645 and 1660. Including the present stele, the num-

ber of victims numbers to 41, of which 56.1% are children and 36.6% women, ed.pr. [cf. now also our lemma no. 2170 sub nos. 38/39 and 50].

2172. Terenouthis. Epitaph of Thaneuti(o)n, 3rd/4th cent. A.D. *SEG* XXX 1757. G.Wagner, *ZPE* 114 (1996) 117 (in his commentary on no. 8), reads in L. 1 Θ{ε}ανεῦτιν ἐλινή ('Thaneutin, digne de pitié').

2173-2174. Thebai. Two epitaphs of the Soter family, 2nd cent. A.D. Studied by P.J.Sijpesteijn, *ZPE* 112 (1996) 178.

2173: Epitaph of Tphous, 127 A.D. *CIG* 4826; *IGR* I 1234; *SB* 8369; cf. *SEG* XXXII 1592; XLV 2111. Republished by S. on the basis of a facsimile.

Ταφὴ Τφοῦτος Ἡρακλείου Σωτῆρος μ̣ητρὸς Σαραποῦτος· ἐγεν(ν)ήθη τῶι (ἔτει) Ἁδριανοῦ
τοῦ κυρίου Ἁθὺρ (ι)β' καὶ ἐτελεύτησεν τῶι ια' (ἔτει) μ̣η̣ν̣ὶ̣ Τ̣ῦ̣β̣ι̣ κ', ⟦..⟧ ἐτῶν ἕξ, μηνῶν δύο, ἡμερῶ̣ν̣
η' καὶ ἐτάφη τῶι ιβ' (ἔτει) μηνὶ Ἁθὺρ ιβ'

2. ΑΘΥΡΒ, lapis; if the life span and the date of death are correct, the date of birth needs this correction (November 8, 120 A.D.), S.

2174: Epitaph of Petemenophis, 113 A.D. *CIG* 4825; *IGR* I 1230; *SB* 8368; cf. *SEG* XXXII 1592; XLV 2111. S. argues that the last letter (number) in L. 5, indicating the life span (4 years, 8 months, 10 days; so also in the Demotic text) is erroneous: iota instead of eta. Since Petemenophis was born on December 20, 118 A.D. and died on August 27, 123 A.D., he lived for 4 years, 8 months, 8 days. In note 7, S. announces that B.Boyaval has retracted his view (see *SEG*) that the text is a forgery.

2175. Thebai. Epitaph of Antinoos, undated. Fragment of a funerary portrait found in the Assasif. Ed.pr. B.Borg, *Mumienporträts. Chronologie und kultureller Kontext* (Mainz 1996) 153 (ph.). Cf. J.Bingen, *BE* (1997) no. 686 [late 2nd/early 3rd cent. A.D.?, Bingen].

[Ἀ]ντίνοος Ταυρείνου ναύκληρος (ἐτῶν) ιη'

2176. Wādi Menīḥ (el-Ḥer). Graffiti, 1st cent. B.C./1st cent. A.D. *SEG* XLIII 1160. G.Lacerenza, *Ostraka* 4 (1995) 191-193, comments on the name of the writer of the graffito (Λαυδάνης) and suggests relating it to an Arabic-Safaitic name Laudan; the two known parallels for Λαυδάνης come from the Hauran. In addition he argues that the cognomen Μοσχᾶς of Laudanes' master (Καλπόρνιος Μοσχᾶς) might have to be connected with the Arabic Μασαχος/Μασεχος and possibly is a Hellenized form of an Arabic name. L. briefly mentions a few other graffiti from the same area (along the Berenike-Koptos road (Alexandria)): *CE* 29 (1954) 281-287 no. 1 (C.Numidius Eros; the Numidii are attested in Capua); Λυσᾶς, the slave of P.Annius Plocamus (*SEG* XIII 614); Εὔφημος, slave of L.Attius Felix (*SEG* XV 862 [but see F.De Romanis, *art.cit.* (see below) 737 note 44, for doubt on the slave-status of Euphemos]). Brief comment on the involvement of the Calpurnii (cf. *CIL* X 1797) and the Annii in oriental commerce and in tax-farming.

The text runs: Λαυδάνης | Καλπορνίου | Μοσχᾶ{ι} ἔγραψεν | (ἔτους) κζ' Καίσαρος || Φαῶφι λ'. The date is 4 B.C. (from the Paneion in Wādi Menīḥ, along the caravan road from Berenike to Koptos).

F.De Romanis, *ΤΟΠΟΙ* 6, 2 (1996) 731-745, publishes three graffiti, seen by H.A.Winkler, *Rock Drawings in Southern Upper Egypt* I (London 1938) in Wādi Menīḥ el-Ḥer; he gives a photo of the text and of W.'s drawings; W.'s material is now in the archives of the Egypt Exploration Society. All texts are engraved on rockboulders:

1) Π[ετε]ασμῆφις Κεφαλᾶτος, | Π[..]ε̣[.]νσις Ἐπωνύχου | (ἔτους) δ' Τιβερίου, Φαῶφι ε'; 17 A.D.; for Ἐπώνυχος there are various parallels in ostraka from the so-called Nikanor-archive (concerned with the caravan-trade along the roads from the Red Sea to Koptos), ed.pr., who also adduces parallels for Πετεασμῆφις; in L. 3 (and in the next two graffiti) L is used for (ἔτους);
2) Ψενοσῖρις Ψεμμίνιος | πρεσβυτέρο(υ) τοῦ Γαλάτου | (ἔτους) ζ' Τιβερίου, Μεσο⟨ρ⟩ὴ Π̊ | ἐπαγω(μένων) [= ἐπαγο(μένων)]; 21 A.D.; in L. 3 ΜΕϹΟΗΠ̊; ΠΟ is incomprehensible, ed.pr.; Ψενοσῖρις is also on record in the Nikanor-archive; cf. also *SEG* XLV 2043;
3) Τίτος Οὐεστώριος Ἰάλυσος | (ἔτους) η' Τιβερίο̣υ̣ Και[.....]Ι̣ΑΙ̣ΙΟΥΙ; 21/22 A.D.; perhaps in L. 2 Καί[σαρος; but in fine Σεβ]αστοῦ seems incompatible with the traces, ed. pr., who collects the evidence for the involvement of the Vestorii of Puteoli in oriental commerce from the mid 1st cent. B.C. onwards; cf. also *SB* 9254 for a Τίτος Οὐεστώριος Λ[..]λος (2nd cent. A.D.); for involvement of another Italian family, the Peticii, in oriental commerce cf. *SEG* XLII 1800.

In passing (734 notes 20 and 24), De Romanis mentions a few other graffiti seen and drawn by Winkler: ΟϹΑΜΟϹ | τῷ Ποπλίῳ | Μαμιλίου Μάρου (the gentilicium Μαμίλιος is on record in the Nikanor-archive); Σεβηρῖνος; Χορζαῖος Συμμάχου; Ἡρακλῆι | Πτολεμ[..]ς | καὶ ΟΠΠΑΤΡΙΚΙϹ.

In *Cassia, Cinnamomo, Ossidiana. Uomini e merci tra oceano indiano e mediterraneo* (Rome 1996) 210-217, De Romanis (re)publishes the corpusculum of Greek and Latin inscriptions and graffiti from the Paneion in Wādi Menīḥ [but without the texts published in *ΤΟΠΟΙ*]:

1) 210 no. 1 (ph.): Σώστρατος | Δημητρίου | Ἀπολλώνιος | Ἐπάρχου, || χαίρετε· | (ἔτους) κα' (the 21st year cannot be pinpointed to a precise year);
2) 211 no. 2: the Λαυδάνης text given above;
3) 211 no. 3 a + b (ph.): Latin inscriptions mentioning C.Numidius Eros (2 B.C.);
4) 211 no. 4 (ph.): new Latin inscription mentioning Thaliarchus C.Numidi (3/2 B.C.);

5) 211/212 no. 5 a (ph.): Λυσᾶς Ποπλίου Ἀννίου Πλοκάμου | ἥκω{ι}, (ἔτους) λε´ Καίσαρος, Ἐπεὶφ ịη´ (*SEG* XIII 614; Bernand, *Pan du désert* 65; cf. above; July 6 A.D.; Lysas had not come back from but was on his way to India; cf. J.Bingen, *BE* (1997) no. 697, who accepts that Lysas used the old Egyptian calendar; in *CE* 72 (1997) 369/370, he expresses doubt on the reading ιη´ instead of η´;

6) 213 no. 6 (ph.): Εὔφημος Λουκίου Ἀττίου Φήλικος | γενόμενος ὧδε ἐποιη|σάμην τὸ προσκύνημα | Λεωνίδου τοῦ Ἀρείου || ἀγαθοῦ φίλου · (ἔτους) δ´ | Κλαυ(δίου) | Παχὼν δ´ (*SEG* XV 862; *SB* 10006; Bernand, *Pan du désert* 66; cf. above; April 44 A.D.);

7) 213 no. 7 (ph.): Πανὶ Εὐόδῳ | [--|--] ΠΕΡΙ [--] ΣΙΟΥ || [--] ΚΑΤ[.]Υ;

8) 213 no. 8 (ph.): Πανίσκου | Λεμύσου Κρόνου;

9) 213 no. 9 (ph.): Πτολεμαῖε, | χαῖρε πολλά;

10) 214 no. 10 (ph.): Παμῖνις Ἡρακλήο;

11) 214 no. 11 (ph.): Διόσκορος | Ἰσιδώρου;

12) 214 no. 12 (ph.): Γάϊος Μουνάτιος | ἐπόησεν ἑατοῦ | τὸ προ(σ)κύνημα (ΠΡΟΚΥ, lapis; probably Iulio-Claudian period);

13) 214 no. 13 (ph.): Latin inscription of the slave of a centurio of Legio XXII;

14) 214 no. 14 (ph.): τὸ προσκύνημα Κλουίου (sic) | Ῥούφου καὶ ΑΝΝΟ[--]ΠΠΕ[.]Ν;

15) 214 no. 15 (ph.): τὸ πρ(οσκύνημα) Σισ(ι)ννίου | υἱοῦ Ἀθαιβάγρου (Σισννίου (sic!), ed.pr.);

16) 214/215 no. 16 (ph.): Ἶς (= Εἷς) Θεός· | εὔπλοιά σοι | εὐτυχῇ | Ἰρήνη || Ἀφιβ (4. Εἰρήνη: name of a ship, ed.pr.; 5. Ἀφιβ: an isopsephic number 1512, ed.pr.);

17) 215 no. 17 (ph.): Α † Ω | Μίλιχος | εὐοδῶν | ἔγραψα ἀπὸ || Βερ(ενίκης) ἡμερῶν | ιγ´;

18) 215 no. 18 (ph.): † Χ Μ Γ ν Γαιανοῦ † | εὐτυχῶς Σωπάτρου | εἰς ἐῶνα γεἰνέτō.

On 243-259 De Romanis comments on the status of C.Numidius Eros (master of Thaliarchus; do we have to postulate a freeborn C.Numidius who either as negotiator has his transmarinae negotiationes handled by his freedmen and slaves (*Dig.* 40.9.10) or as a banker (fenerator) lends money to his freedmen?), Lysas and P.Annius Plocamus, members of the gens Peticia (cf. *SEG* XLII 1800), Laudanes, slave of Calpurnius Moschas (the latter probably a freedman of one of the Calpurnii in Puteoli) and C.Munatius (Munatii are on record in Latium/Campania; perhaps related to the Pompeian augustalis C.Munatius Faustus?).

2177. Wadi Samna. Two fragments, undated. Two green schist fragments found in 1994 in the Paneion in the area of the quarries. Ed.pr. H.Cuvigny, *BIAO* 96 (1996) 101 (ph.).

A: --- | [--]ẹπ̣ι̣ vacat | [-- Αἰ]γυπ vacat | [--]ς | ---
B: --- | [--] vacat | [--]ạτọ vacat | [--]ᾱ vacat | ---

A. Perhaps [---] ἐπὶ | [τοῦ δεῖνος ἐπάρχου Αἰ]γύπ|[του --], ed.pr. || B. perhaps αὐτοκρ]άτο|[ρος and in fine [Παῦνι] α´, ed.pr., who points out that the two dated inscriptions from the Paneion and the area of the quarries were erected on Pauni 1, perhaps a festival day of Pan.

2178. Unknown provenance. Epitaph of Leontous, 1st/2nd cent. A.D. Rectangular marble funerary stele with a relief in a recessed field representing a draped woman with ornate coiffure reclining on a kline and holding a wreath in her left hand. Offered for sale at Bonhams', Knightbridge (London): cf. auction catalogue *Fine Antiquities, Tuesday 12th December 1995*, 101 no. 484 (ph.). Read from the photo by R.A.Tybout.

Λεοντοῦ, (ἐτῶν) λγ´, | εὐψύχι ❦

[Probably from Egypt in view of the female name in -οῦς, L for ἐτῶν and the typology of the relief; for the suffix -οῦς cf. O.Masson, *ZPE* 98, 1993, 163, Tybout].

2179. Unknown provenance. Epitaph of Souros, 8th cent. A.D. M.Cramer, *Archäologische Klassifikation koptischer Denkmäler des Metropolitan Museum of Art, New York und des Museum of Fine Arts, Boston* (Wiesbaden 1957) 5/6 no. 5; R.J.Leprohon, *Stelae II. The new Kingdom to the Coptic Period* (Corpus Antiquitatum Aegyptiacarum. Museum of Fine Arts, Boston, Department of Egyptian and Ancient Near Eastern Arts, fasc. 3; Mainz 1991) no. 04.1874 (text of Cramer); S.Sauneron, R.-G.Coquin in J.Vercoutter (ed.), *Livre du centenaire 1880-1980* (Cairo 1980) 266 no. 70. On the basis of the photo in Lephrohon, A.Łajtar, *JJP* 26 (1996) 69/70, points out that this text has no Coptic elements. Inversion of the name of the deceased and the date of death is not unusual in Egypt.

† Εἷς θεὸς ὁ βοειθῶν, | Φαμενὼθ κε´, | Σοῦρος, τῆς θ´ ἰνδικ(τιῶνος)

2-3. Φαμεμὼθ κε´, | Σοῦρος, L. [Φαμεμὼθ: probably printing error for Φαμενὼθ in view of MEN in the Coptic text of Sauneron-Coquin reproduced by L.]; Coptic text, earlier editors.

2180. Unknown provenance. Inscribed lamps. For two inscribed lamps cf. our lemma no. 2299 (1 and 2).

NUBIA

2181. Nubia. Textual sources. T.Eide - T.Hägg - R.Holton Pierce - L.Török (edd.), *Fontes Historiae Nubiorum. Textual sources for the history of the Middle Nile region between the eighth century B.C. and the sixth century A.D.* Vol. II: *From the mid-fifth to the first century B.C.* (Bergen 1996), include a number of Greek inscriptions with translations and comments (in parentheses we give the pages and numbers of vol. II): *SB* 302 (Buhen; 538/539 no. 98); *SEG* XXVI 1720 (Buhen; 540/541 no. 99); *OGIS* 107 (*SB* 8461; Debod; 630/631 no. 138); *I.Philae* 12 bis (*SB* 9737; *I.Prose* 19; 631-635 no. 140); *IThSy* 302 (*OGIS* 111; *SB* 8878; *SEG* XL

1577; cf. *SEG* XLIV 1495; Setis or Elephantine or Syene (cf. *SEG* XL 1577 and our lemma no. 2122); 635-638 no. 141); *SEG* VIII 788 (*I.Philae* 20; *SB* 3448; 676-678 no. 156); *IThSy* 244 II and VIII (*OGIS* 168; *SB* 8883; *I.Prose* 24; Elephantine; 678-683 no. 157); *I.Philae* 128 (b) (*OGIS* 654; *CIL* III Suppl. 14147; 694/695 no. 164); *SEG* VIII 860 (*SB* 7944; Dakka; 706-709 no. 168); *I.Philae* 142 (709-711 no. 169); *I.Philae* 158 (711-713 no. 170); *I.Philae* 159 (*SEG* XXXVIII 1843; 713/714 no. 171) [In 1998 the same team published vol. III of *Fontes Historiae Nubiorum*, with texts from the 1st to the 6th cent. A.D.; see *BE* (1999) nos. 608/609].

2182. Adulis. Proclamation of Ptolemy III Euergetes, 247-221 B.C. *CIG* 5127 (a); *OGIS* 54; *SB* 8545 (a); *SEG* XXXI 1484; XLII 1645 and 1657; XLIII 1101. See B.Funck in *Hellenismus* (cf. our lemma no. 1759) 205/206, for some reflections on the (implied negative) views of Ptolemy III on the Seleukids.

2183. Dodekaschoinos. Talmis. In the review mentioned in our lemma no. 2085, A.Łajtar presents observations on *I.Prose* 63 and 67:

no. 63: in L. 11 [("Ετους) .] τῶν κυρίων ἡμῶν [Φιλίππων] Σεβαστῶν (*I.Prose* et alii; 247/248 A.D.) rather than [("Ετους) .] τῶν κυρίων ἡμῶν [Μαξιμίνων] Σεβαστῶν (*IGR* I 1356; L.Török, *Der meroitische Staat* I, Berlin 1986, 304/305 no. 99; 236-238 A.D.);

no. 67: in L. 15 κάτω and ἄνω μέρη refer to the lower and upper part of Silko's body (cf. S.Donadoni, *SCO* 14, 1965, 27-29) rather than to parts of his kingdom.

2184. Napata (Gebel Barkal). Three Christian epitaphs. A.Łajtar, *JJP* 26 (1996) 73-89, (re)publishes one ineditum and two edita. We do not present these texts which are dated 750-1000 A.D. and therefore are very likely to transgress the chronological boundary of 800 A.D. observed in *SEG*. We do note, however, that 85-89 no. 3 is a new reading of *SEG* II 883, where it was dated 'after 550 A.D.'.

KYRENAIKA

2185. Kyrenaika. Onomastics. Cf. our lemma no. 2326.

2186. Kyrenaika. Contacts with the Cyclades. L.Gasperini in E.Lanzilotta - D. Schilardi (edd.), *op.cit.* (cf. our lemma no. 1142) 101-111, collects the evidence of Cycladians in Kyrenaika. The Theraian founders of Kyrene brought their alphabet with them, as appears from the 6th cent. B.C. abecedary published by L.Gasperini, *ArchClass* 25/26 (1973/1974) 297-302 (dr.). Emigrants from the mother-country are the only known group of foreign residents in

Kyrenaika: the Θηραῖοι οἱ ἐπιδαμέντες ἐγ Κυράναι (LL. 13/14) were granted equal citizenship in the first half of the 4th cent. B.C. by the decree *SEG* IX 3 (cf. our lemma no. 2197). Their isopoliteia explains why they did not mention their original ethnic and left no trace in later inscriptions (a mythological reference to Thera occurs in the epigram dedicated to Apollo *SEC* 9b; dr.; not before the Antonine period). In the inscription recording the corn-supplies to Greek cities *SEG* IX 2 (XLV 2167*; 330-326 B.C.; cf. also our lemma no. 2196; dr. of LL. 15, 17, 25, 29, 45, 51, 53 and 55), the Theraians occupy the thirteenth place in the list of 51 supplies (L. 17); other beneficiaries are the Κήϊοι (LL. 45, 51, 53 and 55), Κύθνιοι, (L. 25) Πάριοι (L. 29) and perhaps the Τ[ήνιοι] (L. 15). Three early imperial documents erected by the Jewish community in Berenike contain orders to inscribe the texts εἰς στήλην λίθου Παρίου (*CIG* 5361 = *IGR* I 1024 L. 26; *CIG* 5362 = *SEG* XVI 931 LL. 18-20; *SEG* XVII 823; cf. also the ἀγάλματα πάρινα in *OGIS* 767 L. 26 and *SEC* 105 L. 41). The embassy on record in the stele of the σῦλα (*SEG* XX 716; *SEC* 103) visits, inter alia, Melos (L. 29: ἐμ Μάλωι). G. concludes that this scanty evidence is unbalanced if compared with the better documented presence of areas lying farther away than the Cyclades; in notes 4-16 (on 102/103) he collects examples of the presence in Kyrenaika of people from Palestine, Syria, Rhodes, Didyma, Miletos, Ephesos, Troas, Thesssaly, Thebes, Athens, Achaia, Crete and Syracuse.

A.Laronde, *ibid.* 113-119, presents a survey of Kyrenaians on record in inscriptions from the Cyclades, Euboia, the Dodecanese and the coast of Asia Minor, based on his forthcoming *Prosopographia Cyrenaica*. He briefly discusses 32 examples, i.e., 11.7% of the total of Kyrenaians abroad, occupying the second place after the Kyrenaians in Egypt (54.07%) and just before those in the Peloponnese (10.37%); 29 dated documents record Kyrenaians in Delos (11), Kalymnos (3), Melos (1), Tenos (2), Rhodes (1), Samos (1), Ephesos (1), Magnesia (1), Miletos (4), Didyma (1), Kyme (Aiolis; 1) and Eretria (2); no Kyrenaians are attested north of the line Eretria-Ephesos. Apart from the ambassadors known from the stele of the σῦλα (see above), almost all Kyrenaians active abroad in the 4th/3rd cent. B.C. were officers in the service of Hellenistic kings (none of the latter ruled over Kyrenaika at any time; service in the Ptolemaic army occurred on a limited scale after the Ptolemies took over Kyrenaika in 321 B.C.). Activities are more diversified in the 2nd/1st cent. B.C., which offer, inter alia, athletic victors, a female slave, a sculptor and benefactors honored in foreign decrees.

For relations with Thera see also our lemma no. 2326.

2187. Kyrenaika. Ephebic inscriptions in Ptolemais and Teuchira. J.M.Reynolds, *Libya Antiqua* 2 (1996) 37-43, argues that the graffiti on the inner face of the City Wall at Teuchira south of the East Gate (*CIG* 5243; *SEG* IX 419-556), and on the outer walls of the West Gate at Ptolemais (*SEG* IX 378-404; *SEC* 210; S.Applebaum, *JRS* 50, 1950, 90; C.H. Kraeling, *Ptolemais. City of the Libyan Pentapolis*, Chicago 1962, nos. 9, 16, 20-22, 25-35, 39/40 and 42-46; some reused in later buildings; thought to be written by soldiers so far), both mainly consisting of names, are ephebic inscriptions intended as short-lived memorials for victories in competitions (ph. of stretches of both walls). Excavations carried out some decades ago showed that the wall in Teuchira served as the fourth wall of the courtyard of a public building, very probably a gymnasion. Many blocks from this wall were reused in the Byzantine Bath (built

over the gymnasion) and other buildings in the area. At Ptolemais, a wall between the West Gate and the West Church is covered with inscribed names like those found at Teuchira and is likely to have belonged to a gymnasion. The inscriptions from both Teuchira and Ptolemais can be divided into a formal (date; name inscribed within a wreath) and an informal group (name(s); occasionally dates; unframed). At Teuchira, the formal texts once stood on the outer face of the street wall of the gymnasion. Some of the loose blocks record status indications connected with the ephebeia: see *SEG* IX 500 (γραμματεὺς ἐν ἐφήβοις) and our lemma no. 2221. As to the date of the Teuchira texts, two informal examples are dated: the earliest to 9/10 A.D. according to the Actian era, while *SEG* IX 498 mentions the eighth year of Domitian and so can be dated to 89/90 A.D., which is the latest date certainly legible. Perhaps the series continued into the 2nd century but stopped before the *Constitutio Antoniniana*, or even in 115 A.D. as a result of the Jewish revolt. There is no indication that it started in the Hellenistic era. In Ptolemais there is one block dated to 63 A.D. (ph.; now in the Museum at Tolmeita). Here the series may run from the 1st cent. B.C. through at least part of the 2nd cent. A.D. R. presents some onomastical observations: native Libyan names (e.g. Ἀνυσσαν, Ἀριπαχθις, Ἀτθυμαλλας, Ἐμισαχθις, Ἰτθαννυρας, Ῥογκαν) are more frequent than in Kyrene and Apollonia; some names like Βίθυς (Thracian) or Ἀδδίδας (Syrian) may reflect immigration encouraged by the Ptolemies (cf. also the name Πτολεμαῖος); the infiltration of Latin names is due to the founding of one of Pompey's colonies at Ptolemais in or shortly after 67 B.C., to immigration and to the enfranchisement of persons through connections with Roman traders.

R. reports that numerous new ephebic inscriptions have been found; full transcriptions of all texts will be given in *Inscriptions of Roman Cyrenaica* (forthcoming). In the meantime R. publishes some of them and corrects some edita: see our lemmata nos. 2207, 2215-2218 and 2220-2222. Cf. now also ead., *'The ephebic inscriptions of Teucheira'* in E.Catani - S.M.Marengo (edd.), *La Cirenaica in età antica. Atti del convegno internazionale di studi, Macerata 18-20 Maggio1995* (*Ichnia* vol. I; Macerata 1998) 475-483. On 480 R. mentions a fragment, probably from the gymnasion and showing the upper arc of a wreath and the word Ἴσθμια ('a local version of the Ἴσθμια').

For a new ephebic text from Kyrene see our lemma no. 2207.

2188. Kyrenaika? Lead seal, Antonine period. Circular seal; on the obverse a head of Zeus Ammonios, a globe and an inscription; found in Lugdunum. Ed.pr. R.Turcan, *op.cit.* (cf. our lemma no. 1301) 31 no. 35: MI[..]ΩTH

Perhaps μι[σθ]ωτή, referring to a tax collected by the publicani (μισθωταί), ed.pr., who assigns the seal to a Kyrenaikan port on account of the representation of Zeus Ammonios.

2189. Apollonia. Boundary stone from the public land of the Roman people, reign of Nero. Limestone cippus inscribed on both sides, found in 1933 and rediscovered in 1990. Ed.pr. F.Alf in *Studi Miscellanei* (cf. our lemma no. 2198) 129/130 (ph.).

A: [Nero Claudius]
[divi Claudi f(ilius)],
Germanici Cae-
4 saris nep(os), [Ti. Caes(aris)]
Aug(usti) pron(epos), ḍịṿ[i]
Aug(usti) abn(epos), Caes[ar]
Aug(ustus) G{ṣ}ermani[cus]
8 Imp(erator) per L(ucium) Acil[ium]
Strabonem l[egatum]
suum fines [oc]-
cupatos a pṛịṿ[atis]
12 p(opulo) R(omano) restitui[t]

B: Νέρων [Κ]λαύδιος,
[θεοῦ Κλ]ạυδίου Καί-
σαρος Σεβαστοῦ
4 Γερμανικοῦ ὑὸ[ς],
Γερμανικοῦ [Καί]-
σαρος ὑωνός, Τι.
Ḳạịσαρος Σεβα-
8 στοῦ [? καὶ] θεοῦ
Σεβαστοῦ [? ἔγ]-
vacat [γ]ονος, ạ[ὐ]-
[τοκράτωρ διὰ]
12 [Λ. Ἀκιλίου Στράβ]-
[ωνος τοῦ ἰδίου πρεσ]-
[βευτοῦ ὅρους ὑπὸ]
[ἰδιωτῶν κατεχομ]-
16 [ένους δ(ήμῳ) Ῥ(ωμαίων)]
[ἀποκατέστησεν]

For other boundary stones mentioning L.Acilius Strabo cf. *SEG* XXVI 1816 (XXVII 1132) and XXVII 1131; cf. also our lemma no. 2193.

2190. Euesperides. Three inscribed blocks, ca. 350-300 B.C. A.Buzaian - J.A. Lloyd, *LibStud* 27 (1996) 138 (ph.), report on the discovery of two massive limestone ashlars and one fragmentary block in the necropolis, each of which bore the inscription ΠΛΙ = πλί(νθος) ('squared block').

2191. Euesperides. Rock-cut inscription, ca. 350-300 B.C. A.Buzaian - J.A. Lloyd, *LibStud* 27 (1996) 142 (dr.), report on the discovery of a rock-cut inscription above two funerary chambers in the necropolis.

ΑΛΕΞΙ̣ vacat ⁝ ΑΡΙΣΤ
∠ ΜΟΣ = [Δ]Α̣ΜΟΣ

[Apparently Ἀλεξί̣[δ]ạμος and Ἀριστ(---), Pleket].

2192. Gasr Uertig. Painted Christian inscriptions, Byzantine period (reign of Justinian?). F.Ali Mohamed - J.M.Reynolds in *op.cit.* (cf. our lemma no. 2212) 1325/1326 no. 3, report on the discovery, beside a small fortified structure, of an underground chamber with plastered walls and a smaller chamber, both having painted inscriptions on their walls: **A) In the main chamber:** two plain crosses; a plain cross with Ἰ(ησοῦ)ς Χ(ριστό)ς in the upper quadrants and νικᾷ in the lower ones; another plain cross with χάρις Θ(εο)ῦ in the upper quadrants and a monogram (ph.) which probably stands for φῶς; **B) In the smaller**

chamber: two plain crosses. 'We suggest that --- it was the gift of water in a location on the edge of the desert that called forth the text' (with χάρις Θεοῦ).

2193. Kwemet (ca. 30 km. south of Slonta; ca. 150 km. southwest of Kyrene). Fragment of a boundary stele, reign of Claudius/Nero. F.Ali Mohamed, J.M. Reynolds in *op.cit.* (cf. our lemma no. 2212) 1326/1327 no. 4, report on the discovery of the upper left corner of a stele erected by the Roman senator L.Acilius Strabo, commissioner of Claudius and Nero, to mark the boundaries of land inherited by the Roman people from the last king of Kyrenaika in 96 B.C. If not a 'pierre errante', the stele shows that the Ptolemies (and the Roman people) claimed ownership of land that ran deep into Libyan tribal land and included a significant area of the silphium belt. For another boundary stone erected by L.Acilius Strabo see our lemma no. 2189.

2194. Kyrene. New readings. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2326), presents the following new readings:
SEG IX 46: in L. 10 [Θ]ράσυς instead of [.]ρασις (D.-L. 268 note 19);
SEG XX 735: in B Col. I LL. 44/45 [Λ]έντ[ιχ]ος Ἀριστοφάνευς | [Εὔ]ιππος Λεντίχω instead of [--]τος Ἀριστοφάνευς | [--]πος Λεντίχω (D.-L. 269). For D.-L.'s complete new version of this text see now E.Catani - S.M.Marengo (edd.), *op.cit.* (cf. our lemma no. 2187 in fine) 207-217.

2195. Kyrene. The numerical system in *SEG* IX 11-44. *SEG* XXXVII 1667; XL 1596 (with app.cr. in fine). See now D.Foraboschi in C.Stella - A.Valvo (edd.), *Studi in onore di Albino Garzetti* (Brescia 1996) 171-176, for a survey of previous interpretations of the signs and some reflections on the signs in *SEG* XL 1596. F. presents a new tabular survey of the values assigned by him to the signs.

2196. Kyrene. The exploitation of the chora. A.Laronde, *CRAI* (1996) 503-527 (ph.; maps), offers a survey of Kyrene's χώρα and its agricultural exploitation based on surveys as well as on literary and archaeological evidence (geography; geology; meteorology; extension; division into kleroi; road system; settlements). On 524-526, L. discusses some inscriptions: the accounts of the demiourgoi (*SEG* IX 11-44; XVIII 743; XXXVIII 1875; cf. XLIII 1186) as evidence of the existence of large estates and their products (no specification of quantities); the inscription concerning grain supply to Greek states (*SEG* IX 2; XLV 2167*) records a total of 805,100 medimnoi of cereals delivered, i.e., the equivalent of one year's production in the early 20th cent.: this total covers deliveries of several years. The three harvest periods (late April in the coastal area; mid May for the hills; early June for the upland plain) precede those of Greece (and Magna Graecia and Sicily) by ca. one month and those of the Pontic area by a still longer period. Part of the reputation of the extreme fertility of Kyrene's χώρα in literary sources must be due to

the latter's traditional role as a supplier of the Greek world at the moment in the annual cycle that shortages are most likely to occur. This role was, of course, even more appreciated in years of famine such as 330-326 B.C. (*SEG* IX 2) [For the Kyrenaian χώρα cf. now also G.D.B.Jones - M. and A.Webb - N.Bevan in E.Catani - S.M.Marengo (edd.), *op.cit.* (cf. our lemma no. 2187 in fine) 281-288; for the inscription concerning grain supply see also A.Bresson in *Économique antique. Les échanges dans l'antiquité: le rôle de l'état* (Saint-Bertrand-de-Comminges 1994) 50-52].

2197. Kyrene. The oath of the Οἰκιστῆρες, ca. 370-360 B.C.? *SEG* IX 3; XLIII 1185*. Meiggs-Lewis, *GHI* 5. In the context of an article on *'Emigrazioni forzate e divieti di ritorno nella colonizzazione greca dei secoli VIII-VII a.C.'*, M.Moggi in M.Sordi (ed.), *Coercizione e mobilità umana nel mondo antico* (CISA vol. 21; Milan 1955) 27-44, offers some reflections on LL. 24-51. Cf. also our lemma no. 2186.

2198. Kyrene. List of officers, ca. 340-335 B.C. *SEG* IX 50 (only LL. 22-58); XXXVII 1665; XXXVIII 1877. M.-L.Lazzarini in L.Bacchielli - M.Bonanno Aravantinos (edd.), *Studi Miscellanei* vol. 29 (*Scritti di Antichità in memoria di Sandro Stucchi*; Rome 1996) 175-192 (ph.), presents the entire text, i.e., *SEG* IX 50 + the preceding lines 1-21 + new fragment + the new text on the base of the stele. Underlined letters are now either missing or illegible but were seen by ed.pr. Smith-Porcher (cf. *SEG* IX). Cf. also C.Dobias-Lalou, *BE* (1997) no. 703, for some critical observations.

Λοχαγοὶ τεθρίππων
Μναστοκλῆς Βαθυκλεῦς
Πίθακος Ἀριστωνύμω
Ἀρ(ι)σταγόρας Φιλοκώμω
Ἀριστοφάνης Κλευγένευς
Δαμασίστρατος Καλλίππω
Ἀριστόπολις Εὐρυπτολέμω
-
Λοχαγοὶ μονίππων
Ἀριστοκλῆς Στεφάνω
Ὑξὰν Εὐπτολέμω
Στράτων Κάρνιος
Πρᾶξις Θευχρήστω
Πρατομήδης Φιλίππω
-
Τριακατιάρχαι
Πολυκλῆς Μελανίππω τῶ
Ἀριστάνδρω
Ἀριστοφάνης Παραιβάτα
Καλλίμαχος Ἀννικέριος
Βαθυκλῆς Νικοστράτω
Ἰάσων Δαιμένευς
Πρῶρος Κύκνω
Θα(λ)ίαρχος Εὐρυπτολέμω
Κλέων [Κ]λέωνος
Δῦσις Ἐπικλεῦς
Φίλων Ἀννικέριος
Ἠρίλοχος Εὐβάτα
Καλλίστρατος Ἀριστωνύμω
Νίκανδρος Ἀκεσάνδρω
Χάρων Ἰάσονος
Νικόδαμος Θαλιάνθευς
Ὀνυμοκλῆς Πολυκλεῦς
Ἱππόδαμ(ο)ς Φιλοξήνω
-
Λοχαγοὶ πεζῶν
Πολυάρατος Παραίβιο[ς]
Φιλοκλῆς Θευτίμω
Ἀντίπατρος Πολυθέ[μι]ος
Πασέας Ἱπποδάμω

Χαιρεσίλας Ἀν[αξ]αγόρα{ς}
Ψάφων Ἀγλωμάχω
Εὐκλῆς Θευχρήστω
Σίφυρος Πιθάκω
Φίλων Θευχρήστω
Τιμῶχος Πολυτίμω
Περίανδρος Θρασυλλίωνος
Θεύδωρος Καλλιμάχω
Φρασσαμενὸς Ἀριστοτέλε[υς]
Ἄναξις Δαμώνακτος
Πράταρχος Ὀνυμάρχω
Τιμόλας Πιθάκω
Θεύμανδρος Λυσίππω
Δαϊλέων Θευχρήστω
-
Λοχαγοὶ πελταστᾶν συμμ[ερῖται]
τοῖς τριακατίοις
Ἀνδροκλῆς Καλ[λιμ]άχω
Ἀριστομένης Α[. . . .]ν[--]
Πρῶρος Σωσία
Ἀριστοφῶν [--]
Τελέσα[ρχος vel -νδρος --]
Εὐκ[--]
-
Ἐχ[--]
Βω[--]
Ἀρ[--]
Π[--]
[--]
Α[--]
Ε[--]
Τι[--]
Με[--]
Ἀν[--]
Ἀλ[--]
Χα[--]
Φιλ[ό]κωμ[ος --]
Θεύχρηστο[ς --]
Λαΐαρχος [--]ΗΣΒ[--]
Θαυρ[--]σαν[--]
Φιλόξηνος Εὐτέλευς
Αὐλῶχος Πολλίδα
Προκλῆς Θευχρήστω
Ἀντίπατρος Κλέωνος
Γλαῦκος Δαμάλκευς
[Ἀ]ρχίδαμος Πολυμνάστω
[Κ]αρνηιάδας Ὀξυάνορος
[Φι]λόξηνος Χαριτίμω
[Λῦ]σις Σωσία
-
[Λο]χαγοὶ πελταστᾶν συμμερῖται
[τῶν] τεθρίππων
[. . . .]ήδης Φιλωνάδα
[. . . . .]οχος Ἰάσονος
[. . . . . . .]ος Εὐστράτω
[--]
Νίκαιος Πολυδώρω
Χαῖνυς Ἀριστανδρίδα
Φιλῖνος Ἀλκιμάχω
Δεξίδαμος Καλλιστράτω
Φιλοτάσιος Κρίνιος
Κάλλις Φιλοκώμω
Ἵππις Θευχρήστω
Θεύδωρος Θευκρισίω
Ἀμαισίννας Ἀνάξιος
-
Λοχαγοὶ παραι[β]ατᾶν
Πόλων Στρά[τ]ω[ν]ος
Καλλίστρατος Ἀνδροθάλευς
Μελάνιππος Φαινάνδρω
Ἰάσων Σπ[--]
Ἀγήμων Πολυαράτω
Λοχαγοὶ ἀκοντιστᾶν
Εὔφρις Δαϊλέοντος
Ἀριστάνωρ Ὀνυμάνδρω
Ἀρχέδαμος Δαϊλέοντ[ος]
Τίμανδρος Τιμώνακτ[ος]
Σῶσις Μελίτιος
Ἀντίφιλος Μνάσιος
[Θ]εύδωρος Ἀμαισίννα
[--] Εὐφράνορος
Ἰα[--] Ἀριστίππω
Ἰάσων Ἐχεκλείδ[α]
Εὐκλῆς Πολιάνθ[ευς]·
Λοχαγοὶ παραιβατι-
κῶν λόχων

Εὔφρις Ἀριστοτέλευς
Λῦσις Εὐόρμω
Ἁγήτωρ Κύδιος
Πρῶρος Πράξιος
Νίκαιος Αἰγλάνορος
Ἐμπεδοκλῆς Γίλωνος
Αἰσχίνας Τελεσίππω
Ἀρίστιππος Εὐαγόρα

4. ΑΡΥΣ, lapis ‖ 21. ΘΑΛΙΑ, lapis ‖ 27. Ἀλεξάνδρω, *SEG* ‖ 31. ΔΑΜΘΣ, lapis ‖ 37. Χαιρεσίλας Ἀν[--], *SEG* ‖ 43. Θρασυ[λλίωνος], *SEG* ‖ 45. Ἀρισ[τοτέλευς], *SEG* ‖ 46. Δαμώνακ[τος], *SEG* ‖ 47. Ὀνυμά[ρχω], *SEG* ‖ 49. Λυ[σίππω], *SEG* ‖ 50. Θευχ[ρήστω], *SEG* ‖ 51. ΣΥΜΜΓ, S.-P.; πελτασ[τᾶν συμμαχούντων], *SEG*; πελτασ[τᾶν τῶν σὺν], Dobias-Lalou (cf. *SEG* XXXVIII 1876); for συμμ[ερῖται] cf. L. 84 ‖ 53. Κα[λλιμάχω], *SEG* ‖ 54. Ἀριστομένης Α̣[--], *SEG* ‖ 55. Σώσι[ος], *SEG* ‖ 57. Τελεσί̣[ας --], *SEG* ‖ 74. Dobias-Lalou, *BE* (1997) no. 703, reads Θαυμ[ι]ά[δας Ιγι]σαν[τος] ‖ 76. Dobias-Lalou, *loc.cit.*, reads Α̣ὐλῶχος; Εὔλοχος, L. [the photo clearly shows \ΥΛΩΧΟΣ] ‖ 83. [Σῶ]σις is equally plausible, D.-L. ‖ 103. D.-L. prefers to read Ἐπι[-- as patronymic ‖ 114. Ἰά[σων] or Ἶα[σις], L.

L. accepts most of A.Laronde's prosopographical suggestions: see *SEG* XXXVIII 1877 (on L. 16), 1881 (on LL. 13, 15, 27, 39, 53 and 56), 1891 (on L. 25), 1894 (on LL. 17, 24 and 46) and 1895 (on L. 38). She adds the following observations: L. 2. Mnastokles may be identical with the dedicant from *SEG* IX 91; the latter may well date from the 4th cent. B.C. (*SEG*: 3rd cent. B.C.); L. 3. possibly ■ brother of Kallistratos in L. 26; L. 7. possibly a brother of Thaliarchos in L. 21; L. 10. for Ὑξάν cf. e.g. Ἐσθλάν (*SEG* IX 46 L. 20), Ἀρταφάν (*SEG* IX 613) and Φιλοδάμαν (*SEG* XX 735 B II L. 25); L. 13. perhaps the father of Κάλλιππος Πρατομήδευς (*SEG* IX 46 L. 32; cf. also above for Laronde's comment); L. 15. L. rejects Laronde's suggestion of identifying Πολυκλῆς Μελανίππω τῶ Ἀριστάνδρω with the homonym from *SEG* IX 1 L. 83 and with the father of Πολυκλῆς on record in *SEG* XX 735 B II L. 66; the latter identification would entail that 735 is just one generation later, which is impossible for palaeographical and prosopographical reasons. L. suggests identifying Polykles' father Melanippos with Μελάνιππος Ἀριστάνδρω on record in *SECir* 183, *SEG* IX 22 LL. 7/8 and probably also in *SEG* IX 123; L. 23. Λῦσις also appears in *SEG* XX 716, as ambassador (ca. 335 Á.D.; cf. *SEG* XXXVIII 1879); L. 25. L. is skeptical about Laronde's suggestion of identifying the father of Erilochos with Εὐβάτας Ἀκεσάνδρω on record in *SECir* 146 (ca. 365 B.C.; cf. *SEG* XXXVIII 1891); L. 27. the new reading Ἀκεσάνδρω makes it attractive to connect Νίκανδρος with Εὐβάτας Ἀκεσάνδρω in *SECir* 146 (see ad. L. 25); L. 29. Nikodamos is perhaps the brother of Ἄκανθις Θαλιάνθευς in *SEG* IX 49 L. 12; L. 38. L. rejects Laronde's suggestion (see *SEG* XXXVIII 1895) of finding a son of Psaphon in *SEG* IX 46 L. 14 (--]ε̣ω̣ν̣ Ψάφωνος), given that the chronological distance between *SEG* IX 46 and 50 is about a decade; a younger brother of our Psaphon may be Ἰάσων Ἀγλω[μάχω], on record in *SEG* IX 46 L. 57; L. 39. a brother of Eukles is to be found in L. 41 and in *SEG* IX 77 L. 7 (4th cent. B.C.); L. 41. cf. above ad L. 39; Θεύχρηστος Φίλωνος (*SEG* XX 735 B I L. 135) may well be a descendant; L. 56. L. is skeptical about Laronde's suggestions (cf. *SEG* XXXVIII 1881); L. 76. cf. a Κλέων Πολλίδα in *SEG* IX 12 L. 2 (4th cent. B.C.) and a Πολλίδας Κλέ[ωνος] in *SECir* 236; L. 90. for Πολύδωρος cf. *SEG* XX 735 B I LL. 119/120 and *SGDI* 4834 (b) L. 16; L. 93. for another Δεξίδαμος, son of Ἆγις, see *SEG* IX 49 L. 24 and *SEG* IX 22 L. 4; L. 97. the same person in *SEG* IX 49 L. 17; the two sons of Θευκρί-

σιος in 49 LL. 16 and 20 probably were brothers of Theudoros; **L. 100.** the same person in *SEG* IX 49 L. 25; **L. 106.** probably a brother of the person in L. 108; **L. 121.** cf. *SEG* IX 45 L. 16 for a "Αγησις Κύδιος; probably the same family in view of "Αγησις/'Αγήτωρ.

On 178-183, L. comments on the names of the military units: λοχαγοὶ τεθρίππων (LL. 1-7: commanders of the soldiers on four-horse chariots) and μονίππων (LL. 8-13; the cavalry, the ἱππεῖς), the τριακατιάρχαι (LL. 14-31; commanders of the elite-corps of 300 ephebes; comment on the gymnasion as a military and sports center), the λοχαγοὶ πελταστᾶν συμμερῖται τοῖς τριακατίοις (LL. 51-83; 'i locaghi dei peltasti, che combattono a fianco dei triakátioi'), the λοχαγοὶ πελτασταν συμμερῖται τῶν τεθρίππων (LL. 84-98; 'i locaghi dei peltasti che partecipano delle quadrighe'), the lochagoi of the παραίβαται (LL. 99-104; the soldiers who stood on the chariots next to the charioteer) and the lochagoi of the παραιβατικοὶ λόχοι (LL. 117-126; 'corpi di sostegno' for the παραιβαταί).

On 190-192, some reflections on the chronology of various Kyrenaian inscriptions, the present one included: our inscription: ca. 340-335 B.C.; *SEG* IX 49 and *SECir* 146: probably slightly earlier (contra *SEG* XXXVIII 1891: ca. 365 B.C. for *SECir* 146); *SEG* IX 46-48: ca. one decade later than our text; *SEG* IX 76/77 (cf. XXXVIII 1892) and 147 (cf. XXXVIII 1894) and *SECir* 131: ca. ten-fifteen years later; *SEG* XX 716 (cf. XXXVIII 1879): ca. 330 B.C.; *SEG* IX 1: 321/320 B.C. (fifteen-twenty years later than our text); *SEG* XX 735: ca. 250 B.C.

2199. Kyrene. List of names, before 322 B.C. *SEG* XXXIV 1645; XXXVII 1669. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2200) 74/75, suggests restoring in LL. 35/36 ['Η]ραίω | [πρ]άτα φθίνοντος rather than [κ]αταφθίνοντος: 'jour d'Akamantia: le premier Hèraios, le Karnèios'.

2200. Kyrene. The Cathartic Law, late 4th cent. B.C. *SEG* IX 72; XLIII 1187* (*LSCG* Suppl. 115). C.Dobias-Lalou in L.Bacchielli - M. Bonanno Aravantinos (edd.), *Studi Miscellanei.* (cf. our lemma no. 2198) I 73-78, restores the fifth clause of the 'cathartic law' (LL. 21-25) as follows: ['Α]καμαντίων ὁσία παντὶ καὶ ἁγνῶι καὶ βαβάλω[ι]· | πλὰν ἀπ' ἀνθρώπω Βάττω τω τῶ ἀρχαγέτα καὶ | Τριτοπατέρων καὶ ἀπὸ 'Ονυμνάστω τῶ Δελφῶ {ι}, | ἀπ' ἄλλω, ὅπη ἄνθρωπος ἔκαμε, οὐκ ὁσία ἁγνῶ(ι)· | τῶν δὲ ἱαρῶν ὁσία παντί. She translates: 'Il y a accès licite (ὁσία) aux *Akamantia* [a festival?, a sanctuary?] pour chacun, pur ou profane (καὶ ἁγνῶι καὶ βαβάλω[ι]); en effet, hormis le contact avec un humain Battos quel qu'il soit (ἀπ' ἀνθρώπω Βάττω τω), descendant du fondateur, avec les Tritopateres et avec Onymastos de Delphes [probably a heroized person], le contact avec tout autre lieu où repose un homme rend l'accès illicite (οὐκ ὁσία) pour le pur. Par ailleurs, il y a accès licite aux cérémonies sacrées (ou aux lieux sacrés) pour chacun (τῶν δὲ ἱαρῶν ὁσία παντί)'. In this clause the determination of what was ὁσία and what was not depended on the contact with a grave. This explains the reference to heroized persons (Battos, the Tritopatores, Onymastos); ἀκάμαντες (literally, 'the immortals') is a generic designation of the heroized dead. Cf. also our lemma no. 1273 and the publications summarized by C.Dobias-Lalou, *BE* (1999) no. 619 (especially on the ἱκέσιοι and ἐπακτός).

2201. Kyrene. List of priests of Apollo, early 2nd cent. B.C. *SEG* XLIV 1537. C.Habicht, *LibStud* 27 (1996) 7/8, points out that Καρνεάδης Αἰγλάνορος (L. 1) is identical with the homonymous Kyrenaian, who received the proxeny in Sparta (*IG* V 1 5; ca. 188 B.C.; cf. our lemma no. 396). In addition he points to the fact that from the fourteen names on record in this inscription, two are mentioned in the Delphian list of thearodokoi (*SEG* XLIII 221) as names of Kyrenaian thearodokoi: Μνάσαρχος Κρατισθέν[ους] (Col. IV LL. 15/16) is perhaps a brother of Πολιάνθης Καρτισθένους in L. 6 of our text; Καλλίμαχος (Col. IV L. 21) may be identical with the homonymous person in our L. 5. These names were added to the list of thearodokoi in the period 200-175 B.C. Cf. C.Dobias-Lalou, *BE* (1997) no. 706, for some skepticism concerning the identification with thearodokoi.

2202. Kyrene. Honorary inscription for Aiglanor, ca. 96 B.C. *SECir* 246 (*SEG* XXXVIII 1885 (Laronde)). L.Gasperini in *Studi Miscellanei* (cf. our lemma no. 2198) 149-154 (ph.; dr.), points out that renewed study of the stone showed that another block joins it at right. He presents the following text.

Αἰγλάνορα Δαμ[ατρίω, τὸν συνγενῆ τῶ]
βασιλεύσαντος Π[τολεμαίω, πολλὰς καὶ]
μεγάλας ἀποδεί[ξεις ποιησάμενον]
4 λόγωι καὶ ἔργῳ τᾶ[ς ποθ' ἑαυτοὺς (or ἑαυτὸς) φιλο]-
στοργίας v v Κυραν[αῖοι] vacat

1. Αἰγλάνωρα, L. (the photo clearly shows an omicron) ‖ 2. ἁ[μῶν Πτολεμαίω], L. ‖ 4-5. τᾶ[ς εὐνοίας ἕνεκα καὶ φιλο]στοργίας Κυραναῖοι, L. ‖ 5. C.Dobias-Lalou, *BE* (1997) no. 705, suggests restoring in fine Κυραν[αῖοι] v v [ἀνέθηκαν] ‖ G. prefers to date the text shortly after the death of Ptolemy Apion.

2203. Kyrene. Edicts of Augustus, 7-4 B.C. *SEG* IX 8; XLI 1692*. R.Martini, *Labeo* 42 (1996) 398 and 401/402, discusses IV LL. 67-71 under the aspect of the administration of justice in the Roman provinces. Cf. our lemma no. 1155.

2204. Kyrene. List of priests of Apollo, 68 A.D. Cf. *SEG* XXXVII 1671. S.M. Marengo in *Studi Miscellanei* (cf. our lemma no. 2198) 219-226 (ph.), publishes a fragment of the list of priests of Apollo found in the Odeion and referred to by R.Goodchild, *Kyrene und Apollonia* (Zürich 1971) 88. It is a duplicate of *SECir* 4 (a) (*IGR* I 1030).

- -
[Μ. 'Αντώνιος Κερεάλις]
[Πτολεμαίου (τοῦ Πτολεμαίου) υἱός]
[Αἰ]γλάνωρ vacat
4 [Μητ]ρόδωρος (Μητροδώρου) το[ῦ]

Μητροδώρου ❦
[(ἔτους)] qη´ Τι. Κλαύδιος Ἀρχίππο[υ]
υἱὸς ❦ Ἄρχιππος ❦
8 [(ἔτους)] qθ´ Μ. Ἀντώνιος Μ. Ἀντωνίου
Φλάμμα υἱὸς Κασκέλλιος

Restored after *SECir* 4 (a) ‖ homonymity (LL. 2 and 4) is indicated by ∫ ‖ 6 and 8. year 98 and 99 respectively = 67 and 68 A.D. (Aktian era); the priests of LL. 1-5 are to be dated between 63 and 67 A.D., M. ‖ one copy of the list of priests is to be erected in the temple of Apollo, the other in the agora, M., who points out that the same is true for the list of priests of Hera (cf. *SEG* XXXVIII 1878; XLIV 1535) ‖ M. argues that these lists are not eponymous lists, comparable with the Latin *fasti*; insertion of a name in such lists was an honor to be compared with a honorary decree. M. refers to *SEG* XXVII 1128 and IX 4 and 354 (XXXVIII 1890); as to the latter, M. suggests that in LL. 10/11 the honor awarded to the honorand is the permission to have his name, as priest of Dionysos, registered on the list of priests. Cf. C.Dobias-Lalou, *BE* (1997) no. 707, for brief comment.

2205. Kyrene. List of priestesses of Hera, 102 A.D. *SEG* IX 182; cf. XXXVIII 1878. O.Masson, *ZPE* 110 (1996) 92, argues that the last part of the name in LL. 35/36 Φαβία Κυδιμάχα | Φαωι is not a female name Φαώ, but a patronymic in the genitive (Φάος) with parasitic iota; cf. our lemma no. 2319 sub VIII [already proposed by S.M.Marengo: cf. *SEG* XLIV 1535].

2206. Kyrene. Letters and rescript of Hadrian and Antoninus Pius to Kyrene and Ptolemais Barca, 154 A.D. *SEG* XXVIII 1566 (XXXIX 1721*); Oliver, *Greek Constitutions* nos. 120-124. As an Appendix to his article on the Panhellenion (cf. *SEG* XLV 135 and 280) C.P.Jones, *Chiron* 26 (1996) 47-53, presents a new text and translation of *SEG* XXVIII 1566 LL. 6-12 (Oliver no. 120), i.e., a rescript of Hadrian to Kyrene and a longer rescript sent by him to the archon of the Panhellenes (134/135 A.D.) [see now also C.P.Jones, *Chiron* 28 (1998) 255-266, for LL. 26-43].

ὁ ἄρχων τοῦ Πανελληνίου ἐφθάκει ἐπιστεῖλαί μοι π[ερὶ τῆς ἀ]ξιώσεως ὑμῶ[ν ἐρωτῶν· ἐγὼ δὴ καὶ αὐτῷ]
τὰ δόξαντά μοι ἀντέγραψα, καὶ ὑμεῖν ἔπεμψα τὴν προ[- ca. 7 -]ν ἀπόκ[ρισιν· τὰ δὲ ἄλλα δικάσει Σάλουιος]
8 Κᾶρος ὁ κράτιστος ἀνθύπατος vacat εὐτυχεῖ[τε· vacat τοὺς Πτολεμαέας Βαρκαίους εἰς τὸ Πανελλήνιον]
δέχεσθαι δεῖ· οὐ μέντοι δίκαια ἀξιοῦσιν τῶν αὐτῶ[ν ἐφιέμενοι ὧνπερ οἱ Κυρηναῖοι, οἷς ἐστι τὸ] γέ-
νος Ἀχαιὸν καὶ ἀκρειβῶς Δώριον· αὐτοὶ δὲ ἰθαγενε[ῖς Ἕλληνές εἰσιν, Πτολεμαέ]ων δὲ
προσεκτήσαντο τὴν προσηγορίαν ἀπὸ τοῦ ἐπικρα[τοῦντας (τῆς γῆς ?) τοὺς Μακεδόνας μετονομάσαι τὴ]ν πό-
12 λιν· Κυρηναίων δὴ δύο συνέδρους πεμπόντων [Βαρκαίους ἕνα μόνον πέμψαι δοκεῖ]· vacat

The restorations are intended to convey the general construction rather than the precise wording, J. ‖ 1. for the Panhellenion see our lemma no. 1525 ‖ 6. ὑμῶ[ν σπουδάζων ? - ca. 13 -], *SEG* XXVIII ‖ 7. προκ[ειμένη ?]ν ἀπόκ[ρισιν ? - ca. 17 - Σαλούιος], *SEG* XXVIII; on the assumption that a curved letter is possible, either προ[ειρημένη]ν or, perhaps preferably, πρὸ[ς ἐκεῖνο]ν, J., who for the instruction of the emperor to a provincial governor vel sim. to take action relevant to the point at issue refers to Oliver, *Greek Constitutions* nos. 113 L. 9, 114 L. 5 and 184 LL. 20, 28 (cf. our lemma no. 145), 43 and 56, all from rescripts of Hadrian or Marcus Aurelius ‖ 8-12. (virtually) no restorations, *SEG* XXVIII {correct the misprint in L. 10 in fine: ἰθαγενε[ῖς instead of ἰθαγενε[ς }. The conflict was between the Kyrenaians and another community which had 'received an additional name' (L. 11), which must refer to Ptolemais Barca, J. (following Oliver), who collects the mainly literary sources concerning the descent of the Kyrenaians and the citizens of Ptolemais Barca ‖ 9. τῶν αὐτῶ[ν δεόμενοι ὧνπερ οἱ Κυρηναῖοι οὓς ἐξέπεμψε μὲν], J.M.Reynolds 'with all reserve' (cf. *SEG* XXVIII app.cr.); ἐφιέμενοι, Oliver ‖ 11. or perhaps τοὺς Μακεδόνας τοὺς Πτολεμαίους, J.

2207. Kyrene. List of ephebes, 172-175 A.D. White marble stele (probably Pentelic) now in the Kyrene Museum; its separate base was re-used and inscribed with graffiti of the 1st cent. A.D. Edd.pr. J.M.Reynolds - F.Alf in *Studi Miscellanei* (cf. our lemma no. 2198) 259-268 (ph.). They announce a more detailed publication in *Libya Antiqua*.

- - - - - - - - - - - - - - - - -
[(ἔτους)? τοῦ καὶ? Αὐτο]-
[κράτορος Καίσαρος]
[Μάρκω Αὐ]ρ[ηλίω]
4 [Ἀντω]νεινῶ Σ[εβαστῶ]
[Ἀρ]μ[ε]νιακῶ Παρθικῶ Μ[ηδι]-
κῶ Γερμανικῶ μεγίστω [vacat]
Ἐφ' ἱαρέος τῶ Ἀπόλλωνο[ς]
8 Μ(άρκω) Κλαυδίω Καρνεάδευς κ[α]-
τὰ τὰν νομοθεσίαν Νουμισί[ω]
Μαρκελλιανῷ τῶ κ[ρ]ατίστω {Σ}
ἀνθυπάτω vacat
12 vacat ἐφηβαρχέντων vacat
Λ(ουκίω) Ἀνθεστίω Πολυβίω νέω καὶ Λ(ουκίω) Ἀνθεστίω
Ἀρχιβίω ❦ vacat, στραταγέντων v Σέξ(τω)
Βαλερίω Βίκτορος καὶ Σατορνείλω τῶ
16 Ἀμμωνίω v, γυμνασιαρχέντων Σέξ(τω)
Ἀνθεστίω Βαλεριανῶ καὶ Σέξ(τω) Βαλερίω
Φορτουνάτω vacat
vacat Ἔφηβοι vacat

Col. I	Col. II
Σέξ(τος) Βαλέριος Φορτουνᾶτος	Λ(ούκιος) Αἴλιος Πρεῖμος
Λ(ούκιος) Δομίτιος Σατρις	Λ(ούκιος) Νόβιος Σεκοῦνδος
Λ(ούκιος) Πόντιος Σεξτιλιανός	v Αἴλιος Τύραννος
Λ(ούκιος) Βαλέριος Μᾶρκος	Τι(βέριος) Κλαύδιος Σατορνεῖ-λος
Α(ὖλος) Σταλάκκιος Ἀφροδείσιος	v Ἡλιόδωρος Ἡλιοδώρου
Λ(ούκιος) Βαλέριος Πρεῖσκος	v Βάθυλλος Λόνγου
Γ(άϊος) Κάσσιος Ἀντίοχος	Ἱππίας Ἱππίου
Γ(άϊος) Πομπήϊος Ἵλαρος	Ἀριστομήδης Γαβίου
Λ(ούκιος) Ἰούλιος Ῥοῦφος	Ἰάσων Ἰάσονος
Γ(άϊος) Φλάβιος Ἰατρόδωρος	Λούκις Κρίσπου
Μ(ᾶρκος) Λύκιος Ἀσκληπιάδης	Ζώσιμος Λουκίου
Ἰούλιος Πούπλιος Σέλευκος	Ῥοῦφος Καλλίππου
Μ(ᾶρκος) Ἰούλιος Ἀμπλιᾶτος	Ἀμμώνιο[ς] Ἀμμωνίου
Ἰούλιος Λοῦπος Σεκοῦνδος	Πολιάνθης Πολιάνθους
Πετρώνιος Αὐρήλιος Λέων	Κυρανᾶις Δημητρίου
Λ(ούκιος) Βείβιος Κέλερ	Θεόδωρος Ῥούφου
Τ(ίτος) Φλάβιος Ἀθηνόδωρος	Ἀνίοχος Ἡλιοδώρου
Γ(άϊος) Ἰούλιος Λούκιος	Ἀμμῶνις Λυσίππου
v Ἀνχαρηνὸς Σερῆνος	Πτολμαῖος Πτολεμαίου
Λ(ούκιος) Ἰούλιος Εὐφρόσυνος	Ἰατρόδωρος Αὐτολύκου
Λ(ούκιος) Μουσίδιος Σενραπίων	Εὐφρᾶς Εὐφρᾶτος
Μ(ᾶρκος) Ἔππιος Λούκιος	Ὀκτάβις Πρε(ί)μου
Μ(ᾶρκος) Ἀντώνιος Ἰσοκράτης	Λούκις Λουκίου
Π(όπλιος) Κορνήλιος Διόδωρος	Ἡρακλῆς Ἰθαννύρου
Μ(ᾶρκος) Λούριος Ἰαμβάριος	Μᾶρκος Εὐφράνορος
Γ(άϊος) Κορνήλιος Πουπλιανός	Ἐπικλῆς Ἰουλίου
v Πόντιος Νατᾶλις	Κυρηνᾶις Θευλόγου
Π(όπλιος) Αἴλιος Καλλίτυχος	Ἡλιόδωρος Λυσίππου
v Νεμέσιος Γάϊος	Λούκις Ἀλεξάνδρου
Ῥοῦφος Σταλάκκιος Πρόκλος	Ῥοῦφος Ῥούφου

vacat παιδονομέντων καὶ ἐπιστατέντων vacat
v v κατὰ τὸ διατάγμα Νομισίω Μαρκελ-
v v λιανῶ τῶ κρατίστω ἀνθυπάτω
vacat Ἰουλίω Καλλιέτα v καὶ Αἰλίω Ἐπαφροδείτω

1-2. Restored after *SEG* XX 742; perhaps the text began with Τύχα ἀγαθά, edd.pr. ‖ 3-6. M.Aurelius became Γερμανικός late in 172 A.D.; the epithet Σαρματικός, which is lacking here, was adopted in 175 A.D., edd.pr. ‖ 8-11. for Numisius Marcellianus cf. *SEG* IX 174-177 and perhaps 543 (where Reynolds-Goodchild now read --]λιανοῦ but also point out that other gubernatorial names would fit); edd.pr. point out that Hadrian had been responsible for one ephebic reform in Kyrene (*SEG* XXVIII 1566; Oliver, *Greek Constitutions* no. 122); Marcellianus may have reformed Hadrian's supposed system with his νομοθεσία; a comparison with the ephebic catalogue from 161 A.D. (*SEG* XX 742) reveals changes in the list of officers, involving an overall increase in their numbers and a new distribution of some functions ‖ 10. in fine: the superfluous sigma was inefficiently erased, edd.pr. ‖ 13. praenomina are marked by superscript bars, edd.pr. ‖ 23. ΣΑΤΟΡΝΕΛΣ, lapis: the cutter ran out of space; Μᾶρκος is used as cognomen here; in *SEG* XX 742 LL. 33 and 43 it is used as a nomen ‖ 24. Σταλάκκιος: cf. *SEG* XX 742 L. 40 ‖ 41. ΠΡΕΠΜΟΥ, lapis ‖ 44. for Ἰαμβάρι(ο)ς cf. *SEG* XX 742 L. 48 ‖ 46. the initial theta is very faint; Εὐλόγου is not to be excluded, edd.pr. ‖ 53. Αἴλιος Ἐπαφρόδειτος: also on record as paidonomos in *SEG* XX 742 L. 49 [edd.pr. suggest that the paidonomos 'actually supervised the ephebes'; but is it not more likely that they were in charge of the paides, who received their physical training in the gymnasion of the ephebes?, Pleket] ‖ the total number of sixty ephebes recorded in our text is about the same as in *SEG* XX 741 (3/4 A.D.), edd.pr., who conclude that the population had recovered from the casualties inflicted during the Jewish Revolt of 115-117 A.D.; edd.pr. comment on the relation between koine (in the list of names) and dialect (in LL. 1-18 and 50-53) in this text.

2208. Kyrene. Dedication of a fountain, ca. 335 B.C. S.Ensoli Vittozzi in *Studi Miscellanei* (cf. our lemma no. 2198) 81-84, reports on the discovery of a dedicatory inscription engraved on the architrave of the fountain on the lower terrace inside the area of the temple of Apollo: Φι[λοθά]λη[ς] Ἰάσονος ἱαριτ[εύων] (ca. 335 A.D., according to A.Laronde). E.V. suggests a date ca. 325-300 B.C. on archaeological grounds. C.Paci will present a full epigraphical study in due course.

2209. Kyrene. Dedication by Hermesandros to Artemis, 4th/3rd cent. B.C. *SECir* 161/162; *SEG* XXXVIII 1898; XLI 1695 (Chamoux). L.Gasperini in *Studi Miscellanei* (cf. our lemma no. 2198) 143-147 (dr.), points out that the script of *SECir* 162 differs from and is later than that of 161 and that the layout of the texts is not identical. On the basis of these observations he suggests that the original text, which for some reason or other had deteriorated, was renewed much later on another stone (*SECir* 362; contra Chamoux: the two plaques were attached to the bases of statues of two bovines and were the remains of a substantial number of such inscribed statue bases [for a similar suggestion cf. S.Ensoli Vittozzi, *ibidem* 92-98]). He suggests dating *SECir* 161 to the second half of the 4th cent. B.C. (resemblance with *SEG* IX 76; cf. our lemma no. 2198 in fine), and 162 to the 2nd/1st cent. B.C. (resemblance with *SEG* IX 55, from 185-180 B.C., and *SEG* XX 729). G. points out that an identification of Hermesandros with the homonym in *SEG* XL 1596 L. 3 is not to be excluded.

2210. Kyrene. Epitaph of Deinis, 2nd/1st cent. B.C. Large tomb with peristyle and two atria; in one of the atria an inscribed base was found. Mentioned by L.Bacchielli, *Libya Antiqua* 2 (1996) 28 [cf. also L.Gasperini in E.Catani - S.M.Marengo, *op.cit.* (cf. our lemma no. 2187 in fine) 277-279 (dr.), who dates the base to ca. 250 B.C.: see C.Dobias-Lalou, *BE* (1999) no. 622]: Δεῖνις Εὐρυφῶνος

On the wall plaster of one of the atria the inscription Θάνατος and representation of a winged young man (probably Hypnos), B.

2211. Kyrene. Funerary epigram for the painter and councillor L.Sossius Euthykles, 2nd cent. A.D. Rectangular marble stele found in 1934 in the south cemetery; now in the Museum of Kyrene. Mentioned by A.Burford, *Craftsmen in Greek and Roman Society* (London 1972) 13, 150/151, 181 and 208. Edd.pr. J.M.Reynolds - † L.Bacchielli, *Libya Antiqua* 2 (1996) 45-48 (inscription; translation; commentary) and 49/50 (additional comments) respectively (ph.).

Λ(ούκιος) Σόσσιος | Εὐθυκλῆς | βουλευτὴς | vacat ζωγράφος || vacat (ἐτῶν) μα´

Λούκιον Εὐθυκλέους τὸν ζωιγράφον, εἴ που, ὁδεῖτα,
    ἔκλυες, ὃς τέχνην μέζον᾽ ἐπηγλάϊσα
ἤθεσι Κυρήνηι, βασιλήϊον ὃς μέγα δῶρον
    πατρίδι, τὰς μακάρων εἰκόνας, ἠγαγόμεν -
τῷ καὶ βουλευτῆσι μετέπρεπον - ἐνθάδε κεῖμαι·
    λοίσθιον οὐ τεκεέσσ᾽ οὐδ᾽ ἀλοχῶι δάκρυον,
Εὐθυκλεῖ δὲ φίλωι μοι ἀδελφεῶι ὅς με γενέθληι
    πρεσβεύων τὰ πατρὸς πάντ᾽ ἐμόγησ᾽ ἐπ᾽ ἐμοί,
μόχθων δ᾽ οὐκ ἀπόνητο· πρὸ γὰρ β̣α̣ρ̣[υ –⏖–⏓]
vacat [-- ca. 8 --]Ϲ̣ΗΡΙ̣Ι̣[---------------]
- -

In LL. 1-5 large letters; the lines are more or less centered; much smaller letters in the epigram, which is presented line by line with the pentameters inset || 8-9. Κυρήνηι βασιλήϊον go with the second rather than with the first relative clause: 'who brought to Cyrene, my native city, a kingly great gift, the images of blessed ones' (i.e., of deities and, perhaps, heroes), R., who rejects Burford's interpretation of βασιλήϊον as 'palace' [but it seems better to connect the dative Κυρήνηι with ἐπηγλάϊσα and πατρίδι with ἠγαγόμην; in that case we get two nicely balanced clauses; as a result we have put a comma after Κυρήνηι, Pleket] || 14-15. a reference to cruel fate, e.g. βαρυκήδεϊ πότμῳ, followed by an allusion to the subject's death, perhaps with his age, W.Peek apud R.; Peek suggested something like [χῶρον ἐ]ς ἡρώ[ων ἤλυθον –⏖⏓], but the age 41 (L. 5) is more than can easily be expressed in the same line and would imply the presence of another couplet, R. || the deceased was a figure-painter (ζωγράφος; LL. 4 and 6), i.e., a relatively well-paid craftsman, who became a βουλευτής (LL. 3 and 10).

His epitaph is one of the rare testimonia showing that it was possible for some craftsmen to hold elite office [cf. also *SEG* XXVI 827 (*CIG* 2025; *GV* 1020; adduced by B. on 49) and XXIX 1206, Tybout]. In the epigram he himself explains the combination of two normally incongruous careers, first by stating that he 'added grace to his skill by his manners' (LL. 7/8); something of the latter may be reflected in the language and spelling of the epigram, which are self-consciously epic and a clear demonstration of paideia. More important is the painter's euergetism to the city: he became a councillor because of the 'kingly great gift' of his paintings (LL. 8/9) rather than out of recognition of his artistic quality. It may also be, however, that the donation made him a ***distinguished*** member of the body in which he already sat. Lucius probably came from a free-born Greek family and was its first

member to acquire Roman citizenship. When he became a Roman citizen, he retained his old personal name (on record in L. 6) as a praenomen and added as a nomen the name of a Sos(s)ius who mediated the new status for him, as well as his father's and elder brother's name Euthykles (LL. 6 and 12) as a cognomen, R. [However, Λούκιος in L. 6 looks like the short-hand version of the complete name; the painter probably adopted the name of his father as cognomen pietatis causa; normally his own Greek name would have been turned into a cognomen. Λούκιος is the praenomen which goes with the tria-nomina system, Pleket] || B. mainly comments on the social status of painters on the basis of literary sources: more elevated than that of other craftsmen; painting was occasionally practiced by elite members as a sideline; there is some evidence for painters donating their works to cities and being rewarded with citizenship vel sim.

2212. Martuba (ca. 20 km. east of Darnis/Derna). Funerary epigrams for Crispina and [---]binus, 1st cent. A.D. Stele of Gebel limestone; reliefs of busts of a girl and a boy above and two inscriptions, one below each bust (A, B). Edd.pr. F.Ali Mohamed - J.M.Reynolds in M.Khanoussi - P.Ruggeri - C.Vismara (edd.), *L'Africa Romana. Atti dell' XI convegno di studio, Cartagine, 15-18 dicembre 1994* (Ozieri 1996) 1322-1324 no. 2 (a).

A: Σῶμα μὲν οὗτος | ἔχι παιδὸς τάφος, | εἰς μακάρων δὲ χῶ|ρον Κρι⟨σ⟩πίνας ψυχὰ || ἐνῳκίσατο vacat

4. ΚΡΙΠΙΝΑΣ, lapis.

B: Δάκρυα πατ[ρὶ λιπὼν] | παῖς ἔνθα [⏑ –]|βῖνος κεῖ[ται? vacat] | τὸν κούφη [γ]αῖ[α] || τάφοισ[ιν] ἔχο̣[ι]

2-3. Ἀλ]|βῖνος or Καλ]|βῖνος, edd.pr.; C.Dobias-Lalou, *BE* (1997) no. 710, prefers metri causa [Σα]|βῖνος [S.Follet in *An.Ép.* (1996) [1999] 583/584 no. 1670, suggests ἐνθάδ(ε)] || [3-4. perhaps --]|τον, Bingen].

2213. Martuba (ca. 20 km. east of Darnis/Derna). Fragmentary inscription, 3rd cent. A.D. Limestone cornice block; part of the moulding has been cut back to provide space for the inscription; re-used in a dam. Edd.pr. F.Ali Mohamed - J.M.Reynolds in *op.cit.* (cf. our lemma no. 2212) 1324/1325 no. 2 (b) (ph.).

[----]ΛΗ̣ΤΟΠ Ш ΚΑ̣Λ̣Ο̣[---]
[--]Α̣Ν̣ΓΕΛΟΥ[.]ΕΧ̣ΩΝ̣Ι̣[--]
[--]Κ̣Α[..]ΜΙ̣Ι̣[...]ΝΑΚΙΝ̣ΤΑΙΟΠΟ̣[--]

'Extremely difficult to read', edd.pr., who present the text 'with the greatest reservations' || 1. τόπῳ κάλῳ, edd.pr. || 2. a name Εὐ]α̣γ̣γέλου or a reference to messengers or angels?, edd.pr. || 3. KINTAI: κῖνται = κεῖνται, edd.pr. || in the neighborhood of Martuba there was a Roman road-station, called Mandis, edd.pr.

2214. Ptolemais. Honorary inscription for Ptolemy VIII Physkon, 169-164/163 B.C. Limestone statue base built into a Roman building in the 'Piazzale delle Cisterne'. Ed.pr. G.Paci in *Studi Miscellanei* (cf. our lemma no. 2198) 237-242 (ph.; dr.).

Βασιλέα Πτο[λεμαῖον θεὸν] ǀ Φιλομήτορα Π[τολεμαίου] ǀ
καὶ Κλεοπάτρας [ἀδελφόν] ǀ vacat ἡ πό[λις] vacat

Ed.pr. discusses *SEG* IX 358 (*OGIS* 124; ph.; honorary inscription for the same person) and suggests dating both texts to the period 169-164/163 B.C.; C.Dobias-Lalou, *BE* (1997) no. 712, wonders whether there is space in L. 3 for a restoration [Θεῶν ἀδελφόν].

2215-2218. Ptolemais. Ephebic inscriptions. Four reused stones. Ed.pr. J.M.Reynolds, *Libya Antiqua* 2 (1996) 40-43 nos. 1-4.

2215: 41 no. 1 (ph.). **Ephebic inscription.** Limestone colonnette; inscription within a wreath; from the West Church.

❦ ("Ετους) β´· ❦ ǀ Μ(ᾶρκος) Λικίνιǀος Καλόǀκαιρος

2216: 41 no. 2 (ph.). **Ephebic inscription.** White marble moulding with inscription on the scotia; from the West Church.

wreath ("Ετους) κ´· Μ(ᾶρκος) Σήστιος Μαρκιαǀνὸς φίλος πάντων palm branch

2. For φίλος πάντων cf. also the next lemma.

2217: 41 no. 3. **Ephebic inscription.** Sandstone block; on the front face graffiti and a formal text cut within a wreath; found near the West Church.

[Λού]κιǀος Αἴλιǀος "ΑρπαλǀοςACvacat ǁ φίλος πάνǀ[των]

2218: 41/42 no. 4 (ph.). **Ephebic inscription.** Grayish marble panel; found near the major crossroads in the Monumental Street.

("Ετους) β´· ῟Ωλος Πού-
φιος Αὔδαξ
vacat φίλος vacat
4 Εὐδαίμ̣ο̣ν̣[ος]
Θεουφείδους
Μάρκου Σόλω̣-
νος Νικαγόρα
8 Ἀρίμμα Φήλι-
κος νικήσας
ἐνκώμιον β´

10. First specific indication of the kind of competition in which one of the victors at Ptolemais and Teuchira had been successful; at least from the time of Hadrian, Ptolemais appointed akade-

marchs alongside the gymnasiarchs, presumably concerned with the non-athletic part of the ephebic training: see S.Applebaum, *JRS* 50 (1950) 90, ed.pr.

2219. Targunia. Inscribed rock-cut tomb. F.Alí in *Studi Miscellanei* (cf. our lemma no. 2198) 130, reports on a rock-cut tomb with two inscriptions on its façade: A) To the left: Εὐφράνωρ (1st cent. B.C./1st cent. A.D.); B) To the right: ("Ετους) πδ´ Τελεσῶι ǀ Ἀρισστέα (ἐτῶν) λς´. Teleso died at the age of 36, in the 84th year, sc. of the Aktian era = 53/54 A.D.

2220. Teuchira. Corrections in ephebic inscriptions. J.M.Reynolds, *Libya Antiqua* 2 (1996) 39, presents the following corrections:
SEG IX 441: Ἀλέξων ψυχὴ Ἀδδί[δ]αι instead of Ἀλέξων, ǀ Τυχιάλμις, ǀ Ἀδδι[δ]α(ῖος?); for ψυχή see our lemma no. 2221 app.cr.;
SEG IX 446 LL. 2/3: [--] Ἰτθαννυǀρας instead of [("Ετους)] ιτ´ Θαννύǀρας;
SEG IX 521: ("Ετους) δ´ Τ(ίτος) Φλάουιος instead of ("Ετους) δτ´ Φ(λάουιος) Νέǀριος.

2221. Teuchira. Ephebic inscription. Sandstone block; inscription within a wreath; reused in the Byzantine Bath. Ed.pr. J.M.Reynolds, *Libya Antiqua* 2 (1996) 38 no. 1 (ph.).

("Ετους) θ´· ǀ Ἐπάγαǀθος Ἡρ̣[α]ǀκλείδο̣[υ] ǁ τρὶς ἔǀφηβος

On 39 R. mentions a new inscription from the street wall (cf. our lemma no. 2187): Σόφων ἔθος [Φ]ερετίμωι. Cf. *SEG* IX 429 (Δείας ἔθη Θαρσιπόλει), with references to similar texts and explanation as ὃς καί or an indication of adoptive parentage; rejected by R., who argues that ἔθος/ἔθει/ἔθη indicates that the subject was the customary companion of the second person named (cf. ἐθάς, ἠθεῖος), as φίλος (often a monogram:) states that he was his friend, and ψυχή (cf. our lemma no. 2220) that he was his beloved, ed.pr.

2222. Teuchira. Funerary epigram for Myrtilos, 2nd/3rd cent. A.D. Sandstone panel re-used as a paving slab in the east corridor of the Late Fort. Ed.pr. J.M.Reynolds, *Libya Antiqua* 2 (1996) 40 no. 2 (ph.).

Μουσάων θεράποντα καὶ Ἡρακλῆος ἑταῖρον
Μυρτίλον ἥδ᾽ εὐνὴ λαινέη κατέχει vacat
ᾧ̣ κανόνες τε πόδες τε διηνεκέως ἐμέλησ[αν]
4 πενταέθλων μελέτης γραμματικῆ[ς ⏑⏑–]

3-4. Myrtilos studied 'rules and feet', presumably measuring-rods and units of measurement in connection with the pentathlon in order to establish the achievements of the competitors, but the reference could also be to poetry, ed.pr. ǁ 4. perhaps θ᾽ ἅμ᾽ ἔην or τε γὰρ ἦ̣ν, ed.pr.

UNKNOWN PROVENANCE

2223. Unknown provenance. Honorary decree for Neon and his brothers, ca. 300 B.C. Bottom part of a marble stele; now in the Museum of Rhodes. W.Peek, *Inschriften von den dorischen Inseln* (Abh. Leipzig 62, Berlin 1969) 5 no. 1; cf. J. and L.Robert, *BE* (1971) no. 465. Republished by P.Gauthier, *RPh* 70 (1996) 43-47, who excludes the possibility that the honorands were Rhodians and argues that the stone was transported to Rhodes from an Aegean island or from Asia Minor.

- -
[ca. 7-8 --]ων· εἶν̣[αι δὲ κυρίας τάς]
[δωρ]εὰς πάσας [τ]ὰ̣[ς πρότερον δοθεί]-
[σας] Νέωνι καὶ τ[οῖ]ς ἀδελ[φοῖς· ἀναγρά]-
[ψαι] ⟨δὲ⟩ τόδε τὸ ψήφισμα τὸν γραμμ[ατέα]
[ἐφεξ]ῆς εἰ[ς τὴ]ν [στ]ήλην οὗ περ κ[αὶ ἡ]
[αὐτῶν] προξε[ν]ί[α] ἐ[γγ]έ̣γραπται· τὸ δ᾽ ἀνά-
[λωμα] ὁ ταμίας δότω ἀπὸ τῶν προσόδων
[τῶν τῆ]ς πόλεως

2-3. [τε δωρ]εὰς πάσας κα̣[ὶ τιμὰς τὰς δοθεί|σας], P. ‖ 3-6. ἀναγρά]|[ψαι τόδ]ε τὸ ψήφισμα τὸν γραμ|μ[ατέα, | ὃς στ]ήσει [τὴ]ν [στ]ήλην οὗ περ κ[αὶ ἡ]|[πατρὸς] προξε[ν]ί[α] εἰσ⟨γέγ⟩ραπται, P. ‖ 6-8. this formula is known from decrees of Andros (*IG* XII 5 714 = *SEG* XLIV 699; *IG* XII Suppl. 245), G.

2224. Unknown provenance. Building inscription, 3rd cent. A.D. *CIG* 1948. Republished by P.Lombardi, *Scienze dell'Antichità. Storia, Archeologia, Antropologia* 6/7 (1992/1993) [1996] 99-103 (ph.; translation), after re-examination of the stone and of the copy of C.Biagi (dr.) already used by *CIG*.

['Αγαθῆ Τύ]χῃ·
Ζωσίμη
[Αὐρ.?] 'Αντιόχου τ[οῦ] ἱεροφάν-
[του γ]υνή, τὴν ἄν[οδ]ον οἴκο-
[θεν βα]θμώσασα καὶ [τὸ]ν π⟨λ⟩-
[άγιο]ν τοῖχον κατα[σκ]ευ-
[άσασα] σὺν τῇ πυλίδι ἀν[έ]-
[θηκε τ]ῷ ἐπιφανεστάτῳ
[θεῷ Διο]νύσῳ Εὐβουλεῖ καὶ τοῖς
[συμμ]ύ̣σ̣τ̣[αις ------------]

2-3. [ἡ δεῖνα τοῦ δεῖνος], | 'Αντιόχου, *CIG* ‖ 4-5. οἰκο|[δο]μ[ή]σασα, *CIG*; οἴκοθεν = ἐκ τῶν ἰδίων, L. ‖ 5. βαθμόω: 'to provide with steps', L.; in fine ΠΑ, lapis ‖ 5-6. π[λ|ησίο]ν, *CIG*; πλάγιος τοῖχος: 'side wall', L. ‖ 9. Διόνυσος Εὐβουλεύς: L. collects numerous literary and epigraphical attestations of this deity and of Eubouleus alone, occurring mainly in connection with Eleusis and the underworld. On 100, L. concludes that '*Dionyso Eubuleus* se da un lato è espressione di asssimilazione di figure divine per tanti aspetti simili -- dall'altro dovette ricevere une rielaborazione in chiave escatologica, in risposta ad una esigenza individualistica di salvezza' ‖ 10. [συννάοις θεοῖς ?], *CIG*; [συνμ]ύ̣σ̣τ̣[αις], printed text of L.; handwritten correction (ν into μ) in the off-print

sent to us ‖ the stone, now in the Museo Nazionale in Rome, comes from the Venetian Nani collection (cf. *SEG* XXX 1191 for other inscriptions from this collection) consisting of pieces mainly from the islands in the Ionian Sea, the coast of Dalmatia, the west coast of the Peloponnese and the Aegean islands. Since the latter yielded other inscriptions referring to Dionysiac associations (Astypalaia: *IG* XII Suppl. 150; Melos: XII 3 1089, 1125, and 1669 [cf. also XII 3 1244, with *SEG* XLI 679]; Thera: XII 3 329, 420 (+ XII Suppl. on p. 86; like our inscription, recording a woman reconstructing a wall and dedicating it to the ἐπιφανέστατος Διόνυσος), 1295/1296; Tenos: XII 5 951 and 972 = Kaibel, *EG* 871), L. suggests that our inscription may come from 'la zona insulare egea', without excluding the other possibilities.

2225. Unknown provenance. Building inscription, 5th-7th cent. A.D. In *op.cit.* (cf. our lemma no. 1807) 79 no. 45 (ph.), a dedicatory inscription is published, engraved on a limestone plaque of unknown origin ('Eastern Mediterranean'). D.Feissel, *BE* (1997) no. 630, gives the following improved text: † 'Επὶ τοῦ ἐνδοξ(οτάτου) | Ζωΐλου στρατηλ(άτου) | καὶ τοῦ θεοσεβ(εστάτου) | TABAK Μακαρίου ‖ κ(αὶ) λοιπῶν ἀδελφ(ῶν) | κ(αὶ) 'Ακυλίνου πρ(εσβυτέρου) | ἐκ[τ(ίσθη)] | τὸ πριβᾶτον [---|---] ('Tabak, son of Makarios'; ἐκ[κλησίας]; πριβᾶτον: related to the imperial privy treasury, edd.pr.). F. restores ἐκ[τ(ίσθη)] in L. 7 and points out that πριβᾶτον denotes a private bath (cf. *IGLS* III 998; XXI 2 162 [*SEG* XLV 1931 on p. 565]). TABAK (name or title) is an enigma. The combination of military and monastical authorities ('brethren' and presbyteros) may point to a monastery. See also H.Harrauer, *Tyche* 11 (1996) 251, who gives the same text but denies that there was a L. 7 and in L. 9 prints [--]ν̣ιπ̣[--].

2226. Unknown provenance (western Asia Minor?). Inscription concerning the property of the monastery of Mary at Geleos, 6th cent. A.D. *SEG* XLIV 1570. Now offered for sale at Drouot-Richelieu, Paris; cf. auction catalogue *Art d'Asie - Art d'Orient et Islam - Antiques, Lundi/Mardi 7/8 Octobre 1996*, 93 no. 578 (ph.).

2227. Unknown provenance. Dedication of a statuette, 1st half of the 1st cent. A.D. or somewhat later. Bronze statuette of the type of Polykleitos' diskophoros; inscription on the right thigh. J.J.Herrmann Jr. in A.P.Kozloff - D.G.Mitten (edd.), *The Gods Delight* (catalogue; Cleveland 1988/1989) 317-319 no. 59 (ph.; dr.; majuscule text); D.von Bothmer in *Glories of the Past. Ancient Art from the Shelby White and Leon Levy Collection* (catalogue; New York 1990) 244 no. 177 (ph.). M.Donderer, *art.cit.* (cf. our lemma no. 2377) 97 with notes 84/85, draws attention to this inscription, which he transcribes as follows:

Πούβλι̣(ο)ς 'Αχαε|ικὸς εἰ|ξάμεν||οι ἀνέ|θηκα|ν

'Der Text weist -- hinsichtlich der Nomenklatur und der Grammatik derartige Eigentümlichkeiten auf, daß hier Bedenken zumindest gegen die Authentizität der Inschrift nicht unterdrückt werden können', D. [There seems to be nothing wrong with the nomenclature; for the name 'Αχαικός see *SEG* XXVII 1272. Πούβλις, 'Αχαεικός and

εἰξάμενοι for Πούβλιος, Ἀχαικός and εὐξάμενοι are not suspect either. Problematical is the combination of a singular subject with two plural verbs; εἰξάμενο(ς) ἀνέlθηκ(ε)ν is possible, but presupposes major negligence on the part of the mason, whereas understanding Πούβλις (καὶ) Ἀχαεικός would actually render the nomenclature 'eigentümlich'. The ingenious solution offered by J.J.Herrmann Jr. seems preferable: our statuette has a star, frequently used as a symbol of the Dioskouroi, engraved on its left thigh; there may have been a second statuette with a second name engraved in a joint dedication to the Dioskouroi. According to H., the inscription's large, roughly formed letters suggest reuse at a somewhat later date, Tybout].

2228. Unknown provenance. Dedication of a bust of Zeus, 2nd/3rd cent. A.D. Marble bust of a bearded man (probably Zeus) wearing a diadem in his curled hair; inscription on the base. Offered for sale at Bonhams', Knightbridge (London): cf. auction catalogue *Fine Antiquities, Tuesday 4th July 1995*, 94 no. 473 (ph.). Read from the photo by R.A. Tybout: Τι(βέριος) Ἀράβης β´ | μετὰ τῶ̣ν ἀδελφῶ̣ν ἐπόησαν | τὸν κύριον ‖ Ὀρένδρ̣ην

[4. For κύριος used for a deity cf. e.g. *SEG* XXXIV 1286 and XLIV 513 ‖ 5. Ὀρένδρην: unattested so far; name of a god?, Herrmann, who wonders whether this bust may come from Phrygia].

2229. Unknown provenance. Inscription on an altar, 2nd/3rd cent. A.D. Bronze miniature altar with horn-shaped corners ending in spherical knobs; inscription punched on three sides of the upper body. Offered for sale at Christie's, London: cf. auction catalogue *Fine Antiquities, Wednesday, 3 July 1996*, 92 no. 388 (ph.; dr.). We reproduce the drawings from the catalogue.

2230. Unknown provenance. Votive donation to a church of Maria Theotokos, undated. N.Duval - C.Metzger (with assistance of D.Feissel), *Zbornik Narodnog Muzeja Beogradu* 16 (1996) 311-314 no. 1 (ph.; dr.), publish a table now in the Louvre in Paris. Non vidimus. Cf. D.Feissel, *BE* (1997) no. 631: Ὑπερὶ εὐχῆς Ῥωμανὸς υἱὸς Δανιὴλ κὲ Ἀναστασίου προσφέρι τῇ Θεοτόκου Μαρίας ὁρμούμενος ἀπὸ κώμης Ευαρεων Καδαμων. Romanos' parents are Δανιήλ and Ἀναστάσιον; the villages Euareia and Akadama are known in Palmyrene territory. Euare(i)a Kadamon cannot be identified with either of them but points to a provenance in the 'Proche-Orient sémitique'.

2231. Unknown provenance (eastern Mediterranean). Epitaph of Diogenes, 2nd/1st cent. B.C. Rectangular marble pedimental stele with top and corner akroteria; circular

ornament in the tympanon; in a recessed niche a relief representing a banquet scene: at left a seated woman clad in chiton and himation and resting her feet on a stool; at right two draped male figures reclining on a couch and each holding a vessel in his left hand; a tripod loaded with cakes and a situla in front of the couch; in the lower left and right corner, small servant figures (female and male); inscription below the right side of the relief tripod. Offered for sale at Christie's, London: cf. auction catalogue *Fine Antiquities, Wednesday, 11 December 1996*, 99 no. 186 (ph.). Read from the photo by H.W.Pleket: Διογένη | Μαηους, | χαῖρε

2232. Unknown provenance. Epitaph of Theodoros, 2nd/1st cent. B.C.? Marble stele of narrow tapering form surmounted by a pediment with top and corner palmette akroteria; relief representing a youth clad in a himation and wearing sandals, his right shoulder left nude; he holds a stylus and diptych in his right and left hand, respectively, and is represented in the act of writing; at left and right, two robed servants standing on small socles look up toward his face; the one at right holds an object in his left hand; inscription on the architrave (L. 1) and in the field above the youth. Offered for sale at Sotheby's: cf. auction catalogue *Antiquities and Islamic Art, New York, Tuesday, December 14, 1993*, no. 114 (ph.). Read from the photo by R.A. Tybout: Θεόδωρος Εὐφράνορος | ⟦---?⟧ Καρύσ|τιος

[2. Initio traces of letters which are probably erased (or merely effaced?); the last letters of these seem to be]Ạ̣ΑΣ or Π̣ΙΑΣ or Τ̣ΙΑΣ; either a false start or reuse of the stele; the fact that L. 1 was engraved in very cramped smaller script on the 'architrave' supports the latter possibility, Tybout].

2233. Unknown provenance. Epitaph of Seios, ca. 2nd cent. A.D. *SEG* XXXIX 1733. Now offered for sale at Christie's, New York: cf. auction catalogue *Fine Antiquities, Thursday, 7 December, 1995*, 52 no. 117 (ph.).

2234. Unknown provenance. Epitaph of --- and Apphe, ca. 2nd cent. A.D. Marble funerary stele; within a recessed field a relief representing a man reclining on a couch and holding a wreath in his raised right hand, and a seated woman beside him; in the lower left corner a small standing girl (servant); inscription above the recessed field. Offered for sale at Sotheby's, London: cf. auction catalogue *Antiquities, Tuesday, 2 July, 1996*, no. 156. Read from the photo by H.W.Pleket.

O[...]Σ Ἀριστω(ν)ίκου ἐτῶν· | Ἀπφη Ἀπφουτίωνος
θυγάτηρ, | γυνὰ δὲ Λουκίου, ἐτῶν μθ´, χαῖρε

[1. Initio: there seems to be no space for Λ̣ο[ύκιο]ς; ΑΡΙΣΤΩΜΙΚΟΥ, lapis; after ἐτῶν no letters denoting the age of the person concerned are visible; perhaps the husband had the stele erected for his deceased wife, and for himself while still alive ‖ 3. γυνά: the Doric form and the iconography of the raised wreath may well point to the area of the Propontis, Pleket].

2235. Unknown provenance. Epitaph of Philomousos and Iucunda, 150-250 A.D. Cf. our lemma no. 310.

2236. Unknown provenance. Epitaph of L.Petroukiaios Satounilos, 2nd/3rd cent. A.D. Rectangular marble stele with a relief, in a recessed field, representing a standing togate male and a small figure at left; inscription above the relief. Twice offered for sale at Bonhams', Knightbridge (London): cf. auction catalogue *Fine Antiquities, Tuesday 12th December 1995*, 88 no. 434 (ph.) and *Thursday 4th July 1996*, 43 no. 188 (ph.). Read from the photo by R.A.Tybout: Λ - Πετρουκιαῖος Σατουνῖλος, χαῖρε

2237. Unknown provenance. Epitaph, ca. 3rd cent. A.D. Fragment of a marble sarcophagus [lid according to the description; rather one of the sides] with a relief representing a winged Eros in flight to left, his hands outstretched as if holding the recessed panel with inscription at left. Offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities, Thursday, June 13, 1996*, no. 240. Read from the photo by R.A.Tybout.

[----] καὶ · | [----]ΝΕΥΙ[----]ΔΥΜΗ

2238. Unknown provenance (Kos?). Epitaph of Eutychia, Roman Imperial period. *SEG* XVIII 434 (P.M.Fraser, *Rhodian Funerary Monuments*, Oxford 1977, 122 no. 162). Republished by J.Nollé, *op.cit.* (cf. our lemma no. 1074) 128 no. 108 [without reference to *SEG* XVIII 434, in which the text is attributed to Mytilene; for the same attribution cf. *LGPN* s.v. Εὐτυχία no. 13 and Σωτήρ no. 4, Chaniotis]: † ΧΡ ΑΩ | Εὐτυχίας | θυγατρὸς | Σωτῆρος

1. The Christian symbols, inscribed later, are omitted by N.

2239. Unknown provenance (Asia Minor). Signature on a terracotta statuette, 1-50 A.D. Terracotta statuette representing Aphrodite (Anadyomene type) and a small Priapos on a pillar; inscription incised before firing on the back of the base; now in the Römisch-Germanisches Zentralmuseum in Mainz. Ed.pr. L.Frey-Asche, *MDAI(I)* 46 (1996) 277/278 (ph.): Ἀπολλωνίου

Said to come from Asia Minor. The same signature was found on two other terracotta statuettes: 1) from Myrina: E.Pottier - S.Reinach, *La nécropole de Myrina* I, Paris 1887, 175 no. 5 (not in the Corpus of D.Kassab; cf. *SEG* XXXVIII 1248 [on this group see now also U.Mrogenda, *Die Terrakottafiguren von Myrina. Eine Untersuchung ihrer möglichen Bedeutung und Funktion im Grabzusammenhang*, Europäische Hochschulschriften Reihe 38, Archäologie 63; Frankfurt am Main 1996; non vidimus]); 2) unknown provenance (*Kunst der klassischen Antike*, sales catalogue André Emmerich Gallery Zürich/New York, Zürich 1975/1976, no. 36), perhaps a forgery, ed.pr., who also refers to *SEG* XXXVI 1480 (cf. XL 1619; Ἀπολωνίου β´ Περγαίου; unknown provenance).

2240. Unknown provenance. Epsilon on the head of a philosopher, early 2nd cent. A.D. *SEG* XXX 1805. W.J.Schneider, *ZPE* 114 (1996) 227-236 (dr.), dates the head to the early 2nd cent. A.D.; he argues that the lunate epsilon engraved on the head of the statue was not a transport- or atelier-mark [cf. *SEG* XXX 1805 in fine, ignored by Schneider] but was meant to characterize the person in question. On the basis of a passage in Photios (*Bibl.* 151 b 18-21), in which the astronomer and mathematician Apollonios from Perge is said to have been called 'ε' because the shape of the ε resembles that of the moon, which was intensively studied by Apollonios, Schneider suggests that our lunate epsilon may well denote this Pergaian scholar.

2241. Unknown provenance. Inscriptions on gems, 2nd/early3rd cent. A.D. *Sales Catalogue Frank Sternberg AG, Zürich, Nr. 8* (August 1996) contains two inscribed objects (ph.): 1) 37 no. 597: carneole with representation of a bust of Sol flanked by two standards; inscription below: Ἀντιώνις (2nd cent. A.D.); 2) 39 no. 621: silver ring with octagonal carneole; inscription: Εὐτυχιανοῦ (early 3rd cent. A.D.).

2242. Unknown provenance. Inscriptions on magical gems. Two gems offered for sale by F.Sternberg AG: cf. catalogue *Auktion XXVI, 16. November 1992. Antike Münzen - Geschnittene Steine und Schmuck der Antike - Antike Kleinkunst* (Zürich 1992) nos. 576 (representation of the Chnoubis-snake and inscription Χνοῦμις) and 577 (long inscription: the first five lines are probably pseudo-letters; the last two lines read Μιχαήλ, Γαβριήλ, Ἀρουήλ, Ιαω and Αδονειαη). Non vidimus; cf. A.Chaniotis, *Kernos* 9 (1996) 395 no. 216.

2243. Unknown provenance. Inscriptions on magical gems. In a review of *SEG* XL and XLI, A.Martin, *AC* 65 (1996) 418, presents the following observations. In *SEG* XL 1659 no. 7 (Αχθειοφι Ερεσχιγαλ Λεγουτοσουαληθ), the last word should be understood as Νεβουτοσουαληθ, connected elsewhere with Ερεσχιγαλ to indicate Hekate, e.g. A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) 191 no. 254bis. *SEG* XLI 1715 (reading ϢΙΘΜΕΝΧΙΝΙΔΜΒϢ) has a parallel in D.-D. 272 no. 390, which reads ωρθμενχινιαμβων (also with the representation of a scorpion; cf. also *ibid.* 271 no. 389 and 209 no. 284); for XLI 1719 (reading ΑΚΛΑΝΑΗΑΝΑΛΚΑ) cf. D.-D. 28 no. 11 with the common palindrome αβλαναθαναλβα and similar representations).

2244. Unknown provenance. Inscription on a bronze handle, 200-250 A.D. *SEG* XXXI 1591 (XXXIII 1583 no. 5). E.Künzl, *JRGZ* 42 (1995) [1996] 572-575 (dr.) and *ANRW* II 37.3 (1996) 2455/2456 (dr.; cf. our lemma no. 2315 [see now also id. in *100 Jahre Ephesos* 207/208]), points out that the handle with mouse-decoration in the Römisch-Germanisches Zentralmuseum at Mainz is one of a series of three very similar though individually manufactured bronze objects all bearing the inscription Ὑγείνου | Κανπυλίου | νεωποιοῦ: one was in the London antiquities market in 1993; the other is in the British Museum (since 1909) and is said to

have been found in the area of the Artemision in Ephesos (dr. in *ANRW*). Since the latter provenance fits in with that given for the Mainz handle (southwest Asia Minor), all three probably come from Ephesos. The one in Mainz belongs to a grave-deposit of 36 objects, most of them surgical instruments, which can be dated 200-250 A.D. The instruments suggest that the deceased was a specialist in ophthalmic and uterine operations, and as such - and in view of the two parallels not found in the grave - is likely to have been an anonymous physician rather than the neopoios Hygeinos [but Ephesian neopoioi are known to have combined their function with that of archiatros: *I.Eph.* 946, Pleket]. Moreover, the handles belonged to writing-utensils rather than to surgical instruments. Hygeinos probably distributed them as souvenirs at the beginning or the end of his term of office or on the occasion of a festival; for writing utensils as xenia cf. Mart. 14, 3-6; 10/11; 18; 21; 28.

2245. Unknown provenance. Inscription on a bell, 3rd/4th cent. A.D.? Small bronze bell with an engraved representation of gladiators; now in the Budapest Museum. Ed.pr. A.M.Nagy, *Bulletin du Musée Hongrois des Beaux-Arts* 76 (1992) 15-29. Non vidimus; cf. A.Chaniotis, *Kernos* 9 (1996) 385 no. 155: Εὐόπλι, εὐτύχι

The bell was probably used as an amulet. First attestation of εὐόπλ(ε)ι, intended as an encouragement to a gladiator to use his weapons successfully, ed.pr., who collects similar bells mostly dating to the 3rd/4th cent. A.D. and often inscribed with wishes like εὔπλοια, εὐτύχει, εὐτυχὴς ὁ φόρων, νίκα, νίκα πρέπ(ε)ι σοι etc.

2246. Unknown provenance (Syria?). Silver phylactery, 4th cent. A.D. or later. Long, narrow silver tablet, probably mass-produced as part of a whole set of lamellae which were first inscribed side by side on a silver sheet, then cut and individually packaged. Now in the MacDaniel collection, Classics Department, Harvard. Ed.pr. F.Heintz, *ZPE* 112 (1996) 295-300 (ph.), with translation and commentary. H. discusses the θωθω logos of LL. 1-36: it is meant as an invocation to the deity Ἀνάγκη, master of destiny, ruling over planets, stars, gods and daemonic powers alike (L. 40). A very similar text is found in a love charm from Hermopolis (*PGM* XIXa LL. 6-9), of which H. presents the text for comparison. Both texts must derive from the same model. The logos seems to be made up of 36 ὀνόματα (cf. the 36 decans of the Zodiac). Each part of the human body was assigned by medical astrology to the tutelage of a particular decan; 36 body parts signify the whole body (cf. LL. 52/53).

Θωθω ιθι ιθι
Μουμωθυρι
Ζωουκ ζαουκ
χθω χθων
Ολαδαριμαψ
Τιτοπωξ·
Καμουηιβιθω
Διαραξ
Φορβαρβαρωρ
Χοσοης
Βολχοσηλ
Ερισχιγαλ
Αρσαμωσι
Αρσενοφρη
Βιρρικαφρω
Ιαω ηαηωη

Ηιηι
Αρεμμουθ
Αραιαωθ
Κραζαραξ
Φραζιααξ
Νουρνωρ
Τουτα
Εντοφρη
Ταθι
Χουχε χουχε
Χωξ χωξ
Λουκωθι
Πισανδραπτης
Ορεοβαρζαγρα
Μασκελλι
Φνουκενταβα-
ωθ Ιαω ουια Ι-
ωου Ιαωουθ
Αι αι αι
Ιου ιου ιου,
ἅγια κα(ὶ) ἰσχυρὰ
καὶ δυνατὰ ὀνό-
ματα τὰ τῆς με-
γάλης Ἀνάγκης,
διατιρήσατε καὶ
διαφυλάξατε
ἀπὸ πάσης γοε-
τίας καὶ φαρμα-
κίας καὶ κατα-
θεσίμων καὶ ἀ-
ώρων καὶ βειέ-
ων καὶ παντὸ-
ς κακοῦ πράγμ-
ατος το σομα κ-
αὶ τὴ(ν) ψυχὴν
καὶ πᾶν μέλος
τοῦ σώματος
Θωμᾶ, ὃν ἔτε-
κεν Μαξίμα,
ἀπὸ τῆς σήμε-
ρον ἡμέρας
καὶ εἰς τὸν ἑ-
ξῆς ἅπαντα
χρόνον αὐτοῦ

1. θωθω = Thoth the Great (ω may indicate μέγας), ed.pr.; ιθι: 'let him come' or 'come', ed.pr. ‖ 9. Φορβαρβαρωρ: vox magica from the Borphor-series, frequently used to invoke Hekate and Typhon, ed.pr. ‖ 11. Βολχοσηλ: the standard form is Βολχοσήθ, here transformed into an angelic name in -ηλ, or a composite Semitic divine name, ed.pr. ‖ 12. Ερισχιγαλ: the standard form is Ερεσχιγάλ, Babylonian goddess of the underworld, ed.pr. ‖ 13. Αρσαμωσι: possibly Egyptian for 'Horus the first-born', ed.pr. ‖ 19. Αραιαωθ: the original version of the logos may have contained Αρβαιαωθ, ed.pr. ‖ 29. Πισανδραπτης: one of the 360 daemons responsible for activating all parts of the human body, ed.pr. ‖ 30-33. the well-known chthonic Maskelli formula, typical of defixiones and aggressive magic in general, ed.pr. [see *SEG* XLIV 1317] ‖ 41. διατιρήσατε: rare in prayers on amulets, cf. *SEG* XXXVIII 1926 L. 15, ed.pr. ‖ 43-45. unique among phylacteries, aimed at warding off attacks of witchcraft, ed.pr. ‖ 45-46. καταθεσίμων: probably a misspelling of καταδέσμων, or a hapax made of κατα and θεσιμος ('things deposited' or 'laid down', both in a literal and figurative (judicial) sense (?), ed.pr. ‖ 46-48. ἄωρος and βίαιος are frequent in papyri and in curse tablets among amulets only here, ed.pr. ‖ 48-50. longer version of the stock formula, ed.pr. ‖ 52-53. the emphasis on 'every limb' is frequent in curse tablets, ed.pr. ‖ 56-60. this temporal formula is widely used in curse tablets, ed.pr.

2247. Unknown provenance (eastern Mediterranean). Inscribed magical gem, 4th/5th cent. A.D. Oval haematite; obverse: representation of Hekate trimorphos; reverse: inscription; now in a private collection in Rome. Ed.pr. G.Bevilacqua, *RAL* 7 (1996) 505-512 (ph.): ωχχωοω|ηιχ̣χχχωυ|χωχω ἁγί|α ὦ Μ̣αρία

Provenance: eastern Mediterranean (perhaps Egypt or Syria), ed.pr. ‖ 1-3. ιχ (derived from Egyptian 'spirit'), χω and χωυχ (derived from Egyptian Kk and Kky: (personifications of) darkness, obscurity) are well-known voces magicae, ed.pr. ‖ 3-4. Mary is sometimes invoked on gems and medallions (e.g. *SEG* XXXI 1600 = XXXVI 692, combined with ■ representation of Abrasax), especially in her aspect as Theotokos: e.g. W.Drexler, *Philologus* 58 (1899) 594-608 and the two uterine amulets V.Laurent, *ByzZ* 36 (1936) 301-307 and 307-309 no. 4 (ph. of both). Her association with Hekate, magical goddess par excellence and of complex nature, is unattested before and probably due to analogy rather than conflict (exorcistic purpose): both Hekate and Mary acted as an intermediary between the human and the divine world, ed.pr., with references.

2248. Unknown provenance. Inscribed gem, undated. *CIG* 7058. G.Petzl in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 42-44 no. 2 (dr.), provides a photo of a drawing by H.van der Horst, now in the University Library in Leiden. The drawing clearly shows that the two busts wore a crescent and an aureole respectively. A parallel is available in A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) 266/267 no. 381 (now in Paris). On the basis of Van der Horst's copy the inscription probably runs: Εἷς μέγαlς Θ(εός)· σῴlζε Σεlλευκίlλαν; Van der Horst's copy gives two more letters in L. 5: ΑΝΑΙ; they remain enigmatic. For van der Horst cf. also our lemma no. 1572.

2249. Unknown provenance. Mosaic inscription. Rectangular mosaic panel; in the center a young man clad in a white robe, his right shoulder nude, supporting an object (basket?) on his head with his right hand and holding a stick-shaped object (torch?; staff?) in his left hand; at his left, above, a bunch of plaited head-bands, and below, a duck; at his right a concave tripod altar laden with loaves of bread, a torch and a round offering table with fruits. Inscription in black letters above the tripod in a rectangular panel set off from the rest of the composition by its white ground. Offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities and Islamic Art, Tuesday, December 14, 1993*, no. 129 (ph.). Read from the photo by R.A.Tybout.

Ἑρμῆς αὐτὸν | ἐψηφοθέτησε

[Square O and C; apices; N and E at the end of both lines are considerably smaller ‖ 'Hermes made himself represented in mosaic'; for ψηφοθετεῖν, used only by commissioners, see M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) 21 and e.g. *SEG* XXV 659 (XXXIX 521); XL 303; XLII 806 and 1222; XLV 418. The inscription, indicating that we behold ■ portrait of the commissioner himself, seems to be unique. In view of his handling of sacred objects, Hermes probably made the mosaic to commemorate his term of office as a priest or cult servant; cf. *SEG* XL 303 for the dedication of a mosaic representing sacred objects: Ὀκτάβιος Ἀγαθόπους | νεωκόρος ἐψηφοθέτησε | ἐπὶ Χαρᾶς ἱερείας Νεωτέρας (Corinth; ca. 200 A.D.?; see now N.Bookidis - R.Stroud, *Corinth* 18.3: *The Sanctuary of Demeter and Kore. Topography and Architecture*, Princeton 1997) 362-370). The date of our mosaic is given in the catalogue as 'Byzantine, ca. 4th/5th cent. A.D.'; the former qualification is erroneous in view of the pagan imagery, and the date is probably earlier (3rd cent. A.D.?) in view

of the lettering and the style of the mosaic, which convincingly suggests three-dimensionality through shading and nuanced color-contrast; the quality of workmanship is remarkably high, Tybout].

2250. Unknown provenance. Mosaic inscription, ca. 6th cent. A.D. Left part of a mosaic panel decorated with a tabula ansata with three lines of a Greek inscription; in the ansa a cross; the colouring is red, yellow, black and brown on a white ground. Offered for sale at Sotheby's, London: cf. auction catalogue *Antiquities, Tuesday, 10 December, 1996*, no. 199. We read the inscription from the photo, without being able to provide a satisfactory text.

Π̄ΡΚ Ε̄Χ Ε̄Θ Ε̄ τοῦ ΟΥΡ[--------]-
σον φύλαξον ΦΙΣΕΔ[------------] -
πευσε πάντας τοὺ[ς ------------]
4 τῇ εὐπρεπίᾳ τοῦ ο̣[ἴκου --------]

[1. Πρ(οσδέξαι), Κ(ύρι)ε Χ(ριστ)ὲ Θ(ε)έ; in fine τοῦ οὐρά[νου? --] ‖ 2-3. [-- θερά]|πευσε? ‖ 4. for εὐπρεπία τοῦ οἴκου cf. *SEG* XLIV 1314, Pleket].

2251. Unknown provenance. Inscriptions on ■ Byzantine bronze cross, 5th-7th cent. A.D. Openwork bronze disk with a cross in the center; inscription (A) vertically and horizontally on the arms of the cross with ω in common; inscription (B) along the rim of the disk. Offered for sale at Christie's, New York: cf. auction catalogue *Fine Antiquities, Friday, 14 June 1996*, 82 no. 147 (ph.). Read from the photo by R.A. Tybout.

A: Φῶς / Ζωή
B: † Ἅγιε Ἰωάννη, ἐλέισων τὴν δούλιν σου Χριστήναν

[B. ἐλέισων = ἐλέησον ‖ after Χριστήναν a ∫, Tybout].

2252. Unknown provenance. Inscribed incense burner, early Byzantine period (ca. 6th/7th cent. A.D.). Tripod incense burner inscribed under the rim; now in a private collection in Athens. Ed.pr. A.Lebessi et al., *AD* 46 B2 (1991) [1996] 535 (ph.).

† Ὑπὲρ εὐχῆς Νηστορίου

2253. Unknown provenance (Cabinet des Médailles, Paris). Apotropaic bronze medallion, early Byzantine period? G.Schlumberger, *REG* 5 (1892) 78 no. 4; E.Babelon - J.A.Blanchet, *Catalogue des bronzes antiques, Bibliothèque Nationale* (Paris 1895) no. 2293. Republished by G.Manganaro, *ZPE* 111 (1996) 138 (ph.). The figure is a phallus with two lion legs and a tail and an erect 'membrum'.

A: Above the figure: Ὑγιενέ τε | ζῆλου καὶ μὴ | βάσκαινε
B: Below the figure: τοῖς βασκάνοις | καταπροκτο|τρύπανον

A 1. Ὑγιένετε, M; corrected by A.Chaniotis, *Kernos* 12 (1999) 266 no. 168 || B 2-3. κατὰ πρ(ω)κτο(ῦ) | τρύπανον, 'dentro l'ano il trapano (phallos)', M.; corrected by R.Merkelbach, *ZPE* 111 (1996) 139.

2254. Unknown provenance. Byzantine lead seals, 5th-7th cent. A.D. As a sequel to his earlier study (*T&MByz* 12, 1994, 391-478; see *SEG* XLIV 1584-1676), J.-C.Cheynet, *REByz* 54 (1996) 249-270 nos. 1-40 (ph.), (re)publishes 39 seals now in the Museum of Antiochia and one in the Museum of Adana (no. 40). We do not give the texts of the seals dating to the 9th-12th cent. A.D. (nos. 2, 12-15, 18/19, 23, 25/26 and 40), of the Latin seals (nos. 36-39) and of one seal already published: no. 22 = *T&MByz* no. 141 (cf. *SEG* XLIV on p. 535; for the provenance of the objects - unknown but probably from Antiochia or nearby territories - see ibidem).

1) 250 no. 1 (6th cent.); obverse: monogram including A, N, O, C, T, V (probably Ἀναστασίου or, less preferably, Ἰουστινιανοῦ); reverse: monogram including A, E, N, O, V (perhaps Νεανίου); 2) 250/251 no. 3 (6th/7th cent.); obverse: monogram including A, B, C, ȣ (probably Βάσσου); reverse: monogram including E, Λ, ȣ, [.]; 3) 251 no. 4 (6th cent.); obverse: Βάlσσοlυ; 4) 251 no. 5 (7th cent.); obverse: [† Χρι]lστοφlόρου [δ]lοκιμαlστοῦ (δοκιμαστής is not elsewhere attested in the Byzantine period so far; possibly Christophoros held office in the mint of Antiochia); 5) 252 no. 6 (6th cent.); obverse: Virgin (?) between two crosses; reverse: monogram including A, E, N, O, C, T, V, Φ (Στεφάνου); 6) 252 no. 7 (6th/7th cent.); obverse: Virgin and Child; reverse: monogram including A, E, Θ, N, C (?), T ȣ, Φ and A, H, Λ, [.] (perhaps Στεφάνου (υἱοῦ) Ἡλία, though this leaves theta unused); 7) 252 no. 8 (6th/7th cent.); obverse: bust of a saint holding a cross; reverse: monogram including B, E C, ȣ (Εὐσεβίου); 8) 252 no. 9 (6th/7th cent.); obverse: monogram including Γ, H, O, P, V (Γρηγορίου); 9) 253 no. 10 (6th/7th cent.); obverse: monogram including A, Λ, N, ȣ (probably Ἰουλιανοῦ or, less preferably, Ἀνατολίου); reverse: monogram including A, Δ, K, N, T, ȣ (perhaps κανδιδάτου; the kandidatoi were the personal guard of the emperor); 10) 253 no. 11 (6th cent.); obverse: monogram including B, Θ, H, I, K (probably Θεοτόκε βοήθει); reverse: monogram including A, N, O, V (probably Ἰουλιανοῦ or, less preferably, Ἀνανίου or Ἰ[ω]άννου); 11) 255/256 no. 16 (6th cent.); obverse: monogram including A, K, M, O, C (probably Κοσμᾶ); reverse: large letter (H rather than Ħ); 12) 256 no. 17 (6th/7th cent.); obverse: Virgin and Child; reverse: monogram including A, Γ, E, M, ȣ (Μεγάλου); 13) 257 no. 20 (6th cent.); obverse: Μυlνᾶ; 14) 257 no. 21 (5th/6th cent.); obverse and reverse: similar monograms including A, E, N, O, Π, P, T, V (perhaps Παναρέτου); 15) 258/259 no. 24 (6th/7th cent.); obverse: worn monogram including E, Θ, H (probably Θεοτόκε βοήθει); reverse: † Πλlάτωνο[ς] | ἀπὸ ἐπ[άρ]lχων κ(αὶ) [.]lloυσουρ † (LL. 4/5: another dignity or office); 16) 260 no. 27 (6th/7th cent.); obverse: Virgin or saint; reverse: monogram including A, E, Θ, Λ (?), ȣ (probably Θαλελαίου); 17) 260 no. 28 (6th/7th cent.); obverse: monogram including A, E, Θ, P, C, X, ȣ (perhaps Θεοχαρίστου); reverse: monogram including A, P, C, X, ȣ (probably σχολαρίου; at this time the members of the *Scholae* were a parade formation

rather than an elite unit of combat); 18) 260 no. 29 (6th/7th cent.); obverse: monogram including Δ, E, Θ, P, V, ω (probably Θεοδώρου); 19) 260/261 no. 30 (6th/7th cent.); obverse: Virgin between two crosses holding the medallion of the Child; reverse: monogram including Δ, Θ, K, N, C, ȣ; 20) 261 no. 31 (6th cent. ?); obverse: Virgin and Child; reverse: monogram including Δ, I, C, ω ('pour lire un nom comme Isidore il manque un P'); 21) 261 no. 32 (6th cent.); obverse: monogram including B, K, N, O, V; 22) 261 no. 33 (5th/6th cent.); obverse: monogram including A, Δ, H (with a small cross between the vertical hastae), K, O, Π, C (or Γ), V; 23) 261 no. 34 (undated); obverse: monogram including A, E, M.

VARIA

2255. Acclamations. D.Potter in W.J.Slater (ed.), *op.cit.* (cf. our lemma no. 1457) 132-141, offers some reflections on the various types of public acclamations recorded in papyri and inscriptions (inter alia *SEG* XXXIV 1306) [For late antique Ephesian acclamations see now C.Roueché in *100 Jahre Ephesos* 161-168].

2256. Aegean Islands. P.Brun, *Les archipels égéens dans l'antiquité grecque (Ve-IIe siècles av. notre ère)* (Paris 1996), exploits the epigraphic material for his synthesis of the historical geography, economy, and demography of the Aegean islands in the Classical and Hellenistic periods, with the exclusion of Crete and Euboia, and with limited reference to other large islands (Thasos, Samothrake, Lesbos, Chios, Samos, and Rhodos). B. discusses in detail the geographical features of the islands (26-61), the agricultural production of cereals, wine, and olives (63-88), the breeding of livestock (88-104), the exploitation of mines and marble quarries (121-131), fishing (131-136), maritime trade (136-144), the mobility of the population (164-176), the building of fortifications, and the defense against piratic raids (144-153). The analysis of the sources shows that the (ancient and modern) stereotype of the poverty of the islands should be revised (183-209). Among the many subjects for which B. makes ample use of the epigraphic evidence we single out the invitation of foreign judges (18); the establishment of foreign populations on small, depopulated islands (21, e.g., Samians in Minoa and Ikaria); place-names related to hydrology (34); epigraphic references to marshes and lakes (43-45), trees (47-51), agricultural terracing (αἱμασιαί, 67), water resources (72) and sacrificial victims (90); the supply and distribution of grain (76, 160); pastoral activities and transhumance (88-94, 99-101); demographical questions (110-112); the mobility of the islanders as colonists, settlers, and traders (164-176); the cult of Ζεὺς Μαιμάκτης and of other patrons of seafaring, such as Ἀθηνᾶ Ποντίη, Ἀφροδίτη Ποντίη, Ποσειδών, Ἶσις, and Καβεῖροι (39/40); invocations of εὔπλοια (40); the cults of Δημήτηρ (75/76), Ζεὺς Τεμενίτης, Ζεὺς Μειλίχιος, and Διόνυσος Μειλίχιος (87). Unfortunately, the book lacks a subject Index and an Index of sources. Cf. P.Gauthier, *BE* (1997) no. 429.

In *REA* 98 (1996) 295-310, B. comments on the relative isolation of Pholegandros and Sikinos, two small islands of the southern Cyclades. Discussion of their demography, resources and subsistence economy; scanty epigraphical evidence of external relations (299 with notes 12/13: *IG* IX 2 298 A L. 57; 313 A L. 47; 314 B L. 47; 320 B L. 9; XI 4 612; 688; 1063; *IG* XII 5 9; 24; 1009 B; *IG* XII Suppl. 177); comparison with the more intensive external relations of Ios (305 with note 30: *IG* IV 1418; *IG* XII 3 212; *IG* XII 5 2; 7 L. 2; 1000/1001; 1003/1004; 1008; 1010; *IG* XII Suppl. 168-171). Cf. P.Gauthier, *BE* (1998) no. 291.

R.Étienne - E.Dourlot in E.Lanzillotta - D.Schilardi (edd.), *op.cit.* (cf. our lemma no. 1142) 21-31, present a survey of the relations of the poleis of the Cyclades, especially with Athens and Asia Minor, as evident from proxeny decrees (Keos; Tenos).

2257. Alphabet. In a review of B.B.Powell, *Homer and the origin of the Greek alphabet* (cf. *SEG* XLI 1742), L.De Lannoy, *Mnemosyne* 49 (1996) 461-466, on 463/464 briefly comments on the following inscriptions: Nestor's Cup (cf. our lemma no. 1327); *IG* XII 3 360, 537, 540 and 543; *I.Lindos* 710; C.W.Blegen, *AJA* 38 (1934) 10-28 no. 2.

M.B.Walbank, *AHB* 7 (1993) 31, suggests 'that it is a very real possibility that Kommos was the site of the invention of the Greek alphabet'. The Phoenician amphoras found in the shrine of 'non-Greek type, apparently devoted to the worship of an eastern deity' excavated below a shrine and altar of classical and Hellenistic times, were probably brought to Kommos by Phoenician traders, some of whom were very likely literate.

2258. Anthology. K.Brodersen - W.Günther - H.H.Schmitt, *Historische griechische Inschriften in Übersetzung*, Band II: *Spätklassik und früher Hellenismus (400-250 v.Chr.)* (Darmstadt 1996), present translations of 151 inscriptions. Cf. P.Gauthier, *BE* (1997) no. 4. For vol. I cf. *SEG* XLII 1736.

In 1999 the same authors published a third volume: Band III: *Der griechische Osten und Rom (250-1 v.Chr.)* (Darmstadt 1999), with 115 texts in translation: cf. P.Gauthier, *BE* (1999) no. 8.

2259. Antiquarians. W.J.Bankes. Cf. *SEG* XLV 2012. On the basis of unpublished documents and personal notes of Bankes, kept in the archives of the county of Dorset, N.N. Lewis, A.Sartre-Fauriat, M.Sartre, *'William John Bankes. Travaux en Syrie d'un voyageur oublié'*, *Syria* 73 (1996) 57-95, report on the trips of this antiquarian. N.N.Lewis describes the activities of W.J.Bankes (1786-1855), who travelled widely in Asia Minor, Greece and Syria in 1816 and 1818, with special reference to his travels in the Hauran (1816-1818) in which he copied ca. 300 Greek inscriptions, many of which are unpublished.

In the Hauran he visited ca. sixty sites and copied many inscriptions not rediscovered by later travellers; other texts were found by later travellers in a much worse state. Most of B.'s copies were re-copied later by professional engravers on thirteen stone plaques prepared for lithography. M.Sartre, *ibidem* 82-95, publishes a selection of the inedita in Bankes' papers. He points out that the lithographic plates alone contained 269 Greek and Latin inscriptions (plus eight Nabataean and four Arab texts); among the 269 Greek and Latin texts there are 68 inedita.

J.M.C.Bowsher, *'An early nineteenth century account of Jerash and the Decapolis: the records of William John Bankes'*, *Levant* 29 (1997) 227-246, examines B.'s papers for Gerasa and a number of Dekapolis-cities. As to Greek inscriptions B. focuses on those copied by B. in Gerasa: cf. our lemmata nos. 2059 and 2064/2065 [for Bankes cf. also *Syria* 74 (1997) 141-164].

2260. Antiquarians. Camillo Massimo and Philips van Winghe. See our lemma no. 1344.

2261. Architects. H.Svenson-Evers, *Die griechischen Architekten archaischer und klassischer Zeit* (Frankfurt am Main 1996), presents a geographically arranged catalogue of architects up to the 4th cent. B.C.: Asia Minor, Greece and Sicily/Magna Graecia. He gives both the literary and epigraphic sources and lists the buildings assigned to the architects. Inscriptions from Athens, Olympia and Delphi predominate; special remarks on the architect-designer and the architect who executes the work. S.-E. denies that such a distinction can be made (503-509); relation between architect and ἐργολάβος (the architect seems to have been commissioned for small building projects; modest social status (509-515)); inadequacy of the concept of 'architect-sculptor' for antiquity (515-520)). Discussion of the following texts in some detail (in parentheses the pages of S.-E.'s book): *IG* I^3 32 (237-246), 35 (220-228), 45 (215-217), 79 (268-272), 474 LL. 1-3 + 475 LL. 65-67 and 231/232 (273-275) and 476 LL. 1-4, 60/61 and 266-268 (266-268, 279/280); *IG* II^2 1557 LL. 63-67 (with 1672 L. 11 and 1673 LL. 59/60) (295-300), 1665 (281-283), 1666 A 7 (284-294) and 1668 LL. 1-3 (301-304; 316-319 (with *IG* II^2 2825 L. 7 and 1927 LL. 3-5)); *IG* II^2 6008 (247); *CID* 31 LL. 39/40, 61, 65, 68 and 99; 34 Col. I L. 51, Col. II LL. 37 and 67 (338-344); *CID* 43 LL. 52-55 (357/358); 46 A L. 11, 50 Col. II L. 8, 55 LL. 22/23, 56 I A 1 and 62 II A 22, *SEG* XIII 34 and *Syll.*^{3} 295 (345-354); *CID* 49 C L. 3, 55 L. 9, 56 II B 34, 62 II A 13 (355/356); *CID* 83 LL. 7-11 (359); *IvO* 294 and 651 (381-384; for no. 651 cf. our lemma no. 478); *IG* IV 102 A I LL. 9, 31 and 54, B I LL. 97?, 104, 110 and 112 and B III L. 297 (406-414).

On 112-115 comment on *SEG* XXXIX 1323 and the expression ἐξεποίησε αὐτοχειρίηι; S.-E. suggests that the inscription pertains to a small monument and that the expression may have been the source of Vitruvius' 'dicitur sua manu fecisse' (VII *Praef.*12). The architect is entrepreneur here.

2262. Architects. M.Donderer, *Die Architekten der späteren römischen Republik und der Kaiserzeit. Epigraphische Zeugnisse* (Erlangen 1996), presents an alphabetically arranged collection of 85 Greek and 76 Latin inscriptions which record architects; three Appendices (B, C and D) contain dubious cases. In an introduction, D. discusses the vocabulary (ἀρχιτέκτων; οἰκοδόμος, τεχνίτης etc.); the implications of signatures of architects; the activities of architects (army; shipbuilding; quarries; in temples; imperial and private architects); the function of archi-

tects, their training and social status; cf. M.Sève, *BE* (1997) no. 52 and W.Eck, *JRA* 10 (1997) 398-404, for reviews. See also, for the Greek East in the later Roman Empire, D.Feissel, *'Architectes ou gouverneurs?'*, *REG* 111 (1998) 130-134. We give a comparatio numerorum for the Greek section.

	Dond.
IG IV	
204	29
205	28
IG V 1	
168	73
209	31
603	73
690	53
IG X 2 1	
31	35
128	83
IG XIV	
1	D 2 (cf. our lemma no. 1281 app.cr.)
2421 (1)	7
2421 (2)	40
SEG	
II 377	27
480	37
IV 439	61
VI 166	C 7
VII 155	3
951	76
IX 126	21
XI 625	73
816	73
XV 864	C 2
867	41
XVI 809	74
810	76
814	78
XXXI 841	D 2
XXXIV 308	73
XXXV 189	4
1569	33
XXXVI 860	D 2
1401	41
XXXVIII 530	25
531	24
532	26
533	27
XL 1554	79
XLI 700	65
1341	66

SEG	Dond.
XLI 1501	6
XLII 1016	20
1573 (3)	42
1577	5
XLIII 1025	48
XLV 1534	20
1667	C 3
CIG 1458	53
2016 (b)	9
2976	C 5
3545	51
4286	34
4316 (h)	66
4342 (d)	38
4440	10
4713 (c)	C 2
4713 (d)	41
4713 (e)	5
4716 (d^2)	59
4856	70
IvO 62	69
651	D 3 (cf. our lemma no. 478)
IOSPE I 97	81
IOSPE I^2 174	81
IOSPE II 429	15
430	12
433	14
434	13
451	16
CIRB 1112	37
1245	12
1249	14
1250	13
1252	15
1282	16
I.Délos 2042	D 1
I.Cret. I XXXI 9	C 4
TAM II 799	66
MAMA III 99	1
522	55
796	22

IGR I	Dond.
529	7
530	40
854	81
925	14
926	13
1072	67
1236	59
1254	5
1259	C 2
1260	41
IGR III 887	10
1287	75
1288	74
IGR IV 140	C 3
504 (a)	51
505	52
506	C 1
608	C 7
727	57
I.Sestos 56	9
I.Mylasa 468	20
I.Knidos 412	64
I.Rhod.Per. 452	D 4
I.Pergamon 333 A	51
486	85
587	52
Milet VI 2 515	17
935	61
I.Ephesos 452	71

I.Ephesos	Dond.
536	84
1061	50
1600	82
2043	C 5
I.Iznik 1231	80
1256	62
IGLS 391	56
Bernand, *Inscr. Métr. Égypte* 23	8
CIL III 24	C 2
6588	67
ILS 5483 (a)	67
5741	C 2
Syll.^{3} 799 II	23
910 A	29
910 B	28
OGIS 614	75
656	67
660	59
Bernand, *IThSy* 107	70
Bernand, *Pan du Désert* 38	5
40	42
51 (c)	60
Bernand, *Koptos à Kosseir* 41 (d)	59
GV 573 34	
687	66
1846	8

2263. Asylia. K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996), presents a Corpus of the inscriptions and the literary testimonia pertaining to the declaration and recognition of sanctuaries, cities, and territories as sacred and inviolable (ἱερός; ἄσυλος) in the Hellenistic period. An introduction to the relevant issues deals with the notion of sacred space in ancient Greece, the declared inviolability, the degrees of sacredness, the acts of dedication (καθιέρωσις; ἀφιερόω), supplication (ἱκεσία), sacred truce (ἐκεχειρία; σπονδαί), explanations for the declaration and recognition of ἀσυλία, the legal, moral, and practical implications of inviolability, and the nature of the evidence (1-40); presentation of the cases of inviolability before the Hellenistic period (1-53); discussion of the review of asylia claims in A.D. 22/23 (580-586). The main body of the volume (54-579) consists of a thorough discussion of all the cases (including several doubtful cases), the historical context of each recognition of ἀσυλία and all the relevant issues (political implications, extent and content of the ἀσυλία, cancellation and confirmation, interpretation of technical terms). R. presents critical editions of the relevant inscriptions (critical apparatus with several new restorations,

English translation, full bibliography); detailed Indices (names, Greek names and words, subjects, Concordances). Cf. P.Gauthier, *BE* (1997) no. 2. See also our lemmata nos. 527, 556, 559, 1071, 1080/1081, 1156 and 1171 and C.P.Jones, *EA* 31 (1999) 13-17 (on Perge).

We give a comparatio numerorum for those texts republished or discussed in detail by R. which are available in major corpora or in *SEG*.

IG II^2	Rigsby
3172	230
IG VII	
16	167-170
97	53
413	6
1720	229
4135/4136	2/3
4153/4154	p. 67
IG IX 1	
97	53
IG IX^2 1	
4c	67
135	p. 92
179	178
186	77
191	54
192	132
388	168
582	81
IG XI 4	
1298	165
IG XII	
1 923	p. 590
3 254	175
5 723	p. 589
5 857	54
5 867	56
5 868 A	59/60
5 868 B	57/58
IG XIV	
358	p. 592
SEG I	
440	173
SEG II	
330	pp. 483/484
SEG IV	
243/244	pp. 423-425
246	211
599	160

SEG IV	Rigsby
720	63/64
SEG VIII	
466	220
SEG XII	
217	78/79
368	13
369	8
370	12
371	14-18
372	19-22
373	25-27
374	23/24
375	28
376	29/30
377	45
378	46/47
379	48
380	49
381	32
382	35
383	39
SEG XVII	
540	63/64
SEG XVIII	
240	1
SEG XIX	
379	4
SEG XXII	
450	5
SEG XXVI	
1006	185
SEG XXVIII	
75	162
SEG XXXII	
541	5
1147	66
SEG XXXIII	
973	172
1362	227
SEG XXXV	
1066	p. 592

SEG XXXVIII	Rigsby
412	78
1054	174
SEG XXXIX	
1290	214
SEG XLII	
1003	207
1004	208
1005	209
1006	206
SEG XLIV	
1227	217
1447	p. 573
CIG	
3656	166
F.Delphes III	
1 351	4
1 483	p. 100
2 134	132-134
3 240	178
3 261	179
3 342	165
4 153	7
4 163	163
4 358	1
4 372	62
I.Délos	
1551	p. 494
PH	
20	36
IscrCos	
ED 38	50
ED 170	51
I.Cret.	
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Cf. also M.Dreher, *Tyche* 11 (1996) 79-96, for a historical outline of the evolution of the asylia, from the personal ἀσυλία and ἱκεσία to the inviolability of sanctuaries, cities and territories in the Classical and the Hellenistic period, and its further development in the Roman Empire and in Late Antiquity.

A.Chaniotis, *Kernos* 9 (1996) 65-86, discusses the measures taken by Greek poleis in order to get rid of unwanted suppliants in sanctuaries. Although the Greeks were extremely reluctant about the introduction of laws that might limit or even regulate asylia, the documentary evidence reveals three ways of dealing with the problem: 1) by prohibiting persons most likely to seek asylum, e.g. convicted and polluted persons, from entering a sanctuary in the first place (*IG* I^3 45, Athens, ca. 432 B.C.; cf. Andoc. 1.33; Lys. 6.24; [Demosth.] 59.87; Aesch. 3.177; Polyb. 4.35.3; possibly *LSCG* 124; Eresos, 2nd cent. B.C.); 2) by having measures against suppliant wrongdoers confirmed by the gods through oracles (*IG* V 2 262; *IPArk* 8 = our lemma no. 444; cf. *LSAM* 29 = our lemma no. 1471; cf. Lys., *Leocr.* 93); 3) by prohibiting the food-supply of suppliant slaves and by conferring on the religious personnel the authority to expel them (*IG* V 1 1390 = our lemma no. 406; *SEG* XXVII 545; C.Habicht, *MDAI(A)* 72 (1957) 226-231 no. 59. In the case of runaway slaves the priests often could decide in their favor and against their master; in this case, however, the slaves were not manumitted, but were either sold to another master or were allowed to stay in the sanctuary as slaves of the god.

2264. **Athletics.** L.Kurke in C.Dougherty - L.Kurke (edd.), *Cultural Poetics in Archaic Greece: Cult, Performance, Politics* (Cambridge 1993) 131-163, discusses the ideas connected with athletic victory especially in the 6th and 5th cent. B.C., making ample use of inscriptions, particularly of agonistic epigrams. The subjects discussed include the honors bestowed upon victorious athletes, such as the announcement of the victory and eating in the prytaneion (*IG* I^2 77 = *IG* I^3 131; *IG* XII 5 274, 281, 289, 1060); the use of the word κῦδος (not 'glory', but potency associated with victory) in inscriptions commemorating war dead or celebrating athletic victories (*CEG* 4, 519, 657, 785, 790, 879; J.Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen*, Leipzig 1972, nos. 64, 69, 74-76, 78/79; *GV* 40); the expression στεφανόω πόλιν / ἄστυ / πατρίδα et sim. and its connection with the idea that the city is the beneficiary of the victor's κῦδος (*IvO* 225; *Milet* I 3 164; *SEG* III 398; *IG* VII 530; *IG* XII Suppl. 257; *F.Delphes* III 2 67; *IG* II^2 3138; cf. *AP* 9.588; 13.15; 16.2). K. argues that the rites that accompanied the victor's return to his city represent 'a circulation of powers and honors whose goal is to achieve a harmonious sharing of this special commodity [i.e., the magical potency associated with victory] within the city' (141).The erection of a statue replicated the victor as he was at the moment of victory, and the words of the inscription reproduced the original victory announcement; thus, the possibility of a re-enactment of the original coronation at the games was made eternal; since the victor would not always be present as bearer of kydos, the statue was fashioned to take his place (cf. *CEG* 394, 399, 790, 820, 827, 849, 862; *IvO* 146). The interest in κῦδος was particularly important in the late 6th and early 5th cent. B.C., a period of external threat and internal upheaval, but also a period of aristocratic self-representation within the city.

E.Kefalidou, *Νικητής. Εἰκονογραφικὴ μελέτη τοῦ ἀρχαίου ἑλληνικοῦ ἀθλητισμοῦ* (Thessalonike 1996), discusses the inscriptions written on prizes given to athletes. In a catalogue she presents: 1) those Panathenaic amphoras which were inscribed with texts other than the standard formula (111-113 nos. 1-8); 2) inscribed bronze vases (114-117 nos. 9-24); 3) inscriptions on stone (118 nos. 25/26). For two inedita see our lemmata nos. 801/802.

2265. **Athletics. Terminology.** G.Romero, *Cuadernos de filologia clásica. Estudios griegos e indoeuropeos* 2 (1992) [1996] 187-193, for a study of the terms κάλπη, ἀναβάτης, ἀποβάτης (cf. our lemma no. 2266), ἀφιπποδρομή and ἀνθιππασία, all denoting activities which were not part of sacred crown-games but nevertheless very popular, especially in Attica. Non vidimus. Cf. S.Follet, *BE* (1997) no. 228.

2266. **Athletics. The apobates-contest.** See S.Müller, *Nikephoros* 9 (1996) 41-69, who after a detailed discussion of the parallelism between war and sport and of sport as a 'Ventilsitte' which enables the elite athletes to embed their aggression in the social framework of the polis, focuses on the apobates-agōn on record in inscriptions from Athens, Oropos, Larissa, Naples, Aphrodisias and Rome (cf. 58 note 66 for references to inscriptions): a race between two teams each consisting of a charioteer and an armed footsoldier who during the race stepped down (ἀποβαίνειν) from the chariot and ran; the contest was reminiscent of the behavior of Homeric warriors who used the chariot as a vehicle and stepped down to begin the ἀγών; further reflections on the origin of this athletic contest (from 566 B.C. part of the Παναθήναια-program in Athens and prior to that probably also of funerary games for deceased noblemen). Cf. our lemma no. 19.

2267. **Athletics. Records and specialization.** D.C.Young, *Nikephoros* 9 (1996) 175-197, argues that there was no increasing specialization in Greek athletics from the 5th cent. B.C. onwards. Instead he points to 'an increase in versatility' and relates the latter to the nature of Greek athletic record-keeping and record-breaking 'which compelled many an athlete to become less specialized if he was ever to set a new record' (179). Brief discussion of the terms used to indicate a record: πρῶτος, μόνος, εἷς: the first, the only one of a city, a region, of all Greeks to gain a victory in one discipline or to gain multiple victories, whether in successive games or in different events; the latter provides evidence for diversification, i.e., non-specialization. Y. mentions several inscriptions recording multiple victories in more than one discipline and on these grounds argues for an increase in versatility in Greek athletics [Y.'s combinations are nearly

always a combination of 'Leichtathletik'-events (stade, diaulos, diaulos-in-armour) or of 'Schwerathletik'-events (boxing, pankration, occasionally combined with wrestling). For the ancients these combinations may have had nothing to do with diversification but with specialization in *related* disciplines; we should not retroject *our* views of specialization (strict separation of e.g. 100/200 and 400 meters) into antiquity: see my remarks in *Nikephoros* 12 (1999) [2000], in a review of J.Ebert's *Agonismata*, Pleket].

2268. **Athletics. The Kommodeia.** E.Miranda, *Scienze dell' Antichità* 6/7 (1992/1993) [1996] 69-88, presents a geographically arranged list of cities which organized Κο(μ)μόδεια, with the names of the victors and the agonothetes (when available), coins and other sources of information on the contest and evidence on the relations between the cities and Commodus. The cities are: Syrian Antiochia ((ἀγὼν) Κομόδειος), Athens (only ephebic Κο(μ)μόδεια; cf. our lemma no. 19bis), Cappadocian and Mauretanian Caesarea, Kyzikos, Ephesos ('Αρτεμείσια Κομμόδεια; 'Αδριάνεια Κομόδεια), Laodikeia on the Lykos (Δεῖα Κομμόδεια ἱερὰ εἰσελαστικά), Miletos (Διδύμεια Κομμόδεια), Nikaia (Κομόδεια ἰσοκαπετώλια), Nikomedeia, Pergamon ('Ολύμ[πεια 'Ασκλή]πεια Κομμόδεια [cf. *SEG* XLIV 2291 for the relation between these Kommodeia and the Κοινὰ 'Ασίας]), Smyrna (Κομόδεια ⟨'Αδριάνεια⟩ 'Ολύμπεια), Sparta ('Ολύμπ(ε)ια Κομόδεια; cf. our lemma no. 395), Tarsos ((ἀγὼν) ἰσολύμπιος οἰκουμενικὸς Κομμόδειος), Thebes (Κομμόδεια Διονύσεια 'Ηράκλεια) and Tyre ('Ηράκλεια Κομμόδεια). Brief remarks on the motives for the foundation of Κομμόδεια (imperial presence; specific benefactions from the emperor; religious motives related to Commodus' self-representation as Hercules and Iuppiter), the status (ἱερὸς ἀγὼν) and program of the contest [for Κομόδεια cf. also *SEG* XLIII 731].

2269. **Athletics. Phayllos of Kroton.** S.Cagnezzi, *MGR* 20 (1996) 11-19, collects the evidence (epigraphical, literary and archaeological) on the threefold Pythionikes Phayllos, who was also commander of a trireme at the battle of Salamis. See also M.Golden, *Sport and Society in ancient Greece* (Cambridge 1998) 60-62 and M.Romano, *ZPE* 123 (1998) 105-116.

2270. **Chronology. Calendar: the Macedonian month 'Ολῷος (Λῷος).** P.Bernard, C.Rapin, *CRAI* (1994) 275-278, collect the few epigraphic attestations of the form 'Ολῷος for the Macedonian month name Λῷος (in Thessalonika, Asia Minor, Mesopotamia, Persia, and now in a fragmentary parchment of the mid-2nd cent. B.C. in Bactria).

2271. **Chronology. Dating formulas.** P.M.Nigdelis, *Tekmeria* 2 (1996) 59-63 (in Greek; German summary), surveys the Greek inscriptions which use a double dating formula, i.e., the Roman consular dating and the local (civic or provincial) chronological system. This elaborate dating can be found in documents of the Roman administration, in public documents of Greek cities, in honorary inscriptions and dedications, in documents submitted by individuals to Roman or Greek civic authorities, and in invitations to gladiatorial combats.

2272. **Chronology. Justinian's reform of 537 A.D. and Greek inscriptions.** D. Feissel, *Ktema* 18 (1993) [1996] 171-188, examines to what extent Justinian's chronological reform of 537 A.D., imposing upon his subjects the mention of the indiction (with month and day; beginning on September 1), of the consulship (beginning on January 1) and of the year of the emperor's reign (beginning on April 1, at least for Justinian), was actually applied in the Greek inscriptions from the Greek East during the period of Justinian up to Heraclius. Prior to 537 A.D. the year of the emperor's reign is not mentioned in inscriptions, at least not in official ones; after 537 A.D. private documents conform with often considerable delay to the reform; in inscriptions the reform was implemented rapidly; as to the mention of the consulship, F. writes about the 'raréfaction de la datation consulaire'. From the middle of Mauricius' reign onwards, dating by the year of the ruling emperor practically ceases to be used. The mention of the emperor's year occurs above all in the dioceses of Thrace, Asia, Pontos and the Orient; local eras, however, persist; taking into account the considerable number of epitaphs and dedications one may say that it is only in a very small number of those documents that the emperor's year is mentioned. All in all: the implementation of the reform of 537 A.D. is 'limited and imperfect' (181).

In an Appendix (182-188) F. collects from the period 538-620 A.D. twenty-seven Greek inscriptions, which contain a dating formula. In some of them he suggests new restorations and/or interpretations, which we register in separate lemmata: see our lemmata nos. 844, 848, 862, 1383, 1397, 1487, 1515, 1605, 1653, 1676, 1732, 1764, 1814, 1909 and 2016.

2273. **Cities. Cities founded by Alexander.** P.M.Fraser, *Cities of Alexander the Great* (Oxford 1996), collects and analyzes the literary traditions concerning the foundations of cities by Alexander the Great. Most of them are called 'Αλεξάνδρεια followed by a geographical specification: see the tabular survey listing fifty-seven foundations on 240-243. Chapter V (102-170) deals with problems of identification. Inscriptions are adduced and occasionally briefly discussed in notes (Index on 261) either to illustrate a specific historical context or as evidence of city names: some record the original names, while others reflect later metonomasy (often 'Αντιόχεια or Σελεύκεια) or can indirectly be related to the literary tradition. An example of the latter category is the dedication by Alexander in Xanthos (*SEG* XXX 1533; cf. 25, with note 54), which though hardly the original text - but nevertheless early Hellenistic - may reflect the tradition recording an 'Αλεξάνδρεια ἡ πρὸς Ξάνθωι.

2274. **Cities. Squares and monuments in late antiquity.** F.O.Bauer, *Stadt, Platz und Denkmal in der Spätantike. Untersuchungen zur Ausstattung des öffentlichen Raums in den spätantiken Städten Rom, Konstantinopel und Ephesos* (Mainz 1996), presents a detailed reconstruction of the outward appearance ('Erscheinungsbild') of squares and their sculptural decoration in these cities in the late Roman/early Byzantine period on the basis of archaeological, literary and epigraphical sources. In a second, interpretative part he discusses, inter alia, transformations in imperial imagery and representation, the reception of statues and monuments by the ancient viewers, the end of sculptural representation and the relation between public space and cer-

emonial (triumphus; reditus; processions). Greek inscriptions are mainly used in the section on Ephesos: see our lemma no. 1448; for a brief discussion and translation of the inscriptions on the base of the obelisk of Theodosius in Constantinople (*CIG* 8612; *SEG* XLIII 478*) see 251/252.

2275. Demography. See our lemmata nos. 1333, 2284 and 2288.

2276. Economy. Builders, contractors, and power. Under this title, D.M.Schaps in R.Katzoff (ed.), *Classical Studies in honor of David Sohlberg* (Ramat Gan 1996) 77-89, adduces epigraphic evidence from Athens, Epidauros, Delos and Delphi in a brief review of methods of financing and administering building projects at these sites in the archaic, classical, and Hellenistic periods. After the archaic and early classical eras, when most contracting for building projects was in the hands of wealthy aristocrats, 'the democratization of political life brought with it a restructuring of labor which offered skilled laborers a new, if limited, economic mobility' (78). Contractors and skilled workers known from the inscribed building accounts at these four centers, however, are very seldom found holding public office. In organizing building projects, the state or the sanctuary did not in general 'open the government to the poor, but it gave the worker some opportunity to prosper' (89).

2277. Economy. Hereditary leasing of public land. F.Quass, *art.cit.* (cf. our lemma no. 2278) 92/93, collects epigraphic evidence for the hereditary leasing of public land.

2278. Economy. Measures of the imperial administration for the cultivation of unexploited land. F.Quass, *Tekmeria* 2 (1996) 82-117, discusses the evidence for the efforts of the Roman imperial administration from the 1st to the early 3rd cent. A.D. to improve agricultural cultivation, in close cooperation with the civic authorities. A lot of land remained unexploited because of a decrease in the population (cf. *F.Delphes* III 4 286; *SEG* XXIX 127 = XLII 122*), the lack of heirs, donations, and confiscations (cf. *SEG* XXXIII 1041; *I.Kyme* 19; *I.Ephesos* 662; *IGR* IV 914/915). Q. discusses the documentary evidence from Greece and North Africa, especially the decrees of the Battynaioi (*SEG* XXX 568; XLV 744*), Gazoros (*SEG* XXIV 614), and Delphi (see our lemma no. 560), the leges Manciana (cf. *CIL* VIII 25902) and Hadriana (cf. *CIL* VIII 25943, 26416 and 10570), Hadrian's letters to Sparta (*IG* V 1 21) and Koroneia (*SEG* XXXII 460, 462/463 = *SEG* XLIII 201), Hadrian's law on olive oil at Athens (our lemmata nos. 144 and 391), and the edict of the proconsul M.Ulpius from Thisbe (*Syll.*^{3} 884; cf. our lemma no. 546). The imperial legislation which reduced the angariae to the benefit of farmers should be seen as part of the same efforts (cf. esp. *IGR* I 1262; *IGLS* 1998 = *SEG* XVII 755). Although the members of the elite were privileged, one may observe a care to safeguard a minimum of economic autarky for the lower classes; the documentary sources confirm in many ways the picture sketched by Dio of Prusa in his *Euboian Oration* (ca. A.D. 96). Cf. our lemmata nos. 546, 560, 562, 747.

2279. Economy. Textile. G.Labarre - M.-T. Le Dinahet, *'Les métiers du textile en Asie Mineure de l'époque hellénistique à l'époque impériale'* in *Aspects de l'artisanat du textile dans le monde méditerranéen (Égypte, Grèce, monde Romain)* (Coll. de l'Inst. d'Arch. et d'Hist. de l'Antiquité, Univ. Lumière-Lyon 2; vol. 2; Paris 1996) 49-116, present a detailed study of the raw materials and the production of and trade in textiles in the Hellenistic-Roman period in Asia Minor; special attention to the various guilds of textile-workers, their organization and the social status of the craftsmen, and for the hierarchy among the various production-centers (local; regional; interregional [cf. now also H.W.Pleket, *'Models and inscriptions: export of textiles in the Roman Empire'*, *EA* 30 (1998) 117-128]).

On 68-115 a collection of eigthy-two Greek inscriptions from Asia Minor and the islands belonging to it (Lesbos, Kos), which pertain to the production of and trade in various categories of textile: texts; translations; bibliography.

2280. Embassies. R.Urías Martínez, *'Las embajadas cívicas como elemento ritual e integrador de las comunidades'* in J.Alvar - C.Blánquez - C.G.Wagner (edd.), *op.cit.* (cf. our lemma no. 1431) 155-163, on 161 adduces some inscriptions (*I.Stratonikeia* 704; *IGR* III 476 (*SEG* XXVIII 1217); *IG* XII 2 58 (*IGR* IV 39; *OGIS* 456)) in a study mainly based on literary sources [cf. also our lemma no. 1386].

2281. Emperor. Building policy in Asia Minor. See E.Winter, *Staatliche Baupolitik und Baufürsorge in den römischen Provinzen des kaiserzeitlichen Kleinasien* (Asia Minor Studien, Band 20; Bonn 1996), for a detailed discussion of the ways Roman emperors were involved in municipal building projects in Asia Minor. We select a few topics discussed at length: building projects as a reflection of urban rivalry; urban petitions and imperial responses concerning building activities; motives for imperial building activities (earthquakes; imperial visits; urbanistic policy of emperors); the κτίστης as builder; the relations between emperor and governor in building projects; governors as builders and as initiators; curatores rei publicae (λογισταί) as building officials on behalf of the emperor; typology of imperial buildings (temples; aqueducts; baths; harbors; canals); the organization of the construction-business; private euergetai, client-kings (e.g. Herod the Great) and imperial freedmen as builders. In an Appendix (305-335) W. collects fifty-seven inscriptions (predominantly Greek), which record the emperor as builder/founder of buildings or present him as initiator and/or 'Finanzier von Baumaßnahmen' [Though in various passages W. is aware of the difficulty of establishing what exactly an inscription tells us about the role of the emperor in building projects, in the end he seems too optimistic in his views about a conscious building policy of the emperor and to infer for the emperor nearly a role as initiator or 'Finanzier' of the projects to which his name is attached. In some cases we may have urban initiatives for which the city authorities sought imperial approval and gubernatorial cooperation. The emperor is honored and flattered rather than involved in the project, financially and/or as initiator, Pleket]. For a review see P.Barresi, *ArchClass* 49 (1997) 514-518.

2282. Emperor. Imperial promulgations in the Greek world. N.Lewis, *SCI* 15 (1996) 208-211, argues that the original promulgations were in Latin; they were translated into Greek by bilingual staff-members or employees. In spite of the latters' linguistic skills, traces of the Latin original remain detectable: brief remarks on the Latin terms lurking behind a series of Greek words in the Ephesian Customs law (*SEG* XXXIX 1180; XLIII 752*; our lemma no. 1456).

M.Peachin, *op.cit.* (cf. our lemma no. 1724) 210-226, offers some reflections on the *'Authorship of imperial contributions. Promulgation and the Emperor's whereabouts'*.

2283. Epigraphy. Epigraphic culture in the early Roman empire. G.Woolf, *JRS* 86 (1996) 22-39, presents some observations on the 'epigraphic habit' (cf. *SEG* XXXVI 1510; W. prefers to use the wider concept of 'epigraphic culture') in the 1st and 2nd cent. A.D. based on Latin epigraphy. Since 'some aspects of eastern epigraphic culture do seem to conform to western patterns', and 'eastern societies participated in many of the same developments as the West' (38), we summarize W.'s main views. Roman epigraphy has been considered alternatively an indicator of militarization, urbanism, urban culture, Romanization and Roman citizenship (cf. *SEG* XL 1654), literacy or Roman testamentary conventions, but none of these correlations provides a general account of the tendency toward monumental writing (an aspect of monumentalization in general, which included non-epigraphic commemorators). The early Imperial period was characterized by an enhanced social and geographical mobility, with a concomitant rise in individualism. Inscriptions served to convey individual identity and relationships. Preoccupation with personal status and future, peer rivalry and fear of oblivion could be partly remedied by epigraphically fixing one's place within society and history. In Italy the greatest epigraphic density is found in Rome and the neighboring regions, in the provinces in highly urbanized and militarized areas (both are related to the expansion of Roman power): it is here rather than in rural areas that the aforementioned social characteristics play a prominent role [the fact that cities and military centers are the more densely populated areas in itself explains epigraphic density - whatever the socio-psychological motives underlying the habit of erecting inscriptions. The main problem with W.'s theory is the rapid decline of epigraphic culture in the 3rd cent. A.D, which as W. frankly admits cannot be explained by 'a cessation or diminution in the force of the social factors that had made epigraphy such an attractive option' (38). Moreover, if 'perceptions of change and instability' and 'anxieties' (31) are considered the decisive psychological forces behind the epigraphic culture in the 1st/2nd cent. A.D., would one not expect an epigraphical boom or at least continuing output in the next century, not improperly styled 'the age of anxiety' ?, Tybout].

2284. Epigraphy. Epigraphy and the Antonine plague. R.P.Duncan-Jones, *JRA* 9 (1996) 108-136, studies the effects of the Antonine plague on the Roman empire. On 125-129 (tables concerning data in Italy and Africa) he deals with fluctuations in the epigraphical output in the second half of the 2nd cent. A.D. in Rome, the rest of Italy, Spain, Syria and Africa. In Rome examples of inscriptions dated by day, month and year (cf. W.F.Snyder, *YCIS* 7, 1940, 223-317) cease from 166 to 180 A.D.: a close fit with the plague. In Italy as a whole, reign-dated inscriptions show a decline of ca. 25% under Marcus Aurelius (for the sample, mainly consisting of statue-dedications, see id., *The economy of the Roman empire: quantitative studies*, Cambridge 1982², 351 and Table 11); the decline in public building is more serious: well over 50%, while buildings financed by the emperor cease altogether (cf. id., *Structure and scale in the Roman economy*, Cambridge 1990, 62, figs. 9/10). In Spain and Syria, inscription series show an even course (*ibid.* 60/61, figs. 7/8), but the evidence mainly consists of statue-dedications. In Africa there is no setback either in the series as a whole (mainly statues; cf. D.-J., 1982, 351, Table 11) or in the building series (D.-J., 1990, 180-183). The latter perhaps implies that regions lying outside the prime trade-routes had a better chance of escaping epidemics, but the sample is geographically (mainly from the interior) and chronologically (biggest break in evidence during the plague years) biased. The stable picture from Spain and Syria is mainly drawn from small-scale expenditures (statues), leaving the impact on larger-scale spending unclear. On 129/130, D.-J. discusses declines in the production of bricks in Rome, and of marble in Dokimeion (break from 166 to 173; year-date evidence from J.C.Fant, cf. *SEG* XXXIX 1373) and Teos (14 of 26 blocks left in the quarry are dated: all between 163 and 166, ceasing like the Phrygian series from 167 onwards).

2285. Epitaphs. C.Sourvinou-Inwood, *Reading Greek Death to the End of the Classical Period* (Oxford 1995), examines numerous epitaphs, especially epigrams, for the light they shed on funerary practices, grave monuments (μνῆμα; στήλη; σῆμα) and concepts of death in Archaic and Classical Greece. S.-I. discusses formulas in epitaphs (140-169; inter alia, *IG* I³ 1267 = *GV* 1671; *IG* XII 9 286 = *CEG* 73; *CEG* 13; *GV* 1670); praise, pity and lament (170-180); the greeting formula χαῖρε (180-216; cf. esp. *IG* IV 50 = *CEG* 80; *IG* XII 9 285 = *CEG* 108; *CEG* 162, 522 and 655); expressions of immortality (202/203; *CEG* 10, 28, 34, 110, 487, 492, 535 and 545); epitaphs of physicians (376-385; *IG* II² 9052; *IG* IX 1 881; *CEG* 62, 103, 666 and 717; *LSAG* 276 no. 25 = *SEG* XIV 599; *GV* 418, 584, 627, 785, 902 and 1034). Cf. our lemma no. 583.

2286. Euergetism. F.Gascó, *'Evérgetas, fiestas y conciencia cívica en las ciudades griegas de Época Imperial'* in J.Alvar - C.Blánquez - C.G.Wagner (edd.), *op.cit.* (cf. our lemma no. 1431) 165-170, briefly discusses the decree for Epaminondas from Akraiphia (*IG* VII 2712) and the foundation of C.Vibius Salutaris (*I.Eph.* 27; cf. our lemma no. 1457).

2287. Family. Bastardy. D.Ogden, *Greek Bastardy in the Classical and Hellenistic Periods* (Oxford 1996), presents a study of the social and legal position of illegitimate children, especially in Classical Athens, Sparta, Gortyn, the cities in the Classical and Hellenistic periods and in Hellenistic Egypt. Inscriptions are used with regard to the surveillance of legitimacy in Athens (32-135), the weak conception of bastardy in Gortyn (see our lemma no. 1215), the double civic ascendance requirement for citizenship, the gradual liberalization of the Classical bastardy laws, the concession of legitimacy to μητρόξενοι from the late Classical period onwards (275-288) and mixed marriages in the Hellenistic period (289-317). They include Draco's

homicide law (33/34: *IG* I³ 104; *SEG* XLII 15*); the decrees of the Demotionidai (47/48, 76, 86, 110-115, 117-120, 127 and 152: *IG* II² 1237; *SEG* XL 132*); documents attesting the legitimacy of offsprings of mixed marriages in Hellenistic Athens (81/82: *IG* II² 2332, 6720, 8092, 8377, 8581, 9027, 9975, 19304 and 10452); the treaty between Orchomenos and Euaimon (280/281: *IG* V 2 343 = *Staatsverträge* 297); the testament of Xouthias at Tegea (284/285: *IG* V 2 159 = *Syll.*³ 1231; cf. *SEG* XLV 398) [see now also *IPArk* 1 with commentary]; two citizenship decrees of the Molossoi (cf. our lemma no. 677); a citizenship decree of Thasos (cf. our lemma no. 1189); a law of Tenos (cf. our lemma no. 1149); the 'law code' of Gortyn (cf. our lemma no. 1215); the decree of Erythrai concerning the protection of democracy (280: *I.Erythrai* 2c); the edict of Ptolemy I at Kyrene (299/300: *SEG* IX 1); inscriptions concerning concessions of ἐπιγαμία (290-295; cf. our lemma no. 558), synoicisms (295/296), the sale of citizenship (296-299), the ματρόξενοι in Rhodes (see our lemma no. 988), the νόθοι in Miletos (304-310; cf. our lemma no. 1474) and the citizenship regulations on Kos (cf. our lemma no. 1075). O. also presents a list of names derived from the element νόθος or from other terms denoting bastardy (e.g. Παρθένιος; 26-28). In his discussion of metronymics O. rejects A.P.Christophilopoulos' view that the persons who bore them were extramarital children and claims that the metronymics seem to have been used primarily by women or in cults dominated by women (94-96); cf. also our lemma no. 34 [The book suffers from severe bibliographical deficiencies: O. ignores all studies on metronymics published after 1946 and confirming (with some modifications) Christophilopoulos' views: cf. e.g. *SEG* XXXIX 315; XL 580; XLIII 357 and 604; XLV 696 and 1306 app.cr. Moreover, O. is unaware of many recent epigraphical publications: cf. our lemmata nos. 677, 988, 1075/1076, 1079, 1083, 1149, 1189 and 1215. Chaniotis].

2288. **Family. Composition of the ancient family.** D.B.Martin, *JRS* 86 (1996) 40-60, analyzes 1,161 epitaphs from seven cities in Asia Minor for the light they shed on the composition of families. All are drawn from *TAM* II, III, IV 1 and V 2: Apollonis (V 2 1209-1228), Attaleia (V 2 831-854), Bithynia (IV 1 105-314), Hierokaisareia (V 2 1278-1297), Magnesia-on-the-Sipylos (V 2 1370-1392), Olympos (II 947-1163) and Termessos (III 214-863). The starting point of M.'s study was to test the results of a study on family structures by R.P.Saller - B.D.Shaw (*JRS* 74, 1984, 124-156) based on Latin funerary epigraphy from the western empire. They concluded that in epitaphs the emphasis is very much on the nuclear family (father-mother-children configuration), whereas more distant kin plays a marginal role (nuclear relationships account for 75 to 90% of the epitaphs from different places, whereas commemorators from the 'extended family' are represented by only 5% or even less). This would contradict the literary and legal evidence highlighting the patriarchal family under patria potestas. M. shows that S.-S.'s method of counting individual relationships between pairs of persons by breaking down the data from one tombstone is bound to emphasize the nuclear over the extended family. M.'s results, based on counting family structures per epitaph, differ significantly: non-nuclear family inscriptions do not fall below 30% and nuclear inscriptions do not rise to 70% in any of the sample cities (tables on 48 and 59/60); the percentage of nuclear inscriptions shrinks significantly if only those featuring a complete triad are counted. The proportions vary highly by city; most striking is Olympos with 25% nuclear against 75% non-nuclear, due to epigraphic fashion (inclusive

familial inscriptions) rather than to an alleged dominance of the extended family. M. argues that this 'household' style of commemoration provides the best evidence for family structures in general. They show a diversity of family types, from one-parent to multi-generational and laterally extended households, and allow for analysis of sex roles and positions in the household. Families are usually small, with children numbering no more than two sons and one daughter. The latter discrepancy may be partly due to the patrilineal gravitation of the household or to the inclusion of daughters in the households of their husbands, but none of these factors explain the extent of the discrepancy, which, therefore, points to a greater infant mortality for females and discrimination against daughters in family planning (e.g. through exposure or sale into slavery). On the other hand, women occasionally provided funerary inscriptions on their own, thus occupying roles resembling that of the pater familias, mostly due to the death of their husbands, but also while the latter were alive (probably because the women enjoyed higher status than their husbands) [cf. also our lemma no. 2369 sub (2)]. Also developments over generations and 'serial' nuclear families (i.e., subsequent partners and different sets of children) can be studied on the basis of 'inclusive' tombstones. M. ends on a note of criticism of the nuclear/extended dichotomy, arguing that the complexity of familial relations is better conceived of as a 'nucleated' center headed by the pater familias and surrounded by a spectrum of relations of more or less intimacy [Cf. now also B.Rawson, *ZPE* 117 (1997) 294-296 and T.A.J.McGinn, *JRA* 12 (1999) 626/627].

In two notes M. briefly comments on problems concerning terms denoting relationships: σύμβιος, ἀνήρ, γυνή do not indicate whether a couple was legally married or not (42 note 12); τρόφιμος probably means 'nursling' rather than 'nurse' and as such is equivalent to θρεπτός, the latter referring to some (unofficial or quasi-legal ?) practice of rearing children not one's own rather than to slaves born in the household (46 note 25).

2289. **Festivals. Contests in the figural arts.** After an introduction on school contests in painting/drawing (γραφικὴ (τέχνη); ζωγραφία; the latter term is attested in inscriptions: cf. *CIG* 3088a, from Teos, and *I.Magnesia* 107 = *Syll.*³ 960; *I.Eph.* 1001 = *SEG* XVII 510 seems to record a contest between teachers; all middle Hellenistic period), M.Donderer in *Fremde Zeiten* (cf. our lemma no. 1704) 329-338, deals with inscriptions recording victors in painting/drawing and sculpture at festivals mainly in Asia Minor: *TAM* III 33 and 521 (*SEG* VI 634d and e; texts and translations; drawing of 33; Termessos; after 211 A.D.; both refer to the same artist Theopompos; 33 records that he won ἱεροῖς ἐν ἀγῶσι: one or more victories?; also his qualities as a sculptor in bronze and stone are advertised; in 521, his epitaph, he is styled ζωγράφος ἱερονείκης, without reference to his other activities); A.M.Woodward, *ABSA* 26 (1923-1925) 213ff. no. 12 (Sparta; ca. 150 A.D.; a very low prize of 150 denarii for a painter from Tarsos); W.R.Biers - D.J.Geagan, *Hesperia* 39 (1970) 79ff. (Isthmia; ph.; 127 A.D.; first prize among the ζωγράφοι at the Καισάρεια). Literary sources attest the existence of contests in painting at Corinth, Delphi and Samos already for the 5th cent. B.C. Only two inscriptions from Aphrodisias, renowned as a center of sculpture, testify to contests for sculptors (ἀγαλματοποιοί, mostly referring to cult statues; D. collects the parallels for ἀγάλματα and ἀγαλματοποιοί): *SEG* XL 940 (*MAMA* VIII 519; C.Roueché, *Performers and Partisans* (cf. *SEG* XLIII 698) 208/209 no. 76; 2nd/early 3rd cent. A.D.; text and translation; ph.) and *SEG* XXXIX 1103 (*CIG*

2758; Roueché 168-170 no. 52; ca. 200 A.D.?). D. reflects on the organization of the agones, arguing that the artists made a sketch (painters) or a model (sculptors) during the festival rather than delivering a finished work prepared beforehand. The participants in agonistic contests are to be distinguished from rival artists competing for a public commission (literary testimonia; cf. also *IG* V 1 1568 = *IvO* 259 = *Syll.*³ 80 = *LSAG* 371 no. 33; ca. 424 B.C., reporting that the sculptor Paionios of Mende 'won', i.e., got the commission).

2290. Finance. Epidoseis. *SEG* XLII 1762. F.Ferrandini Troisi, *Scienze dell' Antichità* 6/7 (1992/1993) [1996] 29-34, briefly analyzes Migeotte (cf. *SEG* XLII) nos. 34 (Krannon) and 69; the analysis is preceded by brief reflections on the contributors, the objectives and the relation between epidoseis and the public budget [F.T. believes in the epidoseis as a solution to financial distress; though she quotes M.'s Corpus in note 2 of her article, she never comes to grips with M.'s thesis that the epidoseis were complementary to other sources: cf. *SEG* XLII 1762 in fine, Pleket].

2291. Gems. Grylloi. T.Gesztelyi, *ACD* 28 (1992) [1993] 83-90, focuses on gems with representations of various body parts of animals combined with silen masks ('grylloi'). Iconography (variable and not aiming at depicting a specific demon) and inscriptions (e.g. εἰρήνη, εὐέλπιστος, αὔξησις) point to various functions (apotropaic; benedictory; love-magic [for grylloi see now also J.Hammerstaedt, *ZPE* 129 (2000) 29-46, Pleket]).

2292. Homonoia. G.Thériault, *Le culte d'Homonoia dans les cités grecques* (Lyon-Québec 1996), presents a study on the cult of Ὁμόνοια within a city, between cities (with an analysis of the motives behind the various homonoia-coins, especially in Asia Minor [cf. *SEG* XLIV 1705, M.K.Nollé's article in *JNG* 46 (1996) 49-72, and U.Kampmann, *Die Homonoia-Verbindungen der Stadt Pergamon* (Saarbrücker Studien zur Archäologie und alten Geschichte, Band 9; Saarbrücken 1996; see our lemma no. 1587]) and between the Ἕλληνες, and on the relation between the cults of Concordia Augusta and Ὁμόνοια in the Roman Imperial period [To the dossier of 'Homonoia and Concordia Augusta' a number of the testimonia collected by S.Sahin, *EA* 25 (1995) 15-17, is to be added]. In a brief introduction T. reflects on the importance of ὁμόνοια from the 5th/4th cent. B.C. in political and philosophical writings and in official oaths and treaties. T.'s study is largely based on inscriptions and coins. A fifth theme is ὁμόνοια in families but inscriptions play no role here (cf. our lemma no. 1359).

In an Appendix (189/190), T. briefly studies *IG* II² 1629 (LL. 654-656) and 1632 (LL. 36/37), where an Athenian trireme named Ὁμόνοια is on record. He argues that this name does not provide evidence for a cult of Homonoia but rather for ideals and aspirations of the Athenian people.

See also G.Thériault, *'L'apparition du culte d'Homonoia'*, *LEC* 64 (1996) 127-150, for the evidence for the earliest phases of the cult of Ὁμόνοια. The verb ὁμονοέω is attested for the first time in the first half of the 5th cent. B.C. (*IG* I³ 237); the restoration of the verb ὁμονοέω in a letter from Emporion (*SEG* XXXVII 838 L. 11; XLV 1494*; ca. 530-500 B.C.) is not certain,

ὁμολογέω being an alternative. The rare attestations of the word ὁμόνοια in the 5th cent. B.C. suggest that the introduction of the cult cannot be dated to the 5th cent. B.C. In fact, there is no evidence for the cult earlier than ca. 340-330 B.C. In addition to the direct attestation of the cult of Ζεὺς Ὁμόνοιος and Ὁμόνοια in Mytilene (*SEG* XXXVI 750; ca. 330 or 324 B.C.; 145-147), evidence is provided by coins of Kimissa (ca. 330-317 B.C.) and a pelike of the Darius painter (ca. 340-330 B.C.). In the case of Kos (cf. *PH* 401 = *LSCG* 169A 4), it is not certain whether the cult of Homonoia was introduced during the synoikism of 366 B.C. or later, after a stasis (134-136). A dedication of the Eleians (*IvO* 260; 363 B.C.) does not attest the cult of Homonoia (136/137). For the cult of Homonoia at Plataia (ca. 262/261-246 B.C.) see our lemma no. 534.

We give a comparatio numerorum for the texts discussed by T. at some length (Greek text; translation).

IG II²	Thériault pp.
1352	122
3522	120
3623	121
4985	35/36
IG	
IV 1 994	67
IV² 1 415	67
V 1 452	119/120
VII	
1784	95
2510	122/123
3426	127-129
XII 3 Suppl.	
1336	27/28
XIV 302	66
SEG	
IX 135	54/55
XI 771	119/120
XII 511	85-88 (with *BE*, 1997, no. 138)
XVIII 287	51-53
XXIV 1031	53/54
XXVI 826	96/97
XXVII 65	112-118
XXVIII 364	121/122
1176	97/98
XXIX 399	62
XXX 86	118/119
408	119/120

SEG XXX	Thériault pp.
1119	22-26 (comment on the ἀδελφοθετία)
1327	44
1617	48/49
XXXII 1097	82-85
XXXIII 158	124/125
406	112-118
675	42/43
1041	45-47
XXXVI 416	127-129
443	112-118
750	19/20
1251	48/49
XXXVIII 950	22-26 (comment on the ἀδελφοθετία)
XXXIX 1426	81/82
XL 412	112-118
XLII 1012	47
1285	81/82
XLIII 995	81/82
XLIV 410 (in fine)	95
XLV 912	53/54
1122	149
1741	55/56
1773 (Doc. 1)	150-152
PH 61	49-51
401	21/22

Iscr. Cos	Thériault pp.
EV 2	38/39 (with *BE*, 1997, no. 138)
ED 5	42/43
Tit. Cal. 26	49-51
137 B	49-51
I. Priene	
111 L. 198	47
I. Ephesos	
27 LL. 437-440	61/62
27 LL. 470-477	153-155
I. Iasos 252	39-42
621	67
I. Erythrai -- 207	44
I. Mylasa 903	47

I. Rhod.Per.		Thériault pp.
	63	47
	157	150
IGR III	302	90-92
	796	150-152
IGR IV	522	55/56
	1098	149
*Syll.*³	816	89/90
	819	150
	1148 note 2	65/66
OGIS	479	55/56
	536	90-92
GIBM	338	21/22
	443	39-42
	481 LL.437-440	61/62
	481 LL.470-477	153-155

2293. **Humor.** A.Helttula, *'Epigraphical Laughter'* in S.Jäkel - A.Timonen (edd.), *Laughter down the centuries*, vol. 2 (Turku 1995) 145-159, is mainly based on Latin inscriptions (graffiti and epitaphs) from Pompeii and, to a lesser extent, Rome and Ostia, and on literary sources concerning the writing of graffiti. Brief discussion of two Greek puns on record in inscriptions, both from the Palatine in Rome: 1) Πολλοὶ πολλὰ ἐπέγραψαν, ἐγὼ μόνος οὔτι ἔγραψα (H. 146; P.Castrén - H.Lilius (edd.), *Graffiti del Palatino* II: *Domus Tiberiana*, Helsinki 1970, 145 no. 70; variants are known from Ostia and Pompeii; 2) Ἀλεξαμενὸς σέβετε (= σέβεται) θεόν, a famous graffito ridiculing the Christians, accompanied by a crucified figure with an ass's head (H. 153; H.Solin, M.Itkonen-Kaila (edd.), *Graffiti del Palatino* I: *Paedagogium*, Helsinki 1966, 209 no. 246).

2294. **Institutions. Assemblies.** F.Ghinatti, *Assemblee greche d'Occidente* (Turin 1996), studies the literary and epigraphic sources pertaining to the ἁλία/ἁλίαια [cf. *SEG* XLV 2347], βουλά and σύν(or σύγ)κλητος in the Greek cities of Sicily and Magna Graecia. Originally σύνκλητος denoted a restricted, somewhat oligarchical assembly (the Thousand in Rhegium; the Six Hundred of Syracuse; the One Hundred and Ten in Agrigentum); with the rise of a more democratic assembly (ἁλία), the σύνκλητος transformed itself into 'assemblee ristrette o secondo consiglio', consisting of ex-magistrates and co-opted members; the βουλά is the democratic pendant of the ἁλία. Rome embraced the σύνκλητος, thereby transforming the councils into the Greek equivalent of the ordo decurionum.

More or less detailed analysis of the following texts (in parentheses the pages of G.'s book): *IG* XIV 952 = *IGDS* 185, from Agrigentum, ca. 100 B.C. (29-39); *SEG* XII 379, from Kamarina, 242 B.C. (39/40); *IGDS* 189, from Centuripae, ca. 200 B.C. (40/41); *SEG* XXX 1117-1123 and XXXV 999 (*IGDS* 253-271), from Entella, 3rd cent. B.C. (41-45); *SEG* XII 380 (*IGDS* 160), from Gela, 242 B.C. and *IG* XIV 256 (*IGDS* 161), from Gela, 1st cent. B.C. (45-48); *SEG* XXXI 825 (*IGDS* 197), from Halaesa, ca. 200 B.C. (48-50); *IG* XIV 953 (*IGUR* 3), from Malta

(50-52); *SEG* XXX 1119 (XXXVIII 950; *IGDS* 206) and XXXII 914, from Nakona, 3rd cent. B.C. (52/53); *I.Magnesia* 72 (*IGDS* 97), from Syracuse, 207/206 B.C. (70-74; with the restoration ἔδ[ο]ξε τᾶι συγκλήτωι καθὰ κ[αὶ τᾶι βουλᾶι] in L. 7 of the prescript); *IG* XIV 208, from Akrai, 3rd/2nd cent. B.C. (74); *IG* XIV 645, from Heraklea, 3rd/2nd cent. B.C. (87/88); *SEG* XLIII 649* (*SEG* XLV 1443), from Lokroi Epizephyrioi, ca. 350-250 B.C. (92-101); *SEG* XII 378, from Naples, 242 B.C. and a list of inscriptions from the same city, recording the βουλή, σύγκλητος, πρόσκλητος, ἐκκλησία/δῆμος and ἄγαρρις = ἄγερσις (103-108); *IG* XIV 612 (*Syll.*³ 715), from Rhegium, ca. 100 B.C. (111-114; ἁλία, ἔσκλητος and βουλά); *SEG* XII 378 and XVIII 417, from Velia, 242 B.C. and 1st cent. B.C./1st cent. A.D., respectively (117/118); *IG* XIV 672 and 674, from Brindisi (120); *SEG* XIV 602, from Pithekoussai, 154 A.D. (123); *IG* XIV 830 (*OGIS* 595; *IGR* I 421), from Puteoli, 174 A.D. (123); *SEG* IV 71, from Kaulonia, 6th/5th cent. B.C. (123).

2295. **Institutions. The γερουσία.** C.Roueché, *Ktema* 18 (1993) [1996] 162-169, offers some reflections on the nature and function of the γερουσία in the Greek cities of the Roman empire. She discusses the relation between γερουσία and γυμνάσιον/παλαῖστρα, the disappearance of the γερουσία in Late Antiquity, at about the same time as the γυμνάσιον: the πρεσβύτεροι became church officials; the γέρων was increasingly identified with the saint; instead of gerousiai the γεροντοκομεῖον (γεροκομεῖον) emerges.

2296. **Institutions. Νομοφύλαξ.** P.Bernard - C.Rapin, *art.cit.* (cf. our lemma no. 2270) 280-284, offer a survey of the epigraphic attestations of νομοφύλακες (attested in a fragmentary parchment of the mid-2nd cent. B.C. in Bactria) and their various duties.

2297. **Institutions. Ὁ ἐπὶ τῶν προσόδων.** P.Bernard - C.Rapin, *art.cit.* (cf. our lemma no. 2270) 284-286, collect the epigraphic attestations of this financial official, especially in the Hellenistic kingdoms (now also attested in a fragmentary parchment of the mid 2nd cent. B.C. in Bactria).

2298. **Institutions. The φίλοι of the Attalids.** I.Savalli-Lestrade, *Chiron* 26 (1996) 149-181, points to the importance of Hellenistic φίλοι as representatives of royal power (civic; military; diplomatic; religious), especially in the relationship with cities (both subject and other). Taking the relatively well documented Attalid φίλοι as an example (some 45 are known), she argues that the philoi, far from being mere agents of royal power, remained imbued with the 'esprit civique' of their native cities (whether the capital or others). By playing an intermediary role at the court, they often served the interests of cities and were honored by them for their achievements. At the same time the philoi's ambivalent position served to maintain the ideology of the king as the 'model citizen', whose power was based on traditional civic values, especially euergetism, to a considerable extent. The situation was probably much the same in the other dynas-

ties, though nuances should be made, commensurate with the nature of political life of the cities in question. The case most comparable to Pergamon is that of the Antigonid philoi, for which see *SEG* XXXV 1769. The argument is largely based on an analysis of the five best known philoi (vel sim.); S.-L. stresses the diversity of their careers, which she discusses in great detail. 1) (154-158): the Pergamene Kleon belonged to the σωματοφύλακες of Attalos II and was appointed ἐπιστάτης of Aegina by Eumenes II, where he was granted citizenship on leaving after sixteen years by the Aeginetan Assembly (*IG* IV 1; *OGIS* 329; *SEG* XLV 233*; cf. our lemma no. 329). He is praised, inter alia, because of his justice towards all social groups (LL. 15-17): a behavior fitting in with Attalid royal ideology. He was a loyal representative of the king, while at the same time observing Aeginetan interests and respecting the island's autonomy (LL. 21/22 and 25/26); 2) (158-168): the orator Andronikos, ambassador of Attalos II in Rome in 156 and 151/150 B.C. (Polybius 32.16.1/2; 33.1/2), honored in *I.Pergamon* 224 (*OGIS* 323; translation of LL. 1-22) between 154 (peace with Prousias II of Bithynia) and 138 B.C. (death of Attalos II): σύντροφος of Attalos; he shared in the προεδρία (honorary seat: at banquets, in the royal Council or during other aulic activities?; attested only at the Attalid court) and πρώτη τιμή (obscure aulic privilege; special category among the philoi?); σύνεσις and παιδεία; καλλίστη παρρησία (in a political context, especially the proposal of decrees in Council and Assembly, probably in his capacity of στρατηγός. Andronikos was both a citizen and a royalist, who attempted to ameliorate the quality of public administration, in cooperation with others). King and people profited from his σπουδαῖαι χρεῖαι. Philopoimen, ἑταῖρος of Attalos II and honored by a dedication of Attalos II on Samos (*SEG* I 374; cf. Paus. 7.16.1 and 8; Plut., *Mor.* 792 A/B), was Andronikos' son rather than brother. Philopoimen held great influence over the elder Attalos. His descendants were also honored on Samos (P.Herrmann, *MDAI(A)* 75, 1960, 151-154 nos. 43-45). It is more probable that Philopoimen was a Pergamene who was additionally granted Samian citizenship than that Philopoimen (and Andronikos) were native Samians; 3) (168-171): Pamphilos, honored for the services he rendered to his native city Adramytteion (*SEG* XXXVII 1006), which he was able to achieve thanks to his career at the court and his good personal relations with Eumenes II and queen Stratonike. He was κριθεὶς ἐπιτήδειος (L. 7: 'considered loyal', ἐπιτήδειος being an adjective rather than a substantive) and was praised, inter alia, for this μετριότης (LL. 13/14; rare noun in honorary inscriptions); 4) (171/172): Aristod[--], tutor of the later Attalos III, appointed by Attalos II. In a letter to Ephesos (*I.Eph.* 202; translation; see our lemma no. 1453) the latter explains that Aristod[--] became a philos due to his professional and human qualities. The king's writing a letter to Ephesos shows the importance of the philoi for the relationship between court and city. For the possibility that Attalos III declared Ephesos a free city in his will out of gratitude to his teacher see *SEG* XXIX 1726; 5) (173/174): Timarchos, on record as the former private treasurer (ῥισκοφύλαξ) of Eumenes II and νεωκόρος of Artemis in Sardis under Attalos II in *I.Sardis* 4. T. is praised as a good official, but it remains unclear whether or not he was a philos and whether he was a Sardian citizen. On 175/176 note 113, S.-L. briefly adduces some more Pergamene philoi, especially Kalas on record in *I.Iasos* 6 LL. 3-5 (*RC* 49; discussion of older restorations in L. 3: S.-L. rejects ἄξιον after κρινόμενον καὶ ὑφ' ἡ[μῶν μέν, without suggesting an alternative) and apud M.Segre apud L.Robert, *Hellenica* V (Paris 1948) 104 LL. 28-32.

[See now also I.Savalli-Lestrade, *Les Philoi royaux dans l'Asie hellénistique* (Genève 1998); for philoi in the Seleukid kingdom see our lemma no. 2342].

2299. Lamps (and lampstands). D.M.Bailey, *A catalogue of the lamps in the British Museum*. Vol. IV: *Lamps of metal and stone, and lampstands* (London 1996), publishes the lamps acquired after the publication of earlier volumes (*SEG* XXXVIII 1978); we noticed the following inscribed items (list on 139/140; cf. also M.Sève, *BE*, 1997, no. 127):

1) 1 (ph.; inscription punched): Θεῷ Δουσάρει | Αψ[αλα]μος ἦ|κα εὐ[..]...ιας χάριν; on the left-hand side possibly the single name Αψαλαμος (from the Sinai: Wadi Feiran; 50-150 A.D. [perhaps εὐ[σεβεί]ας, Pleket]);
2) 1/2 (ph.): Σενεπωχος Πεμαου ἀπὸ Ψιαθους (purchased from a Luxor dealer; ca. 50-130 A.D.; Psiathous is a village near Hermonthis);
3) 48 no. Q 3708 (ph.): Θύσδρου (*SEG* XLII 1615; Alexandria; 2nd cent. A.D.; now interpreted by B. as the name of the African city);
4) 133/134 nos. Q 2329 quater MLA and quinquies MLA (ph.): ἐπίγραμα Ἰωάννου· εὐλογία τῆς Θεοτόκου μεθ' ἡμῶν (7th/8th cent. A.D.; Levantine lamps);
5) 105 no. Q 3924 MLA (ph.) and 107/108 no. Q 3933 MLA (ph.): Σεβαστός (and a monogram probably of Justinian I); ΔΟΥ--, Θεοδώρου and Συ{με}ώνης (545-565 and 565-578 A.D.; Lampsakos);
6) Four mouldmade lamps, unknown provenance; 1st-3rd cent. A.D.: Μιλήσου (131 no. Q 2045 bis; ph.[perhaps for Μιλησίου, Sève]), Ἀγάθου (132 Q 2051 bis; ph.), Σαγαλασσικόν (132 Q 2086 bis; ph.; cf. *SEG* XLII 1615), τοῦ ἁγίου Ῥαυστος (133 no. Q 2231 bis MLA; ph.);
7) 107 no. Q 3932 MLA (ph.): on a brass polykandelon ΚΑΙΕΙΟΥCΗΖΗ (Καιειους (= Gaius) ζῇ) or ΗΖΗΚΑΙΕΙΟΥC ('Hezekiah'?); 6th/7th cent. A.D.; unknown provenance.

2300. Law. Early Greek law and its fixing in writing. R.Thomas in L.Foxhall - D.E.Lewis, *op.cit.* (cf. our lemma no. 1214) 9-31, republishes the article summarized in *SEG* XLV 2262.

2301. Law. Inscriptions and laws. J.Triantaphyllopoulos, *SO* 71 (1996) 181-185, collects literary and epigraphical evidence for the efforts of Greek and Romans to enhance the legibility of laws inscribed on stone. Prescriptions are known that letters should be cut clearly (cf. e.g. *SEG* XXX 1383 L. 3: ἐν στήλαις εὐδήλοις γράμμασιν ἐνχαράξαι; *OGIS* 665 = *IGR* I 1262 =*SB* 8248 = *SEG* VIII 794 LL. 10-13: βούλομαι οὖν σε -- αὐτὸ προθεῖναι σαφέσι καὶ εὐσήμοις [γράμμασιν]), in a large format (e.g. μὴ ἐλάττονα δακτυλιαίων: cf. A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde*, Vienna 1909, 247) and deep ('concave'; cf. *Syll.*[3] 1011 LL. 14/15: κοῖλα γράμματα), so that they would not be effaced (ἀμυδρά) by the wear and tear of time. The stones should be erected in a prominent place (ἐν τόπῳ ἐπιφανεῖ/περιόπτῳ), and are occasionally intended explicitly to remain there forever (διὰ παντός).

2302. Law. Roman Laws. M.H.Crawford (ed.), *Roman Statutes*, 2 vol. (*BICS* Suppl. 64; London 1996), contains the following Greek inscriptions (text; translation; bibliography; commentary; in parentheses the nos. and pp. of *Statutes*): *F.Delphes* III 4 37, *I.Knidos* 31 (*SEG* III 378; no. 12; 231-270); *I.Délos* 1511 (*SEG* XXX 994; no. 22; 345-351); *IG* XII 3 173 (*IGR* IV 1028; Sherk, *RDGE* 16; from Astypalaia; 219 (Appendix): cf. our lemma no. 1062); *I.Eph.* 4324 (no. 35; 493-495); eight fragments from a marble stele from Kos, containing sections of the Lex Fonteia (no. 36; 497-506): see our lemma no. 1088.

Cf. H.Galsterer - M.Humbert - U.Laffi, *Athenaeum* 84 (1996) 604-606 and M.Crawford's reply *ibid.* 606-609.

2303. Letter forms. Kappa. W. Schneider, *ZPE* 112 (1996) 211 note 64, adduces some examples of kappa with short oblique bars positioned in a sharp angle, from all over the Greek world.

2304. Linguistics. Doric dialect. W.Blümel - R.Merkelbach, *ZPE* 112 (1996) 151/152, collect records of Doric ἐντι (= Attic ἐστι) in literary and epigraphical texts. They adduce *IG* XII 1 670 L. 10 (*Syll*[3] 338; *LSCG* 136; cf. *SEG* XLII 1803) from Ialysos; G.Kaibel, *Hermes* 23 (1888) 544 from Adada; *GV* 1859 from Teos; *GV* 1881 [not 433] (Pfuhl-Möbius 418; cf. *SEG* XXX 1396, XLV 2222) from Sardis.

2305. Linguistics. Ionian dialect. K.Stüber, *Zur dialektalen Einheit des Ostionischen* (Innsbruck 1996).Cf. C.Brixhe, *BE* (1997) no. 477.

2306. Linguistics. The koine. See A.López-Eire, *'L'influence de l'ionien-attique sur les autres dialectes épigraphiques et l'origine de la* koiné' (on the influence of the Ionian and Ionian-Attic dialects; the latter, adopted as the official language by the Macedonian chancellery, 'est tout simplement la koiné') and C.Consani,"Koinai *et* koiné *dans la documentation épigraphique de l'Italie méridionale*' (cf. our lemma no. 1247), in C.Brixhe (ed.), *La koiné grecque antique* II: *La concurrence* (Nancy 1996) 7-42 and 113-132. Cf. also our lemmata nos. 377, 524 and 983.

2307. Linguistics. Moods and tenses in laws and decrees. B.Ortega Villaro, *Fortunatae* 8 (1996) 79-96, studies the use of moods and tenses (present imperative, subjunctive, optative, infinitive, future indicative and aorist indicative) to express commands and regulations in Greek laws and decrees. The following inscriptions are discussed [we add references to major Corpora]: C.D.Buck, *The Greek Dialects* (Chicago 1955[2]) nos. 16 (*IG* V 2 554), 23 (Schwyzer 679), 57 (*IG* IX 1 334), 64 (*IvO* 7), 67 (*IG* IX[2] 1 3), 79 (*IG* XIV 645), 89 (*IG* IV[2] 1 40/41) and 117 (*I.Cret.* IV 72); L.Dubois, *Recherches sur le dialect arcadien* (Louvain 1986) II 169 no. O 6; Meiggs-Lewis, *GHI* 5 (*SEG* IX 3); Schwyzer 23 (*IG* V 1 26), 251 (*PH* 9) and 366 (*IG* IX[2] 1 706).

2308. Linguistics. 'Plurilinguisme'. Cf. A.Lemaire - H.Lozachmeur, *'Remarques sur le plurilinguisme en Asie Mineure à l'époque perse'* in F.Briquel-Chatonnet (ed.), *Mosaïque de langues, Mosaïque culturelle. Le bilinguisme dans le Prôche-Orient ancien* (Antiquités Sémitiques I; Paris 1996) 91-123, for a survey of Aramaic and bi- and trilingual texts from Asia Minor (Aramaic-Greek but also Aramaic-Lydian, Aramaic-Lycian-Greek (cf. *SEG* XXXIX 1390); discussion about whether or not there was a real bi-or trilinguistic situation ('une égale facilité à utiliser deux langues au statut culturel identique').

2309. Literacy in archaic Greece. W.V.Harris, *'Writing and Literacy in the archaic Greek city'* in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 1477) 57-77, offers a series of reflections on the invention of the Greek alphabet (ca. 800-775 B.C.), the functions of writing (down to 600 B.C.) and (from 600-500 B.C.), the relation between writing and colonization, the physical location of inscriptions ('Where were texts to be seen') and the nature and extent of literacy. In the process quite a few archaic Greek texts are mentioned in passing.

2310. Literacy in Petronius and inscriptions. D.Bojadžiev, *LINGU. BALK.* 37 (1994/1995) 19-36 and 211-222, argues that the deficiencies in the fictive epigrams and inscriptions as well as the modest level of literacy and literary education which Petronius attributes to his protagonists in the *Cena Trimalchionis* can be paralleled in extant Roman imperial inscriptions. His examples are from Thrace and Moesia and mainly in Latin. Discussion of the following Greek inscriptions (texts and translations): 1) 22/23: E.Doruţiu-Boilă, *Inscriptiones Scythiae Minoris Graecae et Latinae* V (cf. *SEG* XXX 789) 280 (*SEG* XXVIII 611; Noviodunum). B. accepts G.Mihailov's reading of LL. 4/5 (τλῷ πατρὶ Νεικαῖ = Νεικαιεῖ; cf. *SEG* XXVIII 611) and points out that in LL. 2/3 the stone has Ἀλεσάνδρα | Ἀλεσάνδρῳ instead of Ἀλεξάνδρα | Ἀλεξάνδρῳ. Both AI for AIEI and Σ for Ξ (the latter not reflecting phonetical rendering, since the assimilation ks > ss is characteristic for Latin, not for Greek) can be assigned to the modest education of the persons responsible for the redaction (Alexandra and the mason); 2) 33-35: B.Dragojević, *Inscriptiones Scythiae Minoris Graecae et Latinae* VI (cf. *SEG* XXXII 714) 178 (Scupi), a Latin inscription written mainly in Greek letters. B. adduces an inscription from Carnuntum (cf. our lemma no. 1379) as a parallel. He considers both texts as evidence of a 'bilinguisme germant -- comparable à la situation dans la ville où se déroule l'action du *Festin*' (35). The inscriptions were written by Greek-speaking people, who knew some Latin, but did not go as far as to use the Latin alphabet; 3) 217-221: *IGBulg* III 1023 (Philippopolis). B. points to the discrepancy between the refined versification, probably the work of a professional poet, and the fact that the commissioner Iulianus ('Le Trimalcion de Philippopolis') apparently was unconcerned about some awkward mason's errors. B. argues that the existence of poetical model books cannot be proven.

2311. Literature. Autobiography and epigraphy. L.Spina, *'Autobiografie impossibili: considerazioni sui rapporti tra iscrizioni funerarie greche e genere autobiografico'* in G.Arrighetti, F.Montanari (edd.), *La componente autobiografica nella poesia greca e latina. Fra realtà e artificio letterario (Atti del Convegno, Pisa, 16-17 maggio 1991*; Pisa 1993) 162-178, presents brief reflections on the autobiographical components of *GV* 68 (*CEG* 24), 78a (*CEG* 87), 83 (*CEG* 492), 625, 647, 650, 807, 836 (*CEG* 572), 891 (*CEG* 493), 930, 943, 1158, 1757 (*CEG* 545), 1790 (*CEG* 590).

M.-F.Baslez, *'Écriture monumentale et traditions autobiographiques: l'apport des inscriptions grecques'* in M.-F.Baslez, P.Hoffmann - L.Pernot (edd.), *L'invention de l'autobiographie. D'Hésiode à Auguste (Actes du deuxième colloque de l'Équipe de recherche sur l'hellénisme post-classique, Paris, École norm. sup., 14-16 juin 1990*; Paris 1993) 71-80, briefly comments on *OGIS* 54 (Ptolemy and the report of his exploits; cf. our lemma no. 2182), *Syll.*^{3} 409 (*IG* II^2 682; decree for Phaidros of Sphettos; on this decree cf. the brief remarks by F.Lefèvre, *ibid.* 81-83), on the biographical details in the Lydian confession inscriptions, in the Isyllos-hymn from Epidauros (*IG* IV^2 1 128) and in some of the healing inscriptions from Epidauros and Cretan Lebena.

2312. Literature. Homer and inscriptions. J.Kantelic, *ZAnt* 45 (1995) 135-160 (dr.; in Serbian, with German summary), discusses four early and one later Greek inscriptions somehow related to Homer: the Dipylon oinochoe (*IG* I^2 919; *LSAG* 76 no. 1; *CEG* 432; *SEG* XLIII 10*), the Nestor cup from Pithekoussai (cf. our lemma no. 1327), the Mantiklos Apollo from Thebes (*LSAG* 94 no. 1; *CEG* 326), the Nikandre statue from Delos (*IG* XII 5 2 p. XXIV no. 1425(b); *LSAG* 303 no. 2; *CEG* 403; *SEG* XIX 507) and a dedication from Dodona (C. Carapanos, *Dodone et ses ruines*, Paris 1878, I 40 no. 3: Τερψικλῆς τῷ Δὶ Ναΐῳ ῥαψῳδὸς ἀνέθηκε). In the first four inscriptions, K. distinguishes elements in vocabulary and metre which have parallels in Homer from those which have not. The language of the Nestor cup can be compared to that of the Homeric hymns and Simonides, and consequently postdates the Dipylon oinochoe. The Dodona dedication should be dated considerably later (after 403/402 B.C.), and is evidence of the survival of the rhapsodic tradition even in peripheral areas like Epeiros during the period of the Epeirote kingdom. Finally K. presents some observations on the development of tripods as objects of dedications, from the monumental examples in Hesiod (*Erga* 654-659) and Herodotus (4.152) to the modest tripod of Terpsikles.

2313. Literature. Nonnos. L.F.Sherry, *Byzantion* 66 (1996) 409-430, argues that circumstantial and metrical evidence speaks against the traditional attribution of the *Paraphrase of St. John* to Nonnos of Alexandria, author of the *Dionysiaka*. He notes (411, with note 10) the absence of any epigraphical echo of the *Paraphrase*, whereas e.g. the epigram *SEG* VIII 281 (Negev) with the incipit ὀφθαλμοί, τί τὸ θαῦμα reflects *Dionysiaka* 1.93. Contra D.Feissel, *BE* (1997) no. 658, who points out that the epigram *IGLS* 1599 (Apamene; a republication by F. is forthcoming) L. 3 contains the rare expression κόσμον ἀλήτην on record twice in the *Dionysiaka* and three times in the *Paraphrase*, and provides some further bibliographical references.

2314. Medicine. Hellenistic court-physicians. G.Marasco, *REG* 109 (1996) 435-466, presents a study on Hellenistic court-physicians based on numerous literary sources and some inscriptions. M. adds some physicians to those already known and removes others from the Corpus. The doctors held high positions at the court and were often politically influential. No medical celebrities served the royal families, presumably because they preferred to devote themselves to scientific research rather than because of fear of being accused of poisoning (a suspicion typical of the Roman period); moreover, few medical qualifications were required of court-physicians. The physicians on record in literary sources and in inscriptions are: 1) Metrodoros of Amphipolis: *I.Ilion* 34 (*OGIS* 220; Antiochos I honors M. for healing the injuries he received in battle, certainly a fight against the Galatians; M. 441/442); 2) Apollophanes of Seleukeia Pieria: *TAM* V 1 689 (Iulia Gordos; dedication on behalf of A., physician of Antiochos III who probably passed through Iulia Gordos in the retinue of the king conducting a campaign; for the possible dates see P.Herrmann, *AAWW* 1970, 94-97 no. 1: 216-213, 204/203 or 197/196 B.C.; M. 446 [M. erroneously refers to Apollophanes as an ἀρχίατρος instead of a ἰατρός; cf., however, Herrmann's observation in *TAM* - not adduced by M. - that in L. 2 there is a rasura (ὑπὲρ τοῦ [5-6] ἰατροῦ) showing traces once more of ἰατροῦ; this supersedes his earlier restoration [ἀρχ]ιατροῦ, Tybout]); *SEG* XXXIII 673: letter of Antiochos III praising A. for his services to himself, his father and brother, and showing that A. had political influence at the court already shortly after 220 B.C. (M. 446) [for the court-physician cf. also our lemma no. 2342 in fine]; 3) Krateros of Antiochia, honored as ἀρχίατρος and τροφεύς of Antiochos IX Kyzikenos, ἐπὶ κοιτῶνος of the queen and one of the πρῶτοι φίλοι (probably of Antiochos' father Antiochos VII Sidetes) in *I.Délos* 1547 (130-114/113 B.C.; M. 446/447); 4) Menander of Pergamon who rendered medical services to Athenian citizens under Eumenes II, in whose army he fought; probably a court-physician (*IG* II^2 946; M. 448); 5) Kaphisophon of Kos, honored in the Koan decree *SEG* XXXIII 671 (*OGIS* 42; possibly he is also the honorand of *SEG* XXXIII 672) issued on the instigation of his employer Ptolemy III; apparently K. used his influence at the court, where he was probably introduced by his father Philippos, a court-physician himself, on behalf of his native city (M. 450). An anonymous court-physician of Ptolemy III is on record in *SEG* XVIII 640 (*SB* 10041); 5) Papias of Amisos, ἀρχίατρος and τῶν πρώτων φίλων of Mithridates VI Eupator according to *I.Délos* 1573 (*OGIS* 374; 102/101 B.C.; M. 456).

2315. Medicine. Inscriptions on medical utensils. E.Künzl, *'Forschungsbericht zu den antiken medizinischen Instrumenten'*, *ANRW* II 37.3 (1996) 2433-2639, contains some observations on Greek and mainly Latin inscriptions on various objects. The Greek examples are names inscribed on surgical instruments from Ephesos and Oropos (2455/2466; cf. our lemma no. 2244 and B.C.Petrakos, *'Ὁ Ὠρωπὸς καὶ τὸ ἱερὸν τοῦ Ἀμφιαράου*, Athens 1968, 126: Ἡλιόδωρου; probably a temple physician rather than a casual dedicant) and labels on medicine bottles from Tarentum and Lauriacum (2458-2460; *SEG* XXXI 881 and E.M.Ruprechtsberger,

Römisches Österreich 2, 1974, 55-60: Ξηρὸν πρέσιδι: 'Etwas Trockenes für eine Geschwulst'). Cf. also our lemma no. 1265.

2316. **Museum. Avignon.** O.Cavalier (ed.), *Silence et fureur: la femme et le marriage en Grèce. Les antiquités grecques du Musée Calvet, Avignon* (Avignon 1996). Non vidimus. Cf. J.-C. Decourt, *BE* (1998) no. 580. On 20-212 the history of the collection (based on that of the Nani family in Venice) and a catalogue; twenty-four inscriptions (ph.), mainly epitaphs of the Hellenistic and Roman Imperial periods (Kyklades; Asia Minor); on 140/141 beginning of a proxeny decree (*IG* II^2 231), on 141-144 a dedication to Pan and the Nymphs and on 172-174 a dedication to Pan and Apollo; two reliefs dedicated by Damokleia (perhaps Peloponnesian); nos. 17-19 (*IG* XIV 2441, 2449 and 2455; 122-129), figure in a corpusculum of inscriptions from Gaul; in fact they have been imported from elsewhere.

2317. **Nabataeans in the Mediterranean.** M.-J.Roche, *Semitica* 45 (1996) 73-99, collects the epigraphical, numismatical and literary evidence of Ναβαταῖοι in the Mediterranean: Italy, Athens, the Aegean islands, Asia Minor and Syria (table of documents on 99). Their presence is documented from ca. 150 B.C. to ca. 100 A.D., with a peak under Augustus (i.e., it did not survive the decline of Petra in the 1st cent. A.D.). Nabataeans travelled to the west for political and/or commercial purposes, with incense and unguents as the main products. The following inscriptions are in Greek (bilingual where indicated; for those provided with an asterisk R. presents a text in Latin letters and translations): 1) *CIS* II 160 (75-77 no. 2*; Sidon, 4 B.C.; Nabataean-Greek; strategos, perhaps present at Sidon to meet Roman representatives and/or for commercial reasons); 2) *SEG* III 674 B LL. 34 and 53 (78 no. 6; Rhodes, 150-100 B.C.; Θεύδοτος Ἄραψ - possibly a translation of Nabataean *WHB'L*, 'gift of god' - associated with merchants from southern Asia Minor, the latter area being a station on the way to the Aegean); 3) *IG* XII 1 963 (78 no. 7; Chalke, undated; altar dedicated ὑπὸ Ξουσαριαστᾶν, i.e., worshippers of Dousares: Nabataeans appear to be perfectly integrated into the local milieu); 4) *Iscr. Cos* EV 259 (78-80 no. 8*; 9/10 A.D.; Nabataean-Greek dedication by a Nabataean to al-'Uzzâ/Aphrodite); 5) *Milet* I 3 165 (80-83 no. 9*; dr.; January 9/8 B.C.; Nabataean-Greek dedication to Ζεὺς Δουσάρης by Συλλαῖος, secretary of Obodas III, who travelled twice to Rome to Augustus in order to defend himself against accusations of having poisoned Obodas: Flav. Jos., *Ant.* 16.9.2 and 17.3.2. The dedication was made on his first journey to Rome, when Obodas, who was to die in the same year, was still alive; perhaps Syllaios visited Miletos also for commercial purposes, to provide the sanctuary with incense; see also below sub (6) and (9)); 6) *I.Délos* 2315 (83-85 no. 11*; dr.; Nabataean-Greek dedication to Dousares, probably erected by Syllaios in February 9/8 B.C., i.e., one month after he made his dedication in Miletos: see above sub (5) and our lemma no. 976); 7) *SEG* XXIII 381 L. 18 (Rheneia, undated; epitaph of the Nabataean slave Ζαιδος: the equivalent of Nabataean ZYD); 8) *IG* XII Suppl. 307 (Tenos, 150-100 B.C.; honorary decree for a Nabataean); 9) *IGUR* 16 = *SEG* XV 616 (90-92 no. 19; Latin-Greek fragment mentioning two Nabataean ambassadors at Rome; R. connects the inscription with the embassy sent ca. 8/7 B.C. by Aretas IV after Augustus recognized him as king at the expense of his rival Syllaios (Flav. Jos., *Ant.* 16.10.9; cf. also above sub (5/6)) rather than with a later embassy sent by the same king after the death of Tiberius in 37 A.D. as suggested by ed.pr. A.Degrassi). On 83 no. 10, R. adduces *I.Priene* 108 Col. I L. 168, recording an ambassador travelling to Arabia and especially Petra; 129 B.C..

2318. **News.** S.Lewis, *News and Society in the Greek Polis* (Chapel Hill 1996), is mainly based on literary sources. Some sections of chapter 6 ('News and Writing'; 125-153) are devoted to the role of public inscriptions (decrees; laws; treaties), with the focus on 5th/4th cent. B.C. Athens. Reflections on four subjects: 1) motivation (127-133): to ensure permanency of the regulations (occasionally expressed in the decrees themselves) and spread of the information among the community; principle of access to laws; regulations concerning the engraving and placing of inscriptions; fixed public notice places (in Athens, the Acropolis for political decrees; religious decrees in specific temples); inscriptions as strict reproductions of the procedures of government, sometimes resulting in redundancy (e.g. amendments to be observed in inscriptions are recorded explicitly on the same stone bearing the inscription in which the correction has actually been made); 2) inscriptions as symbols (133-137): validation of decrees by reproduction on stone (quick dissemination of news was ensured by inscriptions on wooden boards); the inscribing of honors is part of the award (oral announcement as an additional privilege, showing that publication on stelai was not seen as reaching a total public audience); inscriptions (mostly lists of names) occasionally used as source for historical rather than contemporary information; elimination of stones bearing obsolete contents; 3) paucity of inscriptions in oligarchies (Sparta; Corinth; 137-140): secrecy, control of information; absence of written laws and of public debating and deciding; inscriptions for select purposes: commemoration and international treaties if required in the terms; 4) erection of inscriptions at Panhellenic sanctuaries, especially of treaties (140-142): effort to reach a wider audience, so as to gain a guarantee against violation of the terms; desire to gain a religious sanction.

Epigraphical communication always coexisted with oral dissemination and other written forms such as letters (on which see 142-152). Information was not the primary reason for publication, except to a limited extent in the international sphere (see 4 above); 'it would be -- wrong to portray news and writing in as direct a relationship in ancient Greece as they are today' (153).

2319. **Onomastics. Studies by O.Masson.** O.Masson, *ZPE* 110 (1996) 87-99, publishes onomastic studies VIII-XI.

VIII (pp. 87-92): names with Φαε-/ Φαο- and -φάης, derived from φά(ϝ)ος, 'light'. Names beginning with Φα(ϝ)ε- are rare: Φαενίκης at Hermione (*IG* IV 731 I L. 18) is unique. For names beginning with Φαϝ(ο)-, see our lemma no. 581. Φα(ϝ)ο-, followed by a consonant, is rare (-αο- often becomes -ω-, -αυ- on Cyprus). M. reproduces and completes the list of Bechtel, *HPN* 435, of the names in -φάης. He draws attention to the numerous variations of the name Παμφάης: Παμφᾶς, Παμφαίης, Πάμφαιος/ Πάνφαιος, Παμφαΐδας. There are several diminutives in the list: Φαίηλος, Φαΐσκος, Φαΐτας, Φαῦλος (?), Φάϋλλος

(with its derivation Φαυλλίχα), Φάων, Φαίων (with its derivation Φαιωνίδας), Φάϝος, Φάος (with its variation Φαῦος), Φαυΐδας, Φαϝώτας.

IX (pp. 92-94): names in -φαος and -φοος. For -φαος, a variation of -φαης, M. refers to names derived from ἄνθος. They usually have the ending -ανθής/ -άνθης, but also -ανθος, for example in Attica Μέλανθος, Φάλανθος, Χρύσανθος. M. discusses the origin of the form. -φοος is found on Crete in two names only: Ἀγησίφοος and Ἀριστόφοος (cf. the list of M. in *BCH* 103, 1979, 73/74). M. discusses the origin of this form, which is certainly related to the names derived from φά(ϝ)ος.

X (pp. 94/95): names with Φαυσι-. M. presents a catalogue of these names; in Greek inscriptions only Φαυσίων is attested (Tegea, *IG* V 2 55 L. 33). On 95, M. draws attention to the rare name Φαέστας, three times recorded at Mytilene.

XI (pp. 95-99): Μόλυκος and Μόλυκκος. M. offers a list of these names (including the patronymic adjective Μολύκειος), drawn from many kinds of sources. He argues that the name Μόλυκ(κ)ος is basically Thessalian. He thinks that Molukos, officer of Kassander (mentioned in a poem of Poseidippos from Pella), was not a Macedonian but may have been of Larissan origin. M.B.Hatzopoulos, *BE* (1996) no. 236, points out that the name is also on record in an unpublished inscription from Beroia. He wonders whether the name was common to both Thessaly and Macedonia. M. examines the origin of Μόλυκ(κ)ος: from μολύνω, 'salir'. The name Μολύχα at Paros (*IG* XII 5 1025) belongs to the same group; so does also Μόλυξ at Tefenni (*CIG* 4366w; J.R.S. Sterrett, *An Epigraphical Journey in Asia Minor* , Boston 1888, no. 53).

Id., *ZPE* 112 (1996) 143-150, publishes onomastic studies XII-XIV.

XII. See our lemma no. 2130.

XIII (pp. 145-147): the names Σκύβαλος and *Σκυβάλη. The former is recorded only once in an inscription, our lemma no. 2130 (LL. 36/37); the latter is not epigraphically attested. M. argues that Σκύβαλος is derived from σκύβαλον, 'restes, déchets', cf. σκυβαλίζω, 'mépriser' and σκυβάλισμα, 'traitement injurieux'. It is an apotropaic name, destined to ward off the evil eye and dangerous spirits.

XIV (pp. 147-150): copronyms. M. completes the list of records of the names derived from κόπρος, 'fiente, fumier' (cf. P.Perdrizet, *REA* 23, 1921, 85-94; Robert, *Noms indigènes*, p. 53-55; S.Pomeroy in *Studies in Roman Law in Memory of A.Arthur Schiller*, Leiden 1986, 147-162): Κόπρις, Κόπρων, Κοπρεύς, Κοπρίς, Κοπρίων, Κοπρία, Κόπρυλλος, Κοπρυλλώ, Κοπρίας, Κοπρέας, Κοπρῆς, Κοπρεούς, Κόπριλλα, Κοπροῦς. These names are frequent in Greco-Roman Egypt. M. reviews the explanations of the names offered by previous scholars. He rejects the common view that the names were given to abandoned children. He agrees with S.Pomeroy and with D.Hobson, *BASP* 26 (1989) 163/164, that the names were given to newborn children to ward off evil spirits, especially when the mother had lost other babies before. The name is apotropaic; it protects the life of the baby by emphasizing its insignificance.

2320. Onomastics. Thraco-Dacian names. I.Barnea, *Thraco-Dacica* 17, 1/2 (1996) 203-205, draws attention to some Thraco-Dacian names on known Byzantine lead seals: Βελισάριος (general of Justinian) and Κομεντίολος (general under Mauricius). The other names discussed by B. fall outside the chronological scope of *SEG*.

2321. Onomastics. The abbreviation of homonyms. C.Kokkinia, *ZPE* 111 (1996) 133/134, agrees with R.Koenen, *Die Abkürzung der Homonymität in den griechischen Inschriften* (Berlin 1961) that δίς (or β') indicates that the person bears the same name as his father. C.Letta in *Aspetti e Problemi dell'Ellenismo, Atti del Convegno di Studi Pisa 6-7 novembre 1992* (Pisa 1994) 203-245, erroneously interprets Ἀντιχάρης δίς in *TAM* II 905 XII C L. 7 and passim as indicating that Antichares had twice performed the office of archiereus of the Lycian koinon. The form ὁ δεῖνα δὶς (or β') τοῦ δεινός implies iteration of the first, not of the second name. A.Balland, *Fouilles de Xanthos* VII (Paris 1981) 150/151 ad no. 60, regards Τιβέριος Κλαύδιος δύω Κλεώνων υἱός as Τιβέριος Κλαύδιος δὶς τοῦ Κλέωνος and wrongly interprets this as τοῦ Κλέωνος τοῦ Κλέωνος. Δύω Κλεώνων means that Tib. Claudius was the son of Kleon and the grandson of Kleon. The form ὁ δεῖνα ὁ δίς is a kind of surname and emphasizes the continuity of the family. In *I.Iasos* 96, the word τετράκις in the name Κόϊντος Σερουαῖος Ἀλεξάνδρου υἱὸς τετράκις Ἀλέξανδρος exceptionally refers to the following name Ἀλέξανδρος: the man was the fourth generation of Alexanders of the family. In *MDAI(A)* 37 (1912) 216 no. 17 (from Samos, see *BCH* 59, 1935, 485 ff) the words τὸ δεύτερον (normally used for indicating iteration of office) in the name [Π]οσειδώνιος Διονυσ[ί]ου τὸ δεύτερον Ἀλεξίωνος is equivalent with δίς: Poseidonios II.

2322. Onomastics. Names of Greeks and Romans in bilingual texts. J.Touloumakos in A.D.Rizakis (ed.), *op.cit.* (cf. our lemma no. 537) 43-50, examines the onomastic habit in the following bilingual dedications (for the implication of bilingualism in general see *SEG* XLV 2267): *ILS* 9237 (bilingual list of freedmen of Greek origin) and 9417 (bilingual list of free-born and manumitted Italikoi), both from Delos (T. compares them with *I.Délos* 1755 and 1758 (Greek texts only): lists of free-born, Greek and Roman persons and of (Greek) freedmen respectively; whereas in the *I.Délos* texts all free-born people (Greek, Roman) used the Roman onomastic system, in the bilingual texts all free-born Romans used the Greek system); *CIL* III 560 (Athens; Roman version: freedman mentioning his manumitters; Greek version: *tria nomina* + demotikon); *ILS* 9257 (Carnuntum) and 3849 (Sarmizegetusa): in both texts the Greek onomastic system reflects a certain pride in education and a corresponding self-consciousness; *SEG* XXXIV 948 (Katane), XIX 650 (Trier) and *IG* XIV 2562 (Confluentes = Koblenz). Cf. our lemmata nos. 332, 359, 438 and 453.

2323. Onomastics. Double praenomina. Starting from a coin from Hypaipa with the legend ἐπὶ Μ(άρκου) Λ(ουκίου) Αὐρηλίου ἀσιάρχου ἄρχ(οντος) Ὑπαιπηνῶν, M.Domitilla Campanile, *SCO* 44 (1994) [1995] 377-387, collects the rare examples of Roman citizens bearing two praenomina. Excluding the cases argued by C. to be the result of polyonomy (cf. our lemma no. 1447), those attested in Greek inscriptions (2nd cent. A.D.) are Μᾶρκος Γναῖος Λικίνιος Ῥουφῖνος from Thyateira (*TAM* V 2 984-987; cf. 988 for his son Cn.Licinius Rufinus; *IG* X 2 1 142), Μ.Λ.Οὐετουλῆνος Ἑρμαῖος (*F.Delphes* III 4 93), Γά. Πό. Ἑτερήϊος Πο. υἱὸς Φρουγι (R. Herzog, *Sitzungsber. Akad. Berlin, phil.-hist. Kl.* 1901, 486, partly reproduced in *IGR* IV 1101; Halasarna) and Γ.Λ.Αὐρήλιος Πρίσκος (*MAMA* IV 155; Apol-

Ionia). A double praenomen can but need not be hereditary; consequently each case should be explained on the basis of individual biographical data. This is impossible for all persons known from inscriptions; M.L.Aurelius on the Hypaipa coin is likely to owe his double praenomen to his or his father's enfranchisement during the joint rule of Marcus Aurelius and Lucius Verus (161-169 A.D.).

2324. **Onomastics. Filiation formula.** K.Buraselis, *art.cit.* (cf. our lemma no. 1059) 57, observes that in Greek inscriptions, Roman citizens of Greek origin and with a high social status occasionally substitute the Latin praenomen in the filiation formula by the Greek name of their father (e.g. *IG* XII 2 656: Γαΐω Κλαυδίω Ποτάμωνο[ς ὕω] Διαφένη instead of Γαΐω ὕω).

2325. **Onomastics. Greek cognomina.** In the section entitled *'Namen im Alten Rom'*, H.Solin in E.Eichler (et alii; edd.), *Namenforschung, Name Studies, Les noms propres: ein internationales Handbuch zur Onomastik*, vol. 2 (Berlin-New York 1996; for vol. 1 cf. *SEG* XLV 2276), 1041-1048, on 1043/1044 presents a brief survey of Greek cognomina in Roman names.

2326. **Onomastics. Names on Thera and in Kyrenaika.** C.Dobias-Lalou, *Verbum* 18 (1995/1996) 265-270, offers observations on types of names found both on Thera [indicated below by 'T.'] and in Kyrenaika [indicated by 'K.'] (and in most cases also elsewhere) and consequently testifying to the relations between metropolis and colony (for which see also our lemma no. 2186):

1) names erroneously considered by F.Bechtel to have been derived from ethnics: Κρησίλας (T./K.; cf. κορέσαι, κορέννυμι, κόρος, cresco rather than Κρήσιος), Θασίλας (from *Θαϝασι- or Θαησι- rather than Θάσιος) and Βρασίλας (unclear but unlikely to derive from the Lindian demotic Βράσιος); cf. also [--]εσίλας (T.) in our lemma no. 1068;
2) Βαττίδας (T.) and Βάττος (K.): cf. our lemma no. 1065;
3) composite names with -τυ- ('nom d'action en *-*tu*-') in the first member: Ἀρτύλοχος, Ἀρτύμαχος, Ἀρτυμήδα (T.), Ἀρτυμίων (K.), Ἀρτύμων (K.) and Ἀρτυσίλεως (cf. ἀρτύω), Ἐρατυδίκα (T.; cf. ἐρητύω, Ἐρητυμένης, or, on the assumption that α is short, cf. ἐρατυ- (= ἔραμαι), Ἐρασικλῆς (T.) and Ἔρασις (K.)) and Ματυδίκα (root **men*-, 'activité d'esprit': cf. μέμονα, μέμαμεν); Ἐρατασίλα (K.) is probably due to contamination of Ἐράτα (based on ἐρατός) and Ἐρασίλα;
4) anthroponyms derived from animal names: Ἀράχνας (K.; nominative incorrectly given as *Ἀραχνᾶς in *LGPN* I), Βάρβαξ (T.), Βροῦκος (K.; cf. *SEG* XXXVI 1557), φόραφος (T.; cf. our lemma no. 1067), Ἱέραξ (K.), Λέντιχος (K.; = Λεόντιχος, diminutive of Λέων), Λύκισκος (K.), Λύκος (K.), Μάληφος (T.), Νέβριχος (K.), Νέβρος (K.) and Πίθακος (K.); for names in -ιχος, -ίχα (especially popular in Boiotia, also with names derived from animals: ϝάρμιχος, Ὀρτάλιχος) cf. also Ὀλύμπιχος (K.) and Πύριχος (K.).

[For Kyrenaian onomastics see now also C.Dobias-Lalou in C.Dobias-Lalou (ed.), *Des dialectes grecs aux lois de Gortyne* (Paris 1999)].

2327. **Onomastics. Racehorses' names.** M.Darder Lissón, *De nominibus equorum circensium, Pars Occidentalis* (Reial Acadèmia de Bones Lletres, Barcelona 1996), offers a 'catalogue raisonné' of racehorses' names, both Latin and Greek, occurring in documents from the western Roman Empire; the classification is semantic. Non vidimus: cf. F.Heintz, *JRA* 12 (1999) 667-669, who mentions the name Χρησμολόγος (cf. Latin Augur) appearing in an unpublished curse tablet against racehorses, from Syrian Antioch. H. also points to two inscribed bells from Italy, not included by D.L. in her catalogue: Νεόφυτος and Πρωτογένης. The bells worn by racehorses were 'Evil Eye amulets'. A second volume will be devoted to the East [See now also G.Bevilacqua, *Epigraphica* (1998) 113-134, for a defixio with a long list of Latin horsenames written in Greek].

2328. **Onomastics. Ἀμφιάραος.** Elaborating A.Heubeck's etymological study of the heroic name *Ἀμφιάρης, -ρηος, -ρεως/-ρεος, -ρᾱος (*Sprache* 17, 1971, 8-22), M.Peters in *op.cit.* (cf. our lemma no. 1643) 185-202, focuses on the variant in -ρᾱος on record both in 5th cent. B.C. inscriptions from the Boiotian (Thebes) and western Ionian (Oropos) dialect areas, and in inscriptions from Attica, where it replaced the form in -ρεως/-ρεος ca. 500 B.C. The latter form continued to be used in classical Attic literature. The form in -ρᾱος cannot be derived from that in -ρεως, and was probably imported from the Oropia, annexed by Athens ca. 500 B.C.; shortly afterwards the Amphiareion of Oropos was built.

2329. **Onomastics. Ἡρόνικος.** W.Stolba in *op.cit.* (cf. our lemma no. 1586) 236 with note 44, collects some examples of the name Ἡρόνικος, apparently exclusively attested in the Taurian Chersonesos until the beginning of the Roman Imperial period.

2330. **Onomastics. Λίβυς/Λίβυσσα.** K.Zimmermann, *Chiron* 26 (1996) 349-371, collects the literary, epigraphical, papyrological and numismatical sources for the names Λίβυς and Λίβυσσα (and the variants Λέβυς/Λεβυσ-; Λιβυκράτης; Λιβύστρατος; Λίβις?; Λιβύλλη; Λιβύσειον; Λιβύσα; Λίβυττα; Λύβος?) on record from the 5th cent. B.C. to the early Roman Imperial period (chronologically arranged tabular survey on 368-371). These names, belonging to a group of ethnics used as anthroponyms [cf. also *SEG* XXIX 1757], have been considered indicators of ethnic identity, of provenance (sc. from Λιβύη, i.e., Kyrenaika) or of slave status. Z. shows that the broad chronological, geographical and social diffusion argues against such general interpretations, though in some individual cases a deliberate reference may have motivated the name-giving. The following inscriptions in which the names or one of their variants occur or possibly occur are adduced and the provenance/status of the bearers is briefly discussed where feasible [the classification is based on the provenance of the bearers, not of the inscriptions]:

Kyrenaika: *SEG* XX 716; XXXVII 1734; XL 248 (Salamis); *IG* II^2 9127; *CIG* 5094; *SGDI* 2175 (*SEG* XXII 487; Delphi; Λίβυς γένος Λίβυς, clearly showing that the name itself does not point to ethnic identity);
Crete: *IG* IV 729 (Hermione); *SEG* XXXIX 967; *Milet* I 3 34(d) and 38(cc) [cf. also *SEG* XXIX 827 for attestations on coins];
Peloponnese: *IG* IV 732; V 1 210;
Attica: *IG* II^2 2390; 9618; 10634 (*SEG* XXVIII 315); 11969; 11970 (*SEG* III 220; XXXVIII 239); 12141; *Agora* XV 189 (*SEG* XIX 93); XXI L 3 (see our lemma no. 106) and L 40 (*SEG* XXXVIII 49 (b));
Central Greece: *IG* VII 1893; IX 2 1344; XII 9 246 and 249 A;
Aegean islands: *Iscr. Cos* ED 149; *SEG* XVI 493;
Asia Minor: *IG* II^2 9618;
The Greek West: *SEG* XXXV 1780 on p. 494 (graffito on a coin from Thourioi); XL 908; *IGDS* 149(f) (*SEG* XVI 559); *SEG* XXXIV 1037;
Egypt: *SB* 438 and 599; *IGR* I 1344.

2331. **Onomastics. Μᾶρκοι Αὐρήλιοι.** K.Buraselis in *op.cit.* (cf. our lemma no. 1059) 61/62, defends the view that Marci Aurelii (Μᾶρκοι Αὐρήλιοι) owed their Roman citizenship either to M.Aurelius/Commodus or to the *Constitutio Antoniniana* (contra Samaris' view summarized in *SEG* XXXIX 1858: Μᾶρκοι Αὐρήλιοι are likely to have been enfranchised under M.Aurelius/Commodus); brief discussion of *IG* X 2 1 38.

2332. **Onomastics. Μαχάτας, Μαχάτης.** A.Stramaglia, *ZPE* 111 (1996) 68, completes the list of records of this name, presented by O.Masson (see *SEG* XXVI 1894) [the name is perhaps also on record in *SEG* XLIV 478 from Bouthrotos]. S. argues that the original form is Doric Μαχάτας with two long alphas.

2333. **Onomastics. Σπορίου υἱός.** K.Buraselis, *art.cit.* (cf. our lemma no. 1059) 55-59, argues that the filiation formula Σπορίου υἱός does not necessarily imply that a person was an illegitimate child or that his father was not known. This formula was often used in the freedmen milieu for the offspring of a freedwoman and a slave.

2334. **Onomastics. Names in Ὑβρ-.** N.R.E.Fisher, *op.cit.* (cf. our lemma no. 2391) 123 note 256, collects from widely different times and places in the Greek world examples of fathers who chose to give their sons 'names with a hybristic colouring', e.g. Ὑβρίας, Ὑβρίστας, Ὑβριλίδης, Ὑβρίδημος; most examples from inscriptions. 'Some of these names may possibly reflect the fantasies for violent and contemptuous action of disgruntled aristocrats (especially the father of Ὑβρίδημος ?)'.

2335. **Palaces. Sculptural decoration of Hellenistic houses and palaces.** C. Kunze in W.Hoepfner - G.Brands (edd.), *op.cit.* (cf. our lemma no. 1420) 109-129, uses the epigraphic evidence of the decoration of private houses and palaces with works of sculpture in the Hellenistic period: erection of portraits and statues in private houses on Delos (113/114: e.g., *I.Délos* 1724, 1802 and 1987; cf. *SEG* XXXVIII 763); erection of an archaic statue in the palace of a king Attalos (119 note 67: not necessarily related to *I.Pergamon* 46); decoration of sanctuaries with old statues (119 note 69: *I.Pergamon* 50, 135-140). Cf. our lemma no. 829.

2336. **Pantomimes.** M.E.Molloy, *Libanius and the Dancers* (Altertumswissenschaftliche Texte und Studien, Band 31; Hildesheim-Zürich-New York 1996) 309-324, presents a catalogue of forty pantomime dancers on record in literary and epigraphical sources of the Roman Imperial period.

2337. **Personifications. Geographical names.** H.Metzger, *JS* (1986) 261-289, studies the iconography of personifications of toponyms, rivers and mountains in Attic and Italian vase painting. They occur both in male and female shape, rarely in Attica and somewhat more frequently in Italy. These 'génies du lieu' or 'nymphes du lieu' either take an active part in the mythological action depicted or are mere accessory figures intended to specify the place where the story is situated. Some are identified by inscriptions; those who are not can occasionally be identified on the basis of labelled parallels. Most popular are Δῆλος and Ἐλευσίς; other inscribed personifications mentioned by M. are Ἐπίδαυρος, Εὔβοια, Θῆβαι, Ἰσμηνός, Λῆμνος, Μαραθών, Νεμέα, Σαλαμίς, Σίπυλος, Σπάρτη, Στρυμών and Ὠκεανός.

2338. **Philhellenism.** J.-L.Ferrary, *'Rome, Athènes et le philhellénisme dans l'empire romain, d'Auguste aux Antonins'*, in *Filellenismo e tradizionalismo a Roma nei primi due secoli dell'Impero, Roma 27-28 aprile 1995* (Accademia Nazionale dei Lincei; Atti dei Convegni Lincei 125; Rome 1996) 183-210, reflects on the word φιλέλλην (*IG* VII 2713 = $Syll.^3$ 814); Greek athletic contests (Sebasta in Naples; Aktia in Nikopolis; Kapitolia in Rome and Eusebeia in Puteoli); athletes (and technitai) and their associations in Rome; athletes endowed with Roman citizenship by emperors; establishment of the headquarters of the athletic associations in Rome (*IGUR* 235-237) under Antoninus Pius, and of the association of Dionysiac technitai perhaps under Hadrian (or even earlier); Hadrian and the Panhellenion (Hadrian Πανελλήνιος; cf. our lemma no. 2206); Hadrian and the Ionian League (Hadrian Πανιώνιος).

2339. **Poetry. Oracular responses of Delphi.** J.-M.Nieto Ibáñez, *Minerva* 4 (1990) 53-73, studies the metrical structure of the hexametrical oracular responses of Delphi (lengthening of short vowels, synizesis, hiatus, elision, etc.) and shows that despite their different chronology, they follow the rules of Greek hexameter and demonstrate a metrical homogeneity. The study is based on the collection of H.W.Parke - D.E.W.Wormell, *The Delphic Oracle* II.

The Oracular Responses (Oxford 1956). The following inscriptions are discussed (we give the Concordance with P.-W.'s collection): *IG* II² 1096 = P.-W. 437 (p. 55); *SEG* XIX 399 = P.-W. 408 (p. 59); *I.Magnesia* 17 = P.-W. 378-382 (pp. 59/60, 64, 70/71); *I.Magnesia* 245 = P.-W. 338 (pp. 59, 70/71); *I.Tralleis und Nysa* 1 = P.-W. 471 (p. 59/60).

2340. Politics. Arbitration in the Hellenistic World. S.L.Ager, *Interstate Arbitration in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996), presents a Corpus of the literary and epigraphical evidence for interstate arbitration from the battle of Chaironeia (338 B.C.) to ca. 90 B.C., i.e., a continuation of L.Piccirilli, *Gli arbitrati interstatali greci.* I (Florence 1973). The Corpus includes cases in which it is not certain whether we are dealing with arbitration, mediation, or voluntary compromise, but it does not consider σύμβολα for the settlement of disputes between members of communities or arbitrations between non-Greek disputants. An introduction (3-33) presents the basic features of interstate arbitration in the period under discussion: the causes of the disputes (usually conflicts over boundaries), the two main types of arbitration (obligatory arbitration and arbitration by way of compromise), the arbitral procedure (selection of judges, appointment of the place where the trial took place, oaths, presentation of witnesses and evidence, autopsy, safeguards for the validity of the verdict, boundary delimitations) and the role of Hellenistic monarchs, Leagues, and Rome in arbitration.

The core of the book (37-509) consists of the discussion of 171 cases (sources and commentary) arranged in chronological order; in the case of inscriptions, A. gives a full list of the editions, the basic bibliography, and a selective critical apparatus (usually without description of the stone; not on the basis of autopsy); discussion of the chronology, the historical background, the causes of the conflict and the procedure followed. For a detailed review see P.Gauthier, *Topoi* 8 (1998) 309-321, especially on the lack of a strict differentiation between mediation (aiming at reconciliation) and arbitration, the form of the lemmata, the edition of the texts and the absence of a translation. G. gives bibliographical additions and presents textual remarks on several texts (*IG* V 2 419; *IG* IX 1 689; *IG* XI 4 1065 = *IG* XII 5 128; *IG* XII 3 1259; *IG* XII Suppl. 142 = *OGIS* 335; *SEG* XI 972; XXXIII 861; XXXIX 1426; *Milet* I 3 148; *I.Priene* 65; *I.Mylasa* 134; *Syll.*³ 344, 656). G. suggests that the following inscriptions are not related to arbitration: *SEG* XXIX 1130bis (treaty between Klazomenai and Tymnos); *SEG* XXXIX 1244 col. I LL. 17-23, 31-37, 50-54, col. II LL. 1-7 (honorary decree for Menippos of Kolophon); *Syll.*³ 344 (letter of Antigonos Monophthalmos concerning the synoecism of Teos and Lebedos); J.R.McCredie, *Hesperia* 37 (1968) 220 =*SEG* XXI 484 (cf. our lemma no. 175). Cf. A.Chaniotis, *BMCRev* 9 (1997) 101-104, for some bibliographical additions and a reference to a possible arbitration of Mylasa in a Cretan War (?) which has escaped A.'s notice (*I.Mylasa* 661 L. 10; cf. H.W.Pleket's restoration [συλ]λύσεων or [δια]λύσεων; cf. the references to a war in *I. Mylasa* 642 L. 11; 650 LL. 7/8; 654 L. 3; 658 L. 6). See also our lemmata nos. 594, 642-644, 1185, 1206, 1225 and 1231.

Cf. also A.Magnetto, *Gli arbitrati interstatali greci. Introduzione, testo critico, traduzione, commento e indici.* Volume II. *Dal 337 al 196 a.C.* (Pisa 1997). M.'s Corpus covers a shorter period (from the battle of Chaironeia to the end of the Second Macedonian War in 167 B.C., 78 cases), but presents a full edition of the relevant inscriptions (description of the monument, full

bibliography, extensive critical apparatus, Italian translation) and more detailed commentaries, especially on the legal aspects; only cases involving Greek poleis are considered (both as parties in the conflict and as arbitrators), including arbitrations resulting from σύμβολα; introduction to the general features of arbitration (pp. XV-XXVI: obligatory and compromisory arbitration, courts, principles on which the verdicts were based, testimonies, delimitation); detailed Indices (names, subjects, Greek and Latin terms).

We give a comparatio numerorum of the two Corpora for the texts available in major Corpora or in *SEG*.

IG II²	Ager	Magnetto
236	2	
778/779	App. 3	34
861	App. 3	
951	132	
1135	165	
IG IV		
308 b		34 II
752	138	
791	151	
924	14	
926	38	36
927	63	69
929	App. 20	
941	138	
IG IV² 1		
68	14	
70/71	38	36
72	46	42
75	63	69
76	138	
77	138	
78	App. 20	
IG V		
1 931	80	
1 1111	81	
1 1429/1430	40	38
2 344	43	
2 415	App. 33	65
2 419	40	38
2 443-445	168	
2 496	App. 40	
IG VII		
188/189	85 (cf. our lemma no. 520)	
2792	17	63
4130/4131	App. 12	
IG IX		
1 689	118	

IG IX	Ager	Magnetto
1 690	131	
2 7	125	
2 89	32	31
	79, 154, 156	
2 205	56	55
2 214	App. 37	
2 261	App. 25	
2 487	App. 34	
2 488	App. 35	
2 520	78	
2 521	70	
2 1106	App. 7	
2 add, 205 I	153	
2 add. 205 II	30/31	29/30
IG IX² 1		
3 A	33	27
3 B	41	39
177	55	54
188	56	55
706	11	25
748	89	
IG XI 4		
1063	68	73
1064	92	
1065	83	
1066	57	
IG XII 1		
1031	64	
IG XII 3		
1259	3	1
IG XII 5		
128	83	
IG XII 7		
67 B	App. 2	17
69		18
IG XII 9		
4	App. 15	
223	19	66

IG XII Suppl.	Ager	Magnetto
136	92	
139	App. 9	
142	146	
SEG I		
75	14	
410	App. 1	
SEG II		
259	28	22
264	23	23
265-268	126	
275	App. 14	
276	166	
279	157	
511	158	
SEG III		
451	131	
SEG IV		
662	App. 8	
SEG XI		
377	63	69
401	38	36
405	63	69
972	145	
1122	18	64
SEG XIII		
259	80	
278	36	33
327	85	
SEG XVII		
195	App. 17	
SEG XVIII		
238	30/31	29/30
570	130	
SEG XIX		
720	App. 29	
SEG XXI		
484	164	
SEG XXIII		
117		34
178	44	41
180	152	
236	App. 16	32
297	16	15
305	89	
SEG XXIV		
1024	66	71

SEG XXV	Ager	Magnetto
448	37	35
449	82	
SEG XXVI		
392	87	
1049	App. 32	
SEG XXVII		
123	88	
SEG XXVIII		
697	15	13
SEG XXIX		
1130 bis	71	
SEG XXXIV		
664	5	
SEG XXXIX		
1244	162	
1426	42	40
SEG XLII		
479	20	68
490	65	70
SEG XLV		
588	62	62
IvO		
46	116	
47	137	
48	App. 4	
49	App. 36	
50	69	
51	31	67
52	150, 159	
F.Delphes III		
1 260	App. 14	
1 362	129	
1 486		19
1 578	166	
2 89	117	
2 136	126	
2 142	126	
3 243	126	
3 383	117	
4 2	App. 26	26
4 38	133	
4 38-42	167	
4 276	163	
4 278	163	
4 280	1, 22, 88, 163	2

F.Delphes III	Ager	Magnetto
4 292-295	88	
4 351	30/31	29/30
4 352	89	
4 354	129	
4 355	153	
4 368	157	
I.Thessaly		
152	65	
538	54	
540	54	
670	154	
I.Délos		
1513-1514	164	
Iscr.Cos		
ED 173/174	15	13
I.Cret.		
I VIII 9	127	43
I XVI 3-4	164	
I XVI 18	164	
I XVIII 9	165	
II XI 1	29	24
II XII 20	47	45
II XII 21	58	
II XXX 1	App. 1	12
III III 1A	48	46
III III 4	67	72
III IV 9/10	158	
IV 174	App. 6	
IV 176	127	43
IV 181/182	128	
IV 184	App. 5	
IGR		
I 287	142	
I 1021	158	
IV 297	170	
IV 1558	169	
I.Assos		
9	App. 10	
I.Ephesos		
7	170	
1485	App. 30	

I.Ephesos	Ager	Magnetto
1526	App. 24	
I.Iasos		
612	161	
I.Ilion		
52	App. 8	
I.Lampsakos		
T 105	90	
I.Magnesia		
46	58	53
65	127	43
75/76	127	43
93	120	
105	158	
Milet I 3		
148	109	
149	103	
150	108	
152	App. 9	
I.Mylasa		
134	101	
251-260	App. 19	
I.Parion		
T 59	90	
I.Pergamon		
225	142	
245	146	
268	170	
I.Priene		
16	25	
27	100	
37/38	74	3, 44, 75
39	143	
40/41	74, 99, 160	44
42	160	
65	91	
111	171	
120/121	171	
139	4	11
T 500	26	20

I.Priene	Ager	Magnetto
T 531	120	
T 534	25	
*Syll.*³		
261	3	
344	13	10
421 A	33	27
421 B	41	39
464-465	App. 3	34
471	38	36
472	40	38
490	43	
546 A	55	54
546 B	56	55
560	58	53
588	109	
599	74	
609/610	88	
614/615	117	
633	108	
638	118	
656	169	
665	137	
668	139	
674	32, 79, 154, 156	31
679	120	
683	159	
685	158	
688	99, 160	
712	164	
826	1, 22, 88, 163	
827	88	
933	17	63
953	21	14
955	App. 2	

OGIS	Ager	Magnetto
13	26	20
242	App. 30	
327	142	
335	146	
351	143	
437	170	
ISE		
43	63	69
44	14	
51	145	
91	131	
Staatsverträge III		
403	2	
446	14	
454	App. 1	
471	29	24
472	11	25
480	33	27
489	38	36
495	40	38
499	43	
501	47	45
502	48	46
550	57	
558		19
574	19	66
Tod, *GHI*		
177	2	
179	3	1
RC		
3/4	13	10
7	26	20
8	25	
17	App. 30	
46	100	

2341. Politics. The Battle at Tanagra, 458/457 B.C. W.K.Pritchett, *op.cit.* (cf. our lemma no. 550) 169/170, collects four inscriptions related to the battle at Tanagra: a Thessalian dedication from Delphi (*SEG* XVII 243; XLV 496*), an epitaph from Larissa (*SEG* XXXIV 560), a dedication of the Lakedaimonians at Olympia (Meiggs-Lewis, *GHI*² no. 36), and a list of the Argives who died at Tanagra (Meiggs-Lewis, *GHI*² no. 35; *IG* I³ 1149).

2342. Politics. The role of urban elites in Seleukid administration. C.Carsana, *Le dirigenze cittadine nello stato Seleucidico* (Biblioteca di Athenaeum 30; Como 1996), studies the recruitment of members of the urban elite by the Seleukid government and the role played by those elites in the Seleukid administration. She does so on the basis of a prosopography of Seleukid functionaries, 143 in number and distributed over five administrative categories: provincial governors, diplomatic functions, local administration, the army and court functions (central administration included). C. discerns a Macedonian nucleus, an indigenous-oriental nucleus and various Greek nuclei. She argues that the number of functionaries recruited among the elites of Greek cities in Asia Minor, whether the old cities in the West or the new ones more eastward and subject/dependent or not, was relatively small, at least until the peace of Apamea (188 B.C.), and that this points to disinterest of the Seleukids in integrating those elites into their administration. This disinterest is reciprocated by a lack of interest on the part of the Greek urban elites in the Seleukid kingdom. The latter is supposed to be on record in what is known about the attitude of Hellenistic Greek historians towards the kings. The Seleukids relied heavily on Macedonians and the 'indigenous/oriental' nucleus.

In five brief chapters (15-100), C. presents her conclusions on the five above-mentioned administrative categories. They are based on five prosopographical dossiers, one for each category (101-172). The arrangement of the dossiers is chronological; each dossier begins with the person whose function is the earliest on record in the sources. In an Appendix (173-198), C. discusses the ideology of the Greek urban elites towards the Seleukids on record in Hellenistic historians originating in the cities of Western Asia Minor. In the prosopographical dossiers, inscriptions play an important role. Cf. P.Gauthier, *BE* (1997) no. 151, for some omissions and errors.

For a very critical review cf. I.Savalli-Lestrade, *REG* 111 (1998) 308-322. S.-L. especially criticizes C.'s thesis that Habicht's and Musti's theory, according to which Greeks and Macedonians predominated in the Seleukid administration, is to be rejected. In addition to some criticism on details in the prosopography, she raises fundamental objections against C.'s discussion of the fifth category, i.e., that of the court functions, and her suggestions that in the course of the 3rd/2nd cent. B.C. a hierarchy of court titles developed in connection with specific functions, and that the Greeks of urban Asia Minor played a secondary role as 'courtisans de deuxième ordre', active as 'operatori culturali' [in general S.-L. ignores perhaps too much C.'s thesis that it is especially members of the *elites of the Greek cities in Western Asia Minor* who are relatively rare among the Seleukid officials].

In an Appendix, S.-L. comments on several errors made in the prosopography [she rightly points out that Apollophanes of Seleukeia, son of Apollophanes and court-physician of the Seleukids, is to be distinguished from Apollophanes, son of Athanodotos from Antiochia (cf. C., under B 13 and E 2); but it is hard to see how the 'confused lemma *SEG* XXXIII 673' concerning the court-physician could have induced this error of C. In *SEG* XXXIII 673 there is not a word about the other Apollophanes; for the court-physician cf. also our lemma no. 2314, Pleket]. In L. 5 of 673 S.-L. suggests restoring ὄντ[α ἐν μεγίστηι (or τῆι πρώτηι) τιμῆι καὶ προ]εδρίαι.

2343. **Politics. The Seleukid control systems.** A.Lozano, *'Los Seléucidas y sus sistemas de control territorial'*, *Gerión* 14 (1996) 183-194, examines the scant evidence for the methods applied by the Seleukids to control the territories in their empire. L. argues that the kings frequently intended either to limit local autonomy or to cut it off completely in order to reinforce their absolute power. Most important was the policy of urbanization in areas featuring relatively independent sacred territories/ἱεραὶ κῶμαι. The focus is on Caria, inter alia, on the foundation of Stratonikeia and the relationship of sanctuaries (Lagina; Labraunda; Apollonia Salbake) to urban centers and through them to the central power. In this context some inscriptions are briefly discussed on 192/193: *I.Labraunda* 5 and *La Carie* 166/167.

2344. **Politics. The royal title Εὐπάτωρ.** Continuing his earlier studies on Hellenistic royal titulature (cf. *SEG* XLIV 1732ter; XLV 2304), F.Muccioli, *Historia* 45 (1996) 21-35, focuses on Εὐπάτωρ in a study mainly based on literary evidence. M. shows that the three occurrences of this least successful of Hellenistic royal epithets (known before as an adjective with solemn coloring: Aesch., *Pers.* 970) all result from dynastic struggle and the necessity to emphasize the legitimacy of rule by linking the king to his father's ἀρετή: 1) Antiochos V of Syria, son of Antiochos IV, was the first to assume the title, on the instigation of his regent Lysias after the death of his father in 164 B.C. (*Books of the Maccabees* 1.6.17; an epigraphical example in *SEG* XLI 1556 L. 7). It was aimed against the return of Demetrios I, who lived in exile in Rome and in 162 B.C. realized his ambition for the throne. M. rejects the view, based on alleged numismatic evidence, that also Alexander Balas, who claimed to be Antiochos IV's brother, styled himself Εὐπάτωρ. There are coins issued by the Εὐπατρεῖς, probably citizens of an unidentified city renamed in honor of Antiochos IV; 2) Ptolemy VII, son of Ptolemy VI, called himself Eupator in 153/152 B.C., probably induced by Antiochos' example; at that time he was involved in a conflict with his younger brother, the later Ptolemy VIII; 3) Mithridates VI of Pontos probably assumed the title to underscore his claims shortly after the death of his father Mithridates V in 120 B.C., when his mother was still pre-eminent and his brother Mithridates Chrestos was not yet excluded from supreme power. By 115/114 B.C. Chrestos had been relegated to a secondary position, as is clear from the dedications *I.Délos* 1560/1561 (= *OGIS* 368/369; cf. *SEG* XXVIII 668) where only Eupator is called βασιλεύς and precedes Chrestos. F. argues that the relative unpopularity of the epithet may be due both to its meaning (the reference to the father's quality implicitly overshadows the son) and, for dynasts in the 1st B.C. when relations with Rome grew all-important, to the negative precedent of Mithridates VI.

2345. **Politics. Mithridates and Asia Minor.** M.Domitilla Campanile in B.Virgilio (ed.), *Studi Ellenistici* VIII (Pisa-Rome 1996) 145-173, discusses the evidence on cities which remained loyal to Rome during Mithridates' invasion of Asia Minor: J.Reynolds, *Aphrodisias and Rome* (London 1982) nos. 2/3 (comment on the πάροικοι and δοῦλοι sent by Aphrodisias to help Q.Oppius, besieged in Laodikeia by M.; perhaps these two categories were rewarded for their military service and loyalty, as was the case in Pergamon (*OGIS* 338), and Ephesos (*I.Eph.* 8)); *OGIS* 442 (*RDGE* 17; *La Carie* pp. 97-103; Tabae); *OGIS* 441 (*RDGE* 18; *I.Stratonikeia* 505, 507 and 508; brief comment on *F.Delphes* III 4 69: honorary decree of Daulis for a citizen from Stratonikeia, who in 86 B.C. assisted Sulla and Daulis against Mithridates); *Recherches --- Thasos* II 174/175 (*RDGE* 20/21); *Syll.*[3] 785 (*RDGE* 70; Chios); *BCH* 10 (1886) 299-302 (*SEG* XXXVIII 1048; Alabanda; but D.C. doubts the validity of a dating to Mithridates' time; cf. our lemma no. 1386); *Syll.*[3] 741 I-IV (*RDGE* 48 for no. II; Nysa); *IGR* IV 292/293, 294 (*OGIS* 764; *SEG* XLIV 994; Pergamon); *SEG* XXXI 899 (Antiochia on the Maeander); brief remarks on the motives of the cities and individuals who remained loyal to Rome.

Cf. also K.Strobel, *'Mithradates VI. Eupator von Pontos. Politisches Denken in hellenistischer Tradition versus römische Macht. Gedanken zur geschichtlichen Stellung und zum Scheitern des letzten großen Monarchen der hellenistischen Welt'*, *Orbis Terrarum* 2 (1996) 145-190, who occasionally uses inscriptions.

2346. **Politics. Κοινὸν τῶν Νησιωτῶν.** K.A.Sheedy, *Historia* 45 (1996) 423-449, discusses the epigraphic evidence of the revival of the Κοινὸν τῶν Νησιωτῶν after 197 B.C. and suggests that it was revived by the Rhodians to prevent the Pergamene kings from establishing control in the Aegean. Discussion of *IG* XI 4 596, 752/753 and 1037; *IG* XII 5 830 and 913 /914; *IG* XII Suppl. 317. Cf. our lemmata nos. 982 and 991.

2347. **Politics. The relation between Rome and the Greek cities in the Republican period.** P.N.Doukellis in E.Hermon (ed.), *op.cit.* (cf. our lemma no. 2348) 251-268, examines the ideological relations between Rome and the Greeks, as expressed in official epigraphical documents: εὔνοια, φιλία, συμμαχία, χάρις ('redevance'), τὰ δίκαια denote the ideological aspects of those relations (tabular survey on 257).

2348. **Politics. Triumviri and the administration of the provinces.** See J.-H.Roddaz, *'Les triumvirs et les provinces'* in E.Hermon (ed.), *Pouvoir et 'Imperium' (IIIe av. J.-C.- Ier ap. J.-C.)* (Naples 1996) 77-96, for some reflections on the relations between the triumviri and the senate in the administration of the Oriental provinces, especially Asia Minor. The inscriptions nos. 6-13 in J.Reynolds, *Aphrodisias and Rome* (cf. *SEG* XXXII 1097) and *SEG* XXXI 952 (from Ephesos) play an important role in showing that the triumviri formally respected the senate and had their measures ratified by a *senatus consultum*.

2349. **Politics. Foreign kings (and their slaves and freedmen) in Rome.** C. Ricci, *'Principes et Reges externi (e loro schiavi e liberti) a Roma in Italia. Testimonianze epigrafiche di età imperiale'*, *RAL* 7 (1996) 561-592, presents a catalogue raisonné of inscriptions testifying to sojourns of foreign kings and their servants in Rome. The following Greek texts are presented (no new readings) and discussed: 1) No. 2 on 566/567: *IG* XIV 1674 (*OGIS* 380; *IGUR* 602 + add. on p. 158 of vol. IV; *ILS* 844; *CIL* VI 1798 + 32264); 2) No. 6 on 573/574: *IG* XIV 1374; *IGUR* 1151; 3) No. 11 on 581-583: *IGUR* 415 (*OGIS* 382).

2350. Politics. Citizenship in the Roman world. P.Donati Giacomini - G.Poma, *Cittadini e non cittadini nel mondo romano. Guida ai testi e ai documenti* (Studi di Storia Antica 14; 1996), present a collection of mainly literary sources on this subject (texts; translations; brief introductions). Parts of three Greek inscriptions are included: 1) 96/97 no. 22: letter of Philippos V to the Larissaeans (*Syll.*[3] 543 LL. 29-34); 2) 118-120 no. 31: letter of the triumvir Octavian to the nauarch Seleukos (*IGLS* 718 = *CIL* XVI 11); 3) 123/124 no. 33: third edict of Augustus to the Kyrenaians (*SEG* IX 8 LL. 56-62).

2351. Prosopography. Roman governors. B.E.Thomasson, *ORom* 20 (1996) 161-175, presents a series of addenda to his *Laterculi praesidum* I-III (Gøteborg 1972-1990). Some concern Greek inscriptions.

2352. Prosopography. L.Egnatius Victor Lollianus. Cf. *SEG* XLIV 863. X.Loriot in *op.cit.* (cf. our lemma no. 1394) 221-229, lists the fifteen inscriptions which record Lollianus' proconsulship of Asia (two of them mention his first, two others his second and the remaining eleven his third term). In *Milet* I 5 p. 71 his name occurs on the local Nymphaeum, without any functions; on the basis of this dossier, L. examines the date of his three proconsulships, 1 July 242-1 July 245 A.D. (cf. already the app.cr. of *SEG* XLIV 863). L. assigns *I.Didyma* 59 and *TAM* V 2 1149 to the reign of Gordian III. In an Appendix he lists Greek and Latin inscriptions which designate Philippus Arabs and his homonymous son as Augusti/Σεβαστοί even before July/August 247 A.D., when Philippus Iunior officially was proclaimed Augustus/Σεβαστός.

2353. Prosopography. L.Calpurnius Piso the Pontifex. C.Eilers, *ZPE* 110 (1996) 218-223, argues that there are good arguments for the view that Piso the Pontifex (consul 15 B.C.) held the proconsulship of Asia. Among these are two inscriptions (P.Herrmann, *MDAI(A)* 75 (1960) 130-134 no. 30 from Samos (cf. *SEG* XLV 1169 and our lemma no. 1172) and C.Habicht, *Die Inschriften des Asklepieions* (Alt. von Pergamon VIII 3; Berlin 1969) no. 19, in which E. identifies Statilia, daughter of (Statilius) Taurus, with the wife of Piso the Pontifex, not with the younger homonymous L.Calpurnius Piso the Augur (consul 1 B.C. and attested as proconsul of Asia in *OGIS* 467 from Mytilene). Statilia was born between 59 and 46 B.C.; she was too old to be the wife of Piso the Augur. E. tries to explain why the names of Statilia and Piso were erased from the Samian inscription: did it happen by mistake, the real target being Cn. Calpurnius Piso (consul 7 B.C.) (cf. the SC de Cn. Pisone patre)? [this suggestion already in *SEG loc.cit.*]. Piso the Pontifex may have held the proconsulship in 9/8 or 8/7 B.C.

On 223-225, E. discusses an honorary inscription from Hierapolis-Kastabala in Cilicia (*JÖAI* 16 (1913) 51) in which L.Calpurnius Piso is mentioned as πρεσβευτὴς καὶ ἀντιστράτηγος. Cilicia was not a Roman province at that time but a client kingdom (from 2 B.C. to 17 A.D.). The honoring of a governor should be considered a diplomatic act. Since Kastabala was close to Syria, the legate of the inscription may have been the governor of Syria rather than of Galatia.

The legateship of Piso the Pontifex would fit in the period 3 B.C.- 3 A.D., in which the governors of Syria are still unknown.

On 224, E. adduces in passing an unpublished inscription, mentioned by S.Mitchell, *Anatolia* I (see *SEG* XLII 1207) 78 note 81, from Oinoanda, which honors Piso the Pontifex as leg. Augusti pro praetore in Galatia and Pamphylia in ca. 12 B.C.

2354. Prosopography. L.Marcius Celer M.Calpurnius Longus. G.Camodeca, *ZPE* 112 (1996) 237/238, lists the Greek inscriptions in which the career of this consul suff. is mentioned: *SEG* XVII 570/571 from Attaleia in Pamphylia (cf. *SEG* XLI 1322*, 1819) and *SEG* XXXII 466 from Koroneia in Boiotia. C. points out that the date of the latter document, as fixed by W.Eck (cf. *SEG* XXXV 405, XXXIX 1387), i.e., 125-135 A.D., is most uncertain. He dates the consulship of Longus to 148/149 A.D. and consequently his proconsulship of Achaia to ca. 143 or 145/146 A.D. On 240, he gives a new stemma of the family (cf. *SEG* XLI 1322): Longus should be considered the son, not the brother, of Calpurnius Rufus, proconsul of Achaia under Hadrian. M.Calpurnius M.F. Coll. Rufus, mentioned in *I.Eph.* 631, is not the same man as M.Calpurnius Rufus, legate of Claudius, recorded in *SEG* XVII 568 (cf. XLI 1322), nor as the Hadrianic proconsul of Achaia.

2355. Religion. Αἰών. L.Foucher, *Latomus* 55 (1996) 5-30, discusses the archaeological, numismatical and literary evidence concerning Aion. He concludes that Aion is found from the late Hellenistic period to the 6th cent. A.D. in the eastern part of the empire only, and is always depicted as an old, bearded man. Aion remained a personification and was never the object of a proper cult. The dedication *IG* II[2] 4705 (*Syll.*[3] 1125; Eleusis; 100-50 B.C.) is a private initiative within the context of the Eleusinian mysteries. That the dedicator is a peregrinus who recently acquired Roman citizenship does not imply that Aion was worshipped in Rome. The text, in line with literary sources, stresses Aion's invariable nature. As to representations, F. discusses the same body of evidence as G.Zuntz (cf. *SEG* XLI 1826), including the four instances where the label Αἰών permits certain identification: see *SEG* XLI nos. 2-5. No major differences as compared to Zuntz; as to no. 2, the Zoilos relief from Aphrodisias (*SEG* XX 3; cf. XLIII 699), F. argues that Aion together with Μνήμη refers to the eternal commemoration of the deceased's qualities (so already L.Robert and J.Reynolds; see *SEG* XLI) rather than to Augustan ideology (so G.Zuntz and R.R.R.Smith; see *SEG* XLI and XLIII 699, respectively).

2356. Religion. Ἀπόλλων Λάφριος and Ἄρτεμις Λαφρία. W.K.Pritchett, *op.cit.* (cf. our lemma no. 550) 113-129, discusses the epigraphic and literary evidence for the epithet Λάφριος/Λαφρία for Apollo and Artemis, respectively, in Kalydon and Patrai; cf. the month names Λαφριαῖος (Kalydon, Naupaktos, Erineos, Gytheion), the name Λάφριος (Phokis), and the festival Λαφρίεια at Delphi (cf. our lemma no. 550).

2357. Religion. Ἀφροδίτη. For a full-scale study of the cults of Aphrodite on the Greek mainland and Cyprus, incorporating numerous inscriptions, see V.Pirenne-Delforge, *L'Aphrodite grecque. L'étude de ses cultes et de sa personnalité dans le panthéon archaique et classique* (Kernos Suppl. 4; Athens-Liège 1994). The work is organized geographically as follows: Athens and Attica (15-82), Megara (83-92), Corinth (93-128), Sikyon (129-152), Argos (153-170), the Argolid, i.e., Epidauros, Aigina, Troizen, Hermione, Lerna, Temenios (171-191), Sparta and Lakonia (193-216), Kythera (217-226), Messenia and Elis (227-238), Achaia (239-250), Arkadia (251-274), Boiotia (275-298), Phokis and Lokris (299-308), Cyprus (309-369; cf. *SEG* XLV 1840). In Part Three (299-466), an 'essai de synthèse', the author discusses the topography, monuments, architecture and archaeology of the sanctuaries of Aphrodite, the rituals and their participants, sacrifices, festivals, magistrates, attributes of Aphrodite and her place in the pantheon, sexuality, associated deities, etc. General conclusions (467-472), a bibliography (24 pp.) and an Index of literary and epigraphical sources conclude the volume.

Z.Petre, *'Aphrodite Pandemos'*, *StudClas* 28-30 (1992-1994) [1997] 5-14, briefly discusses some inscriptions mentioning (Ἀφροδίτη) Πάνδημος: *SEG* XXXVI 1039; *IG* II^2 659; *IG* II 5 1531B (μεγάλη σεμνὴ Πάνδημος Ἀφροδίτη); *IG* II^2 1075 (Ζεὺς Πάνδημος). We have the cult of an 'Aphrodite politique', the deity of concord and good intentions (cf. Ἀφροδίτη Τιμοῦχος, Ἀγοραία etc.).

2358. Religion. Ζεὺς Μειλίχιος. For a brief review of literary, epigraphic and archaeological evidence for cult ritual devoted to this deity throughout the Greek world, see N.Cusumano, *Mythos* 3 (1991) 19-47, who argues against a close connection of Ζεὺς Μειλίχιος with death and funerary rites. She stresses his role as a protective deity in public and private life, more akin to Ζεὺς Φίλιος and Ζεὺς Σωτήρ. Many brief citations of inscriptions; the arrangement is topographical beginning with Athens and Attica.

2359. Religion. Anatomical votives. B.Forsén, *Griechische Gliederweihungen. Eine Untersuchung zu ihrer Typologie und ihrer religions- und sozialgeschichtlichen Bedeutung* (Helsinki 1996), presents a Corpus of 171 relief representations of diseased body parts on stone, in most cases inscribed (4th cent. B.C.-2nd cent. A.D.). The Corpus comprises dedications found in Athens (111 pieces, primarily from the sanctuaries of Asklepios, Zeus Hypsistos and Aphrodite at Daphni), the Peloponnese (Epidauros, Kalamata, Sparta), Thessaly (Demetrias, Pherai, Gonnoi), Macedonia (Velvendos), the islands (Delos, Rhodes, Lesbos, Paros, Melos, Kos, Samos, Crete) and a few coastal cities of Asia Minor (Ilion, Pergamon, and Smyrna). In the analysis of this material, F. (105-180) discusses the basic characteristics of the stone anatomical votives: material, form, size, decoration, colors, manner of display, inscriptions, body parts represented in them, geographical and chronological distribution and social position of the dedicators. He also compares this material with other types of anatomical dedications (metal and terracotta votives, reliefs, sculpture in the round, painting). The preponderance of Attic material suggests that this particular type of anatomical votive originates in Athens, probably in the period

of the flourishing sculptors' workshops (5th/4th cent. B.C.). The anatomical votives were usually dedicated to divinities which presided over birth and women or protected health in general. This material does not support the view that certain deities were 'specialized' in the cure of particular diseases or that the dedicants of anatomical votives came only from the lower social strata. Cf. A.Chaniotis, *BMCRev* 9 (1998) 432-434 and *Kernos* 12 (1999) 246 no. 86. See also our lemmata nos. 179, 1070, 1147, 1484 and 1568.

We give a comparatio numerorum for the texts available in major Corpora or in *SEG*.

IG II^2	Forsén	*IG* II^2	Forsén	*SEG* XIX	Forsén
4372	1.1	4803	8.8	225	8.17
4407	1.5	4804	8.7	*SEG* XXVIII	
4422	2.2	4805	8.4	231	8.19
4429	1.47	4806	8.20	*SEG* XXIX	
4435	2.4	4807	8.16	519	18bis.1
4488	1.49	4808	8.2	*SEG* XXXIX	
4500	1.39	4809	8.9	508	18.1
4501	1.40	4810	8.10	*SEG* XL	
4502	1.48	4860	6.1	201	8.14
4503	1.23	*IG* IV^2 1		*SEG* XLI	
4504	1.7	440	13.1	170	10.2
4505	12.1	*IG* V 1		691	32.4
4506	1.41	1363	16.1	692	32.5
4517	1.24	*IG* XII 2		*SEG* XLV	
4518	1.22	121	21.1	284	14.1-16
4522	1.8	*IG* XII 3			
4527	10.1	1086	33.1	*CIG*	
4575	11.2	1087	33.2	497	8.5
4576	11.1	*IG* XII 5			
4635	11.4	156	29.2	*EAM*	
4667	5.1	157	29.3	23a	19.1
4706	1.38	158	29.1		
4729	1.6	193	31.2	*I.Cret.*	
4765	1.36	198	31.1	II XII 24	34.1
4783	8.11	246	30.1		
4784	8.23	*IG* XII 9		*I.Ilion*	
4799	8.3	1262	6.1	155	20.1
4800	8.18				
4801	8.1	*SEG* XVI		*I.Smyrna*	
4802	8.6	183	7.2	746	23.1

2360. Religion. The 'ideal benefactor'. T.R.Stevenson, *Antichthon* 30 (1996) 1-18, first comments on the recent trend in research to consider religion as a social rather than a psychological factor, arguing that the latter 'does add appreciably to our understanding and -- must not be marginalised' (10). Secondly, S. examines the εὐεργέτης and his relation to his beneficiary under the aspect of reciprocal moral obligations. The 'ideal benefactor' is afforded the opportunity of saving or giving life and therefore styled σωτήρ, κτίστης or πατήρ (for the latter

term cf. also id., *CQ* 42, 1992, 421-436). He is a procreative/tutelary figure of singular virtue (ἀρετή; ἀγαθός) acting from unselfish motives. This ideal is applied to gods, but developed most fully around human benefactors. On 13/14, S. adduces some honorary inscriptions from the classical to the Hellenistic/Roman period to illustrate that this same 'blueprint' continuously underlies the concept of the benefactor. The appellation θεός could but need not imply an expression of divinity: it could be used as a predication of a certain type of power of a ruler or emperor. Mortal benefactors, rulers and gods were honored in terms of a common ideal based on the recognition of procreative/tutelary power and on the selfless use of that power. Balancing between the social and psychological view-point, S. concludes that 'in the matter of cult for mortals an emotional search for godhead was not always the primary issue, but it probably often was. Relationship structuring was not always the primary issue, but it probably often was' (17).

2361. **Religion. City and foreign cults.** M.-F.Baslez, *CCG* 7 (1996) 39-50, analyzes inscriptions recording cases between sanctuaries of foreign gods (and their personnel) and cities, and concludes that there is no reason to assume that there was a law officially forbidding foreign cults, as suggested by Fl.Josephus (*Contra Apion* II 267). The texts are: *IG* II^2 337; *IG* XI 4 1299; *I.Priene* 196 (*SIRIS* 291); *IG* X 2 1 3; *IGLS* 1261; *LSCG* 123 (*SIRIS* 252, Samos); *I.Délos* 1510; Pouilloux, *La forteresse de Rhamnonte*, Paris 1954, no. 24.

2362. **Religion. Egyptian deities.** L.Bricault, *Myrionymi. Les épiclèses grecques et latines d'Isis, de Sarapis et d'Anubis* (Stuttgart-Leipzig 1996), compiles an alphabetical list of the epithets of Isis, Sarapis, and Anoubis attested in inscriptions, papyri, and literary sources. Cf. A.Chaniotis, *Kernos* 12 (1999) 227 no. 24.

2363. **Religion. Hellenistic cults.** P.Pakkanen, *Interpreting Early Hellenistic Religion. A Study Based on the Mystery Cult of Demeter and the Cult of Isis* (Helsinki 1996), uses ample epigraphical evidence in his study of early Hellenistic religion based on the Eleusinian mystery cult and the cult of Isis in Athens and Delos. Discussion of festivals and cult associations in early Hellenistic Athens (24/25 and 27-29); the Eleusinian mysteries (29-47: continuity; organization; participants; administration; finances); the cult of Isis in Athens (47-64: introduction; thiasoi; organization); general features of mystery cults (65-83: definition; comparison between the cults of Demeter and Isis in Hellenistic Athens and the mysteries of Isis in Rome in the 3rd cent. A.D.); syncretism (85-100); monotheistic trends (100-109). Concordances and Index (177-187).

The following texts are discussed in more detail: 1) documents concerning the Eleusinian mysteries: *IG* I^3 6 (before ca. 460 B.C.); *IG* I^3 78 (ca. 416/415 B.C.); *IG* II^2 1672/1673 (329/328 -327/326 B.C.); *IG* II^2 1078 (ca. 220 A.D.); 2) decrees of cult associations: *IG* II^2 1252-1355 (4th cent. B.C.-Roman Imperial period); 3) documents concerning Isis and related deities: *IG* V 2 472 (epitaph from Megalopolis; 2nd/3rd cent. A.D.); *IG* X 2 1 254 and *IG* XII 5 14 (aretalogies from Thessalonika and Ios); *SEG* VIII 548-551 (Fayum; hymns; 1st cent. B.C.; translation on 108/109); *I.Délos* 2132 (dedication; 2nd cent. B.C.); *IG* XI 4 1215-1272 (dedications to the Egyptian gods); *IG* XI 4 1299 (aretalogy of Sarapis).

2364. **Religion. Isis, Serapis and the Roman emperors.** Tran tam Tinh in *op.cit.* (cf. our lemma no. 1389) 215-230, discusses the attitude of the Roman emperors (1st-beginning of the 3rd cent. A.D.) towards Isis and Serapis, adducing in passing quite a few Greek inscriptions, especially from Egypt.

2365. **Religion. Jewry.** Various contributions in B.Isaac - A.Oppenheimer, *Studies on the Jewish Diaspora in the Hellenistic and Roman periods* (Tell Aviv 1996). We thank L.Di Segni for providing us with relevant offprints. A.Ovadiah, '*Jewish communities in Macedonia and Thrace in late antiquity*' (39-49; in Hebrew), discusses *CIJ* 694 (ph.; Stobi; plan of the synagogue), 693 (Thessalonika; *IG* X 2 1 633); *PAAH* (1930)[1932] 50 (Dion); *CIG* 2007 f* (Olynthos); *IG* X 2 1 288* and 289* (Thessalonika); *AD* 24 (1969) 300-302* (Thessalonika); *SEG* XXVII 267* [= *I.Beroia* 371]; *Mélanges G.Daux* (Paris 1974) 51-55* (cf. *New Documents* I, 26-28; Pydna); *CIJ* 692 (Bizye); *IGR* I 782* (Perinthos; now also in M.H.Sayar, *Perinthos - Herakleia (Marmara - Ereglisi) und Umgebung*, Vienna 1998, no. 49A). [The inscriptions with an asterisk are not Jewish: see T.Rajak - D.Noy, *JRS* 83 (1993) 75-93, especially App. II on 92/93; summarized in *SEG* XLIII 1297; ignored by O., Pleket].

In the English section of the book we notice brief remarks by M.Goodman on the conceptualization of the synagogue as ἅγιος or ἁγιώτατος τόπος (8); T.Rajak (17-38) deals with 'Jews as benefactors', discussing various inscriptions concerning individuals honored by Jewish communities or synagogues and suggesting that on the whole the honors conferred were moderate compared with those offered to pagan euergetai. She discusses at some length, inter alia, G.Lüderitz, *Corpus --- Cyrenaika* (cf. *SEG* XXXIII 1369) nos. 70-72 (*CIG* 5361/5362; *SEG* XVI 931; XVII 823; *IGR* I 1024; cf. *SEG* XXXIII 1534; Berenike); *CIJ* 766 (Akmonia), 738 (Phokaia), 89 (Samos), 757 (Tlos), 694 (Stobi) and *SEG* XXXVI 970 (Aphrodisias). See also our lemmata nos. 918, 1367 and 1518.

2366. **Religion. Jewry.** I.Levinskaya, *The Book of Acts in its Diaspora Setting* (Grand Rapids-Carlisle 1996) contains the following, epigraphically relevant information (in parentheses the page numbers):

1) **Inscriptions mentioning προσήλυτοι** (25/26; seventeen texts; no convincing evidence for an active missionary strategy of the Jews in the Diaspora);
2) **Inscriptions mentioning non-Jewish God-fearers: θεοσεβεῖς** (59-80; twelve texts; special discussion of *CIRB* 71 (*CIJ* 683 (a)), where L. rejects a reading θεο{ν}σεβῶν in LL. 9/10 (cf. *SEG* XLV 1503); for this text cf. also 232-234; on 81/82 special discussion of *SEG* XXXVIII 1335, for which L. accepts van der Horst's interpretation as summarized in *SEG* XLII 1226: the dedicator is a θεοσεβής [for diverging interpretations of θεοσεβής cf. *SEG* XLV 2335; the same list of θεοσεβής-inscriptions and the same interpretation of the term as referring to a non-

Jewish visitor of the synagogue apud S.Mitchell, *Chiron* 28 (1998) 55-58; cf. also our lemma no. 1617 app.cr., Pleket]);

3) **Inscriptions recording Ζεὺς Ὕψιστος and Θεὸς Ὕψιστος** (83-97; L. argues that the two cults should be distinguished and that Θεὸς Ὕψιστος has a Jewish background: worshippers of that god are Judaizers [in the same sense now S.Mitchell, *art.cit.*; for Θεὸς Ὕψιστος and Jewry cf. also our lemma no. 2367]; brief discussion of *IGBulg* IV 1924: in LL. 14/15, L. rejects an interpretation of σεβαζιανός as belonging to θίασος and thereby a connection between Θεὸς Ὕψιστος (L. 2) and Σαβάζιος; she prefers the name Σεβαζιανός; cf. also the discussion by Tacheva-Hitova, *op.cit.* (cf. *SEG* XXXIII 1599) 178 no. 24 and 197/198 no. 11; brief discussion of *CIJ* 1537/1538 (*OGIS* 73/74); on 95-97 a list of six inscriptions in which the connection between Θεὸς Ὕψιστος and Jews is certain);

4) **Jews and God-fearers in the Bosporan Kingdom** (105-116; cult of the Θεὸς Ὕψιστος, formed under Jewish influence [contra *SEG* XLII 726]; manumission of slaves in the synagogues).

In Appendix 3 on 227-246, L. presents the relevant texts, with translations and brief comment: see our lemma no. 918. L. (108 note 6) refers to her forthcoming book in Russian on *The Cult of the Most High God*.

On 127-193, L. discusses the evidence for Jewish Diaspora Communities in Syrian Antiochia [cf. also J.Hahn in R.Jütte - A.P.Kustermann (edd.), *op.cit.* (cf. our lemma no. 2367) 70/71], Ephesos, Miletos, Pisidian Antiochia, Iconium, Thessalonika, Beroia, Athens, Corinth and Rome (cf. our lemma no. 1335). Brief remarks on *I.Eph.* 1676 (*CIJ* 746), 1677 (*CIJ* 745); *MAMA* IV 202 (Pisidian Antiochia); *CIJ* 693, 693 (a-c) and (d) (= *IG* X 2 1 72; cf. *SEG* XXXVIII 692) and *SEG* XLIV 556 (Thessalonika); *CIJ* 694 (a-b) (Beroia); *CIJ* 712-715, 715 (a-i) (Athens), with brief discussion of the word πρόσχολος in 715 (b) (*IG* II/III^2 10949); *CIJ* 718 (Corinth; discussion of the meaning of Ἑβραῖοι). For Jewish presence in Greece cf. also H.Lichtenberger, *art.cit.* (cf. our lemma no. 2367) 24-27.

2367. **Religion. Jewry: communities in Asia Minor.** W.Ameling in R.Jütte - A.P. Kustermann (edd.), *Jüdische Gemeinden und Organisationsformen von der Antike bis zur Gegenwart* (Vienna-Cologne-Weimar 1996) 29-55, uses literary and copious epigraphic evidence in a study of the Jewish communities in Asia Minor [for these communities cf. also our lemma no. 2366]. Discussion of: 1) provenance and size: immigration from Mesopotamia and Palaestina from the 3rd cent. B.C. (military settlements founded by Antiochos III); communities in all major cities in the 1st cent. B.C., especially in Caria, Lydia and Phrygia, making up less than 5% of the total population (rough estimate). Jews were also present in the countryside; most were engaged in agriculture; 2) legal status: that of a 'Fremdenverein', implying that it varied locally (no uniform designation: σύνοδος; συναγωγή; κατοικία; πατρίς, λαός; πλῆθος; in Egypt also πολίτευμα [cf. *SEG* XLIV 1775]). The civic status of individual Jews is independent from that of the communities, of which they could or could not be members. Partial autonomy in religious matters after recognition by the city. No political interference from outside: Jerusalem as the Jewish metropolis was an entirely religious concept; no provincial or other supra-regional organization of communities; 3) offices (on this subject see also H.Lichtenberger, *ibid.* 20-23 and our lemma no. 1335): ἀρχισυνάγωγος, ἄρχοντες, πρεσβύτεροι (members of a γερουσία), γραμματεύς, διάκονος, ἀναγνώστης, ἱερεύς, ψαλμό(λογος or -γραφος), φροντιστής. The office of ἀρχισυνάγωγος (perhaps also membership in the gerousia) was of social rather than religious importance, similar to civic offices performed by benefactors (women, children and non-Jews are attested as archisynagogoi); 4) theology (little known from inscriptions): obedience to Jewish law; importance of Old Testament. Syncretism with pagans (same abstract formulary: Θεὸς Ὅσιος καὶ Δίκαιος [cf. G.Petzl, *EA* 31 (1999) 99-102]; worship of Θεὸς Ὕψιστος in Phrygia, to which 'die Juden --- beitrugen' [for the relation between this god and the Jews cf. also our lemmata nos. 918 and 2366]; θεοσεβεῖς: pagans associated with Jewry, much more numerous than προσήλυτοι) and with Christians (e.g. use of the same funerary curses); 5) social relations with other groups: peaceful co-existence and social integration rather than separation until the 'Hebraization' of the communities in the 4th/5th cent. A.D. (few Jewish names; participation in civic life: theatre, gymnasium, joint cultic celebrations (cf. also sub 4); no separate cemeteries; Jews are only attested as agricultural laborers and craftsmen up to the mid 2nd cent. A.D.; after that date some Jews belonging to urban elites emerge). The only inscription discussed in detail (50/51: *MAMA* VI 264; Akmonia; ca. 50 A.D.; text and translation) illustrates some of these tendencies: Hellenized names; Roman citizenship; honors of the type normally awarded in Greek cities; ἀρχισυνάγωγος διὰ βίου (i.e., an honorary function), distinct from a plain archisynagogos presumably charged with the regular duties of the function (see above); Iulia Severa, highpriestess of the imperial cult under Nero, as an example of a pagan sympathizer.

2368. **Religion. Jewry: synagogues.** L.H.Feldman, *'Diaspora Synagogues: new light from inscriptions and papyri'* in id., *Studies in Hellenistic Judaism* (Leiden-New York-Cologne 1996) 577-602 (the same article also in S.Fine (ed.), *Sacred Realm. The emergence of the synagogue in the ancient world*, New York-Oxford 1996, 48-66), adduces many inscriptions in his discussion of aspects of the Diaspora synagogues: terminology (προσευχή, συναγωγή; *CIJ* 766, from Akmonia, and 1444 from Egyptian Atribis); benefactors of the synagogue (*CIJ* 723, from Aigina, and 738, from Phokaia); dedications of synagogues (to kings and emperors); leadership in the synagogue (ἀρχισυνάγωγος (cf. *SEG* XLIII 1297); *CIJ* 741 = *I.Smyrna* 295; female archisynagogoi; γερουσία, γερουσιάρχης; ἄρχοντες; γραμματεύς; ἐξάρχων; φροντιστής; ὑπηρέτης; νεωκόρος; προστάτης; πάτηρ συναγωγῆς); functions of the synagogue (house of prayer; community center; cf. *SEG* XLIV 1754); religious aspects (Ὕψιστος; νομοφυλάκιον; the latter is on record in an unpublished inscription from Sardis, briefly mentioned in S.Fine (ed.), *op.cit.* (cf. above) 160 no. 21 (ph. on 64): Κ[ά]μὲ τὸ νομοφυλ[ά]κιον ὁ αὐλ-τ[ὸς] Μεμνόνιος [ὑ]πὲρ ὑγίας [αὐ]τοῦ ἐσσ[κούτλ]ωσεν; 4th/5th cent. A.D.).

Cf. also P.Richardson, *'Early synagogues as collegia in the Diaspora and Palestine'* in J.S. Kloppenborg - S.G.Wilson (edd.), *Voluntary associations in the Graeco-Roman world* (London and New York 1996) 90-109 (with special attention to Egyptian and Delian synagogues; προσευχή, συναγωγή; list of Egyptian inscriptions on 105 note 16; discussion of *CIJ* 1404 (*SEG* XLV 2327), from Jerusalem (the so-called Theodotos inscription)), B.Hudson McLean, *ibidem* 191-195 (on Delian synagogues), P.Richardson - V.Heuchan, *ibidem* 227 and 234-238 (on the epitaph of Μάριν ἱέρισα (Leontopolis; *CIJ* 1514; *SB* 6651) and L.I.Levine, *'Synago-*

gue officials: the evidence from Caesarea and its implications for Palestine and the Diaspora' in A.Raban - K.G.Holum (edd.), *op.cit.* (cf. our lemma no. 1815) 392-400.

See now also S.Fine (ed.), *Jews, Christians and polytheists in the ancient synagogue* (London 1999).

For προσευχή cf. also I.Levinskaya, *op.cit.* (cf. our lemma no. 2366) 207-225; inter alia, discussion of an inscription from Amastris (see *SEG* XLII 1849) and of *IOSPE* I² 176 (*CIJ* 682; Olbia). Conclusion: 'There is no clear evidence that the Gentiles ever borrowed this specifically Jewish term for their places of worship'.

2369. **Religion. Jewry: women in the western Roman empire.** Cf. *SEG* XXXIII 1602; XLII 1827. S.Zabin, *Phoenix* 50 (1996) 262-282, analyzes a sample of 496 Greek and Latin epitaphs (291 recording men; 221 recording women), mainly from Rome (351) and the rest of Italy (86) and dating from the early 2nd to the early 6th cent. A.D., for the light it sheds on the following topics concerning Jewish women: 1) the age of death, considered by Z. as an indicator of social values rather than of demographics, is given for 240 individuals; 105 among them are women. This proportion is roughly equal to that of pagan and Christian females. A category not reflecting the trend of the general population is the high representation of adolescent girls against boys (11-20 years old; twenty of 33 are of girls), frequently not commemorated in terms of family relationship (8) and, in the latter case, mostly called virgo or παρθένος (6). This may result from Mishnaic law, which regards an unmarried woman over the age of twelve and a half as emancipated from her father's control. These adolescents belonged to no men; 2) the relationship between the dedicators and the deceased (116 explicit and 104 implied dedicators; 46 of 220 are women, fitting in with the general trend). Mothers erected epitaphs for sons and daughters in the same proportion (18; ten for sons, eight for daughters), but fathers dedicated more to sons (18; twelve to sons; six to daughters). Apparently mothers who dedicated stones independently (widows?; divorced?; slaves?) were more likely to value daughters equally with sons. Identification of the deceased by matronymic (6, including even adult males) is another possible indicator of women occasionally acting as the head of the household, a situation not mentioned by Jewish writers [cf. also our lemma no. 2288]; 3) contents, reflecting the ideals of the Jewish communities in the West: many expressions of familiar affection (e.g. φίλανδρος; μόνανδρος; φιλότεκνος), but little praise for the production of children (a standard pagan female value) and a lack of employment data. Faithfulness to the community is stressed most of all (e.g. δικαία; δισκειπουλεῖναι; ὁσία/pia; φιλέντολος; amor generis; bona Iudea); unlike pagan women, Jewish women all participated in socio-religious life. Among 80 synagogue leaders, fourteen are women; eight of the latter have no males recorded in their epitaphs: they held actual office rather than bearing a mere honorary title. Synagogue leaders are not identified in terms of their families. The opportunity to hold leadership roles in the synagogue perhaps explains why more women converted to Judaism than men.

2370. **Religion. 'Orphic' texts.** C.Watkins, *How to Kill a Dragon. Aspects of Indo-European Poetics* (New York-Oxford 1995) 277-299, analyses the composition patterns of the texts of the 'Orphic' lamellae (isosyllabic lines; strophic alternation of metrical long lines and non-metrical short lines; phonetic and etymological figures), comparing them with patterns known from Greek and Indo-European liturgical poetry. W. suggests that the difference in person in the various texts might reflect a real ritual scene, in which the symbolon is uttered first by a mistress of ceremonies in the second person and then repeated by the initiand in the first person [cf. the repetition of words in the new text from Pherai: *SEG* XLV 646, Chaniotis]. He observes several similarities between the 'Orphic' texts and an Old Hittite text (17th or 16th cent. B.C.) which describes the voyage of the soul: the 'great way' (cf. the 'Orphic' 'holy way'), the soul falling into a river and a pool (cf. the falling into the milk in the 'Orphic' texts) and the existence of a meadow in the Underworld. See also our lemmata nos. 654, 950 and 1318.

2371. **Religion. Processions.** F.Graf in R. Hägg (ed.), *The Role of Religion in the Early Greek Polis* (Stockholm 1996) 55-65, discusses general features of processions, mainly in Athens. G. distinguishes between centripetal processions (moving towards the civic and religious center) and centrifugal processions (starting from the center and reaching a place in the periphery). The following inscriptions are discussed in more detail: *IG* II² 1006, 1008, 1011 and 1028 (ephebic decrees); 1078 and 1092 (sacred laws concerning the πομπή to Eleusis; 2nd/3rd cent. A.D.); 1283 (procession for Bendis to Peiraeus; 3rd cent. B.C.); *Milet* I 3 133 (procession road of the molpoi; cf. our lemma no. 1472) and *LSAM* 81 (pompe at Antiocheia on the Pyramos; ca. 160 B.C.).

J.Köhler, *Pompai. Untersuchungen zur hellenistischen Festkultur* (Frankfurt 1996), attempts to characterize the specific and innovative elements of Hellenistic festivals through a study of the processions (dimensions, duration, organization, performative elements, aesthetic aspects, costumes, distinction of performers and audiences, etc.), with ample but often inaccurate use of the epigraphical evidence. For a detailed review see A.Chaniotis, *BJ* 197 (1997) 435-439. See also our lemmata nos. 1467/1468 and 1588.

2372. **Religion. Prohibitions against foreigners.** See P.A.Butz in R.Hägg (ed.), *The role of religion in the early Greek Polis. Proceedings of the Third International Seminar on Ancient Greek Cult, organized by the Swedish Institute at Athens, 16-18 October 1992* (Stockholm 1996) 75-95, for a discussion of inscriptions prohibiting the participation of foreigners in cults. B. argues that the exclusion of ξένοι reveals the regulatory power of the early Greek polis and the enforcement of boundaries. See our lemmata nos. 588, 971, 979, 1145 and 1181.

2373. **Religion. Theorodokoi.** See P.Perlman in M.H.Hansen (ed.), *Sources for the Ancient Greek City-State. Symposium August, 24-27, 1994* (Acts of the Copenhagen Polis Centre, 2; Copenhagen 1995) 113-164, for a detailed discussion of the various functions of the θεωροδόκοι (cf. especially *SEG* XVIII 187; XXIV 379; *IvO* 39; *F.Delphes* III 2 55, 88, 140 and 173; III 4 161; *SGDI* 2677). P. argues that the title of the θεωροδόκος was awarded not

only to individuals residing in communities which had the status of an independent polis; however, the presence of a theorodokos reflects an earlier polis status of a community. Discussion of the following texts: *SEG* XII 217 A; XXVI 624 (cf. our lemma no. 555); *I.Magnesia* 25, 31/32, 34 and 39. Cf. also our lemma no. 1203.

2374. Religion. Women. U.Kron in P.Hellström - B.Alroth (edd.), *Religion and Power in the Ancient Greek World* (Boreas 24; Uppsala 1996) 139-182, offers an overview of the roles of women in religion based on archaeological and epigraphical evidence. The following texts are discussed in detail (Greek text; discussion of the statue or monument): 1) dedications of statues of priestesses by members of their family or by themselves (143-150): *IG* I^3 953 = *CEG* 317 (ca. 450 B.C.); *IG* II^2 3453 = *CEG* 757 (ca. 360 B.C.); *IG* II^2 3455 (late 4th cent. B.C.); *IG* II^2 4025 (late 4th cent. B.C.) [however, J.Mylonopoulos, *Kernos* 12 (1999) 260, points out that this text provides no indication that Φίλυλλα, whose statue was dedicated by her mother to Demeter and Kore, was a priestess]; *SEG* XXIII 220 (Messene, 1st cent. B.C.); *I.Erythrai* 210a (4th/3rd cent. B.C.); *I.Knidos* 135 (ca. 225-200 B.C.) [καὶ τοῖς θεοῖς τοῖς παρὰ Δάματρι, does not mean 'the other gods besides Demeter', but 'to the gods worshipped in the sanctuary of Demeter': cf. *SEG* XXXVII 1787, Chaniotis]; *I.Priene* 173/174 (ca. 300-250 B.C.; 147); 2) other dedications by priestesses (sacred buildings, cult statues, votives, etc.; 150-155): *IG* II^2 4596 = *CEG* 775 (ca. 350-320 B.C.); *IG* II^2 4753 = *CEG* 770 (ca. 350 B.C.); *CEG* 860 (Knidos; 4th cent. B.C.); 3) dedications by women (155-171): *IG* I^2 444 =*IG* I^3 546 (late 6th cent. B.C.); *IG* I^2 473 = *IG* I^3 794 (late 6th cent. B.C.); *IG* I^3 683 = *CEG* 198 (ca. 525-500 B.C.) *IG* I^3 857 = *CEG* 283 (ca. 475-450 B.C.); *IG* II^2 2934 (ca. 350 B.C.); *IG* II^2 4548 = *CEG* 320b (late 5th cent. B.C.); *IvO* 160 = *CEG* 820 (ca. 396-392 B.C.); *CEG* 403 (Delos; ca. 650 B.C.); *I.Délos* 1987 (ca. 138 B.C.); *IG* XII 5 215 = *CEG* 414 (Paros; ca. 525-500 B.C.); *IG* XII 5 216 = *CEG* 413 (Paros or Delos; ca. 525-500 B.C.); *CEG* 395 (Poseidonia; ca. 500-475 B.C.); 4) dedications to or by Hellenistic queens (171-178): *I.Samothrake* 10 (dedication by βασίλισσα Ἀρσινόη; ca. 281-277 B.C.); H.Hepding, *MDAI(A)* 35 (1910) 439-442 no. 24 (Pergamon; dedication by βασίλισσα Ἀπολλωνίς, 3rd/2nd cent. B.C.); *Milet* I 7 194 (dedication to βασίλισσα Λαοδίκη, 3rd/2nd cent. B.C.).

2375. Sculpture. Bronze statues. A.Oliver in C.C.Mattusch (ed.), *The fire of Hephaistos. Large classical bronzes from North-American Collections* (Cambridge, Mass. 1996) 138-160, studies the erection of bronze statues (equestrian, pedestrian) and portrait-busts for Roman dignitaries (magistrates; governors; emperors) and local Greeks in public places or in or near tombs. Special attention to the different types and materials of statues (bronze; marble; gilded; εἰκών; ἀνδριάς; ἄγαλμα; εἰκὼν χαλκῆ; εἰκὼν χρυσῆ; equestrian, togate, cuirassed, heroic nude); the costs of bronze and marble statues; functions of honorary statues, especially of the emperors in the context of the imperial cult; honorary statues in the late Empire.

2376. Sculpture. Hermes Propylaios. F.Chamoux, *CRAI* (1996) 37-53, argues that the Ἑρμῆς Προπύλαιος seen by Pausanias (1.22.8) in the Propylaia of the Athenian acropolis was not the Hermes of Alkamenes: a widely diffused view based on the erroneous interpretation of an epigram found in Pergamon by ed.pr. A.Conze (*Sitzungsber. Akad. Berlin, phil.-hist. Kl.* 1904, 69-71): Εἰδήσεις Ἀλκαμένεος περικαλλὲς ἄγαλμα | Ἑρμᾶν τὸν πρὸ πύλων εἵσατο Περγάμιος; πρὸ πύλων refers to the place where the herm in question (Antonine copy) was erected rather than being an equivalent of the epithet Προπύλαιος (in the latter sense recently e.g. T.Brahms, *Archaismus. Untersuchungen zur Funktion und Bedeutung archaistischer Kunst in der Klassik und im Hellenismus*, Frankfurt 1994, 114-133). The epigram was correctly understood already by W.Altmann, *MDAI(A)* 29 (1904) 181. Another epigram referring to the Hermes of Alkamenes is *I.Eph.* 515 (*SEG* IV 538; XXVII 755; also on an Antonine herm): Οὐκ εἰμὶ τέχνα τοῦ τυχόντος, ἀλλά μοι | μορφὰν ἔτευξεν ἣν σκόπης Ἀλκαμένης. Ch. points out that ἣν rather than ἥν (= ἐάν) σκοπῆς should be read, referring to the view of O.Masson that σκόπης could be the indicative praesens of an Aiolic verb *σκόπημι [ἣν was already read by J.Keil in 1929; his reading was adopted in *SEG* IV and *I.Eph.*].

2377. Sculpture. Signatures. M.Donderer, *JÖAI* 65 (1996) Hauptblatt 87-104, collects and discusses sculptors' signatures engraved on the statues themselves rather than on their bases. There are six early examples (ph. of nos. 1-5): 1) *IG* VII 2729 (*LSAG* 94 no. 4; Ptoion; ca. 650-620 B.C.; earliest artist's signature); 2) *SEG* II 68 (*LSAG* 198 no. 6; Sparta; early 6th cent. B.C.); 3) *I.Didyma* 5 (*LSAG* 342 no. 27; 600-550 B.C.); 4) *LSAG* 341 no. 6 (Samos; ca. 550 B.C.); 5) *SEG* XXXIX 1119 (*I.Knidos* 602; late 6th cent. B.C.); 6) *SEG* XXVIII 434 (Olympia; 500-450 B.C.). D. argues that the sculptors adopted this convention from votive inscriptions similarly engraved on the bodies of archaic statues (cf. e.g. (3) with *I.Didyma* 6, 12/13 and 16; (1) and (4) are accompanied by dedications). After (6), no signatures of the sort are known until ca. 150 B.C. except for some uncertain literary attestations. Their revival results from a conscious return to the archaic and early classical sculptural style: e.g. the archaizing herm from the Mahdia shipwreck (*SEG* XLII 1830; ph.) inspired by archaic models like *IG* VII 3500 (Oropos; ph.). Also, votive inscriptions reappear on parts of statues in the later Hellenistic period (cf. e.g. our lemma no. 2227 and *SEG* XXXVII 1403). From ca. 100 B.C., signatures-not-on-bases are found on all sorts of statues, irrespective of their style; the latter use may have originated in Ephesos, since the two earliest examples of this category record Ephesian sculptors: *SEG* XXVII 546 and *IG* XIV 1226 (Samos and Antium respectively; photo of both); these signatures on the statues themselves verified the provenance in a time when statues were increasingly transported from the East to Italy over long distances. Ethnics like Ἀθηναῖος and Ἐφέσιος may occasionally have served as a sort of 'quality-seal' rather than as an indication of the sculptor's provenance.

On 101-104, D. collects signatures by sculptors 'from Ephesos'; remarkably, no signature of Roman Imperial date is previously known from the city itself. Detailed discussion of two inscriptions which according to D. should be removed from this category. In *IG* II^2 3300 (Ἀνδριαντοποιὸς Αὖλος Παντουλ[ή]ιος Γαΐο(υ) | Ἐφέσιος ὁ καὶ Μειλήσιος ἐποίει), Ἐφέσιος is a cognomen rather than an ethnic; however, the agnomen Μειλήσιος probably refers to Pantu-

leius' mother city. *IG* XIV 1244 (*IGUR* 1563; Ἡρ[ακλεί]δ(η)ς | Ἀγ[...]ου Ἐφέσιος | κα(ὶ) Ἀγ[...]άτιος ἐποίουν; ph.) is likely to be a modern forgery in view of the mason's errors, the unparalleled division of the signature over two parts of the tree-stump, the absence of the ethnic of the second sculptor and the form and disposition of the letters; whether the statue itself is authentic is unclear.

2378. Sculpture. Sokrates. E.Voutiras, *MDAI(A)* 109 (1994) [1996] 133-161, argues that the earliest portrait of Sokrates (i.e., the earliest portrait of any philosopher) was erected by Plato and his followers in the sanctuary of the Muses in the Academy at Athens probably ca. 380-370 B.C. It is on record in a papyrus from Herculaneum (T.Dorandi, *Filodemo, Storia dei filosofi. Platone e l'Academia (P.Herc. 1021 e 164)*, Naples 1991, 128/129 Col. II LL. 4-35; new restorations by V. on 154/155): a bronze statue by the otherwise unknown sculptor Βούτης, with an inscribed base probably bearing 'many maxims' ([ῥήμα]τα συχνά; L. 18). This type of maxim is on record on Roman copies of portrait herms representing Sokrates (*IG* XIV 1214 = *IGUR* 1549; ph.; portrait of so-called 'Type B', with quotation from Plato, *Kriton* 46b; cf. also *IGUR* 1552 (ph.) of the same type, but with the label Σω[κ]ράτης only; *IG* XIV 1215, with quotation from Plato, *Phaidros* 279b-c, without head but to be assigned to Sokrates) and Plato (*IG* XIV 1196, with two maxims from *Politeia* 617e and *Phaidon* 245c). On 152/153, V. briefly discusses the Delphic maxims and the accompanying epigram from Ai-Khanoum as an example of philosophical ῥήματα on display in a sanctuary (L.Robert, *OMS* V 510-551; cf. *SEG* XLII 1327). The 'Type B' Sokrates is probably a copy of the statue by Boutes rather than of Sokrates' portrait by Lysippos mentioned by Diog.Laert. 2.43, an unreliable anecdote.

2379. Seals. M.-F.Boussac - A.Invernizzi (edd.), *Archives et sceaux du monde hellénistique/Archivi e sigilli nel mondo ellenistico, Torino, Villa Gualino 13-16 Gennaio 1993* (*BCH* Suppl. 29; Paris 1996), contains 39 contributions concerning archives, sealing and seals, both anepigraphic and inscribed in Greek or other languages. The lemma 'inscription, grecque' in the Index on 540 refers to individually mentioned objects only; for general studies concerning seals inscribed in Greek and for some new texts see our lemmata nos. 678, 977, 1259, 1279, 1756-1758 and 2115.

2380. Senatusconsulta. Decrees concerning the Jews in Josephus' *Antiquities*. M.Pucci Ben Zeev, *Athenaeum* 84 (1996) 71-91, returns to the six decrees concerning the Jews passed on the initiative of Julius Caesar in 47-44 B.C. and on record in Jos., *Ant.* 14.190-212 (cf. *SEG* XLV 2296). As in similar earlier publications (cf. *SEG* XLIV 1768; XLV 1918, 2296 and 2338), she argues that formal features and contents can be compared with those known from extant epigraphical copies of senatusconsulta and point to authenticity. Numerous inscriptions are adduced from *RDGE* (for most of them see the aforementioned lemmata). She concludes that the documents as they appear in Josephus had been copied a number of times; probably they are fragmentary copies of copies translated into Greek. Similar and related arguments are

presented by ead. in *SCI* 13 (1994) 52-58 (*'Greek and Roman Documents in Josephus' Antiquities: Where did Josephus Take them from?'*), *Journal of Jewish Studies* 27 (1996) 21-30 (*'Polybius, Josephus and the Capitol in Rome'*) and in R.Katzoff (ed.), *Classical Studies in Honor of D.Sohlberg* (Ramat Gan 1996) 193-221 ('Ant. *186-267: a Problem of Authenticity*').

Ead., *RBi* 103 (1997) 237-243, argues that the Iulius Gaios mentioned as the author of the letter concerning the Delian Jews in Jos., *Ant.* 19.213-216 is Octavian, the future Augustus, who wrote it when being consul in 43 B.C. On 242 note 18 she adduces inscriptions from the 2nd and early 1st cent. B.C. featuring the expression στρατηγὸς ὕπατος ('consul and supreme commander') which must have grown obsolete by 43 B.C.

2381. Vocabulary. Terms indicating gems vel sim. In *'Hellenistic cameos: problems of classification and chronology'*, D.Plantzos, *BICS* 41 (1996) 115-131, on 116-118 discusses literary and epigraphical sources possibly recording rings, gemstones and cameos, starting from Athenian inventories. The ὄνυξ μέγας τραγελάφου πριαπίζοντος in *IG* II² 1388 B LL. 62/63 (398/397 B.C.), also attested in *IG* II² 1401 D L. 45 (390/389 B.C.) and perhaps to be identified with the ὄνυξ μέγας recorded as 'broken' in *IG* II² 1415 L. 12 (368/367 B.C.; repeated in later accounts), is a statuette rather than a gem. The same inventory 1388 B LL. 86-89 mentions two iaspis seals set with gold, a glass seal on a gold ring and a gold ring set with an onyx seal. These are σφραγῖδες (also called σφραγίδια; cf. *IG* II² 1445 L. 20; 1534 L. 103), i.e., intaglios used for sealing (and not cameos, as was suggested). The term, however, soon became generic to denote any engraved precious stone (even when it was undecorated: cf. a σφραγὶς [ἄ]σημος in *IG* II² 1534 L. 103; 276/275 B.C.). The wider term λίθος was probably used to describe what we understand as a cameo, both for plain and engraved precious stones (usually in composites, e.g. λιθόκολλος in *I.Didyma* 424 (*OGIS* 214; *RC* 5) L. 38; 288/287 B.C.). The object decorated is either described as 'having' or 'bearing' an image, or, beginning in the Hellenistic period, as 'having an ἐπίσημον/σημεῖον' (cf. e.g. the Delian inventory *IG* XI 2 161 B LL. 47/48; 278 B.C.). The eikones borne on the golden wreaths of the chief priestesses of queen Laodike, wife of Antiochos III (*OGIS* 224 LL. 13/14 = *RC* 36; 193 B.C.; Eriza in Caria; στεφάνους χρυσοῦς ἔχοντας [εἰκόνας αὐ]τῆς) are possibly but not necessarily gems set into diadems. The inscription cannot prove that cameos, which late imperial archaeological evidence shows to have actually adorned diadems, had been invented by then. Medallions in metal or other material are equally possible; these were indicated with the term προμετωπίδιον (cf. our lemmata nos. 6 and 207).

2382. Vocabulary. Βῆμα. E.Renhart, *Mitteilungen zur christlichen Archäologie* 2 (1996) 73-86, studies the βῆμα and its role in liturgy in early Christian Syrian churches on the basis of archaeological, literary and epigraphical data (for the latter see some general 'Epigraphische Notizen' concerning both Greek and Syrian inscriptions on 79). The Bema is 'ein deutlich über das Bodenniveau des Kirchenschiffes erhöhtes monumentales Konstrukt, dessen Grundriß -- die Form eines zur Apsis hin offenen "U"s hat. Die Außenwand dieses "U"s wird von den Rückenlehnen der zuweilen monolithischen Sitze gebildet'.

2383. Vocabulary. Γραικιστής. E.Vogt in *Wie die Blätter am Baum, so wechseln die Wörter* (Leipzig 1995) 99-109, presents some reflections on γραικιστής, formed after γραικίζω ('I speak Greek'). Non vidimus. Cf. *BE* (1997) no. 161.

2384. Vocabulary. Γυναικονόμος. D.Ogden, *op.cit.* (cf. our lemma no. 2287) 364-375, examines the duties of the γυναικονόμος on record in quite a few inscriptions; on 373/374 he discusses the Kyzikene κοσμοφύλαξ who may have had similar functions (*SEG* XXVIII 953 LL. 68/69).

2385. Vocabulary. Δοῦμος. M.Vassileva, *Orpheus* 5 (1995) 27-34, discusses an Old Phrygian inscription found in a tomb near Daskyleion similar to the Thracian vaulted tombs. She recognizes in this text the word δοῦμος, and argues that it designates religious associations of women (followers of the Great Mother): cf. *IG* X 2 1 860 = *SEG* XL 1737 (Thessalonika); *IGBulg* IV 1925 (Serdica); *SEG* XLII 625 (Thessalonika).

2386. Vocabulary. Θεῖον, τό. P.Herz in *op.cit.* (cf. our lemma no. 1389) 34/35, wonders whether the concept of τὸ θεῖον, used, inter alia, in *I.Sardis* 22 and in Welles, *RC* no. 36, reflects Persian-Iranian *x^varanah*, given by Ahuramazda to the Persian king during the investiture-ceremony.

2387. Vocabulary. Κολοσσός. M.W.Dickie, *GRBS* 37 (1996) 237-257, examines the literary and epigraphical attestations of this term. Contra U.von Wilamowitz (specific meaning of extremely large statue only from the late 1st cent. B.C., under the influence of the huge Rhodian statue of Helios) and G.Roux (statue with its legs together like a pillar) he argues that κολοσσός denotes a large, over life-size statue of human beings or gods also before late 1st cent. B.C. [Strongly rejected by M.Sève, *BE* (1998) no. 59]. Though normally wax figures burned in magic spells are very small, in the Kyrenaian Oath of the Founders (*SEG* IX 3; XLIII 1185*; Meiggs-Lewis, *GHI* 5; ca. 370-360 B.C.) LL. 44-49, they are likely to have been large, since the ritual was performed in a public ceremony [for the public, it was important to attend the ritual rather than that everyone could see it, S.]. The wooden and clay kolossoi on record in the Cathartic Law (*SEG* IX 72; cf. our lemma no. 2200; *LSCG* Suppl. 115; late 4th cent. B.C.) LL. 115-119 receive food set beside them, which suggests larger statues, as does the term ἐρεῖσαι implying that a degree of effort must be devoted to make them stand upright. In the Argive dedication of sacred buildings *SEG* XI 333 (XVII 146; XXXVIII 279 [in which read 'cf. XXVIII 393' instead of 'XXXIV 285']; ca. 350 B.C.) the two kolossoi in LL. 16/17 were shifted into position to level the temple terrace, which apparently required a major effort; they are likely to have been archaic kouroi [no indication of size whatsoever, S.]. In the Delian inventory *IG* XI 2 145 (302 B.C.) L. 24, the presence of a kolossos specifies a temple and consequently must have been extraordinary: presumably an archaic Apollo statue well over life-size [the temple is defined οὗ ὁ κολοσσός to distinguish it from another with seven

statues; nothing can be said as to the size of the statue, S., who considers D.'s conclusion 'sinon arbitraire, du moins indémontrée' - which may be right for the epigraphical part, but D. makes a stronger point in his analysis of the literary sources, notably Herodotus, Tybout]. On 249-257 D. comments on the manufacture of very large bronze statues in the Hellenistic period, using literary sources [add the monograph by G.Zimmer: *SEG* XL 1730; for the Rhodian evidence, a pit for the casting of large bronze statues, cf. also XXXIX 844-846 (XLIII 536)].

2388. Vocabulary. Λέσχη. W.Burkert in B.Janowski - K.Koch - G.Wilhelm (edd.), *Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament* (Fribourg/Switzerland-Göttingen 1993) 19-38, discusses the history of the word λέσχη, originally a dormitory and a guest chamber (also a place where hospitality was offered to visiting gods), a building connected with male societies and a house for sacrificial banquets. He collects the epigraphical attestations of the word (24/25) in Athens (*IG* I^2 888 = *IG* I^3 1102; *IG* II^2 2492, 2620), Kos (*LSCG* 177 = *Syll.*^{3} 1106), Kamiros (*IG* XII 1 709; *LSAG* 356 no. 15; *SEG* XXVI 867, probably a building used for funerary banquets), presents examples of personal names connected with λέσχη (27/28: Λεσχεύς, Λέσχης, Λεσχίδης, Λεσχίνας, Λέσχις, Λέσχος), and discusses the month names Λεσχανόριος in Thessaly, Achaia Phthiotis, and Cretan Gortyn (related to the cult of Apollo) and Λεσχανάσιος in Tegea (28/29, probably of Mycenaean origin).

2389. Vocabulary. Μαιουμᾶς. K.Mentzu-Meimare, *ByzZ* 89 (1996) 58-73, examines the literary and epigraphical attestations of Μαιουμᾶς/μαιουμᾶς, mainly ranging from the 3rd to the 8th cent. A.D. and probably derived from Semitic Mayoumas or Miyamas ('sea-, river-, fountain-water'). She distinguishes the following five meanings: 1) a toponym, notably of harbor cities, inter alia, Βητομαρσέα ἡ κ(αὶ) Μαιουμᾶς and Μαιουμᾶς ἡ καὶ Νεάπολις situated near Charachmoba and Gaza respectively on the mosaic map of Madaba: *IGLS* XXI 2 (cf. *SEG* XXXVI 1354) 153 (15) and (122). Gaza's harbor is also recorded (as Μαηουμᾶς) on a mosaic from Maīn: *IGLS* XXI 2 157 (d) [D.Feissel, *BE* (1997) no. 668, points to a Μαιουμίτης in J.B. Brusin, *Inscriptiones Aquileiae* 3107 (cf. *SEG* XLIII 641 on p. 216)]; 2) a popular festival connected with water, often criticized in early Christian literature for its lasciviousness. It was celebrated mainly in the eastern provinces, especially Syria, but also in Ostia: *I.Iznik* 63 (cf. L.Robert, *OMS* II 947-952: Longinianos (L. 2) as the organizer of the μαιουμᾶς (L. 5); 3rd cent. A.D.); for a μαιουμάρχης see our lemma no. 1395 (inscription on a basin); J.P.Rey-Coquais, *Inscriptions -- Tyr* (cf. *SEG* XXVII 995) 151: graffito written by οἱ μαιουμίζοντες on the wall of a room with water-supply (7th cent. A.D.?); 3) a gratification in kind (μαιουμᾶς or μαιμᾶς); 4) a female name: *SEG* XXVIII 1397 (Oboda; 589/590 A.D.); A.M.Schneider, *RQA* 39 (1931) 321 no. 76 (monastery of Chozeba/Deir el Qilt; undated); 5) a building with water-supply (basins, fountains) intended for the celebration of the festival: cf. the room in Tyre mentioned above sub (2), and especially our lemma no. 2063. This meaning was not recognized before. M.-M. also points to water basins recently found in Al Shuni (northeast of Caesarea) formerly called Miyamas.

2390. Vocabulary. Σπειροκέφαλον. J.Flemberg, *Eranos* 94 (1996) 8-11, collects seven inscriptions recording this term. All come from Asia Minor and date ca. 100 A.D.: *I.Labraunda* 23 (cf. our lemma no. 1422); *I.Smyrna* 697; D.M.Robinson, *AJA* 9 (1905) 307/308 no. 34 (Sinope); G.Mendel, *CRAI* (1906) 172/173 (Aphrodisias); B.Haussoullier, *RPh* 44 (1920) 74 (Aphrodisias); G.E. Bean, *The inscriptions of Side* (Ankara 1965) 6 no. 85; our lemma no. 1550 (Alexandria Troas). Contra earlier notions that a capital with volutes was meant, F. argues that the now generally accepted meaning 'base and capital of a column' [cf. *LSJ* s.v.] is correct. Cf. the inscriptions where the words σπεῖρα ('base' [or rather torus]) and κεφαλή ('capital', normally called κιονόκρανον if not in connection with σπεῖρα) occur separately, e.g. *CIG* 2713 (Euromos; Flavian period): τὸν κείονα σὺν σπείρηι καὶ κεφαλῆι. F. adduces other examples of the use of one word for two objects ('mixed compounds', inter alia, ἀνδρόγυνον, ἀριστόδειπνον and ποδοκέφαλα: 'man and wife', 'dinner and supper' and 'the feet and head of an animal used for food'). The word σπειροκέφαλον was probably invented by stonemasons rather than architects or writers [The Sidetan inscription reads τὸ[ν κεί]ονα σὺν τ[ῇ βάσει καὶ] τῷ σπειρο[κε]φάλῳ; if correctly restored - which seems probable - speirokephalon at least in this case is likely to denote a capital with volutes only, Tybout].

2391. Vocabulary. Ὕβρις. In a study based primarily on literary sources, N.R.E. Fisher, *Hybris. A Study in the Values of Honour and Shame in Ancient Greece* (Warminster 1992), briefly considers epigraphical evidence for the use of this term in interstate military propaganda (*IG* I^3 501; see our lemma no. 59) and as a gift, δικαία ὕβρις, from Pan (*SEG* I 247/248; see our lemma no. 655). See also our lemma no. 2334.

2392. Women. R.van Bremen, *The limits of participation. Women and civic life in the Greek East in the Hellenistic and Roman periods* (Amsterdam 1996), offers a detailed study of the position of elite women in the cities of the Hellenistic and Roman imperial, Greek-speaking East. In three Appendices she gives a list of women's civic titles attested in inscriptions and on coins (App. I), a list of titles arranged by area and city (with bibliography and quotation of the relevant Greek words in the inscriptions concerned; App. II), and a geographically arranged list of texts in which women were styled 'mother' and 'daughter' of civic bodies (demos; boule etc.). The richness of the book defies any attempt to do justice to its contents in a brief summary. The emphasis lies on the family-context of female public activities (cf. especially 82-141 on 'The family context' and 'Joint office-holding'), on the 'domestication' of public life (the polis is a large oikos and men and women became its 'father' and 'mother'; cf. 142-192 on 'The public stage'), on the developments in Hellenistic and Roman law concerning obligations for men and women in respect to liturgies and magistracies and on the relations between women, families and wealth (the title of Part II; 193-296). As the title of the book implies, van B. argues that 'notions of "emancipation" or "increased freedom" are not necessarily the right ones to use for understanding the developments that affected women's civic roles' (301). Family strategies mattered a lot.

For reviews cf. A.D'Hautcourt, *AC* (1998) 517-519; L.Migeotte, *ΤΟΠΟΙ* 7, 1 (1997) 375-379 and S.B.Pomeroy, *AHR* (1998) 491 [the last suffering from an anachronistic desire to find as much 'modernism' and emancipation as possible in the Greek past: 'perhaps the current backlash against feminism and the new "return to family values" have fostered van Bremen's conservative historical analysis'. Why should an approach based on a judicious and cautious analysis of the sources, asking very pertinent questions and moreover well aware of the value of comparisons with other pre-industrial European societies, be 'conservative'? Anachronism may be 'progressive' but it is misleading at the same time in that it retrojects modern developments and mentalities into the distant past, Pleket].

F.Kirbihler, *Ktema* 19 (1994) [1997] 51-75, presents a detailed and geographically arranged list of female magistrates and liturgists in Asia Minor from the 1st to the 3rd cent. A.D. mainly attested in inscriptions, preceded by a brief discussion of the historiography on the position of women in Asia Minor and post-classical Greece: Paris, Braunstein, MacMullen (cf. *SEG* XXX 1877), Van Bremen (cf. *SEG* XXXIII 1622; XLIV 1144), Rogers (cf. *SEG* XLII 1028) and Nollé (*SEG* XLIV 1780). K. has traced ca. 200 women in well over 250 inscriptions; the relevant passages of the inscriptions are presented. Brief remarks on the geographical distribution of the cases, on the various magistracies and liturgies held by women (gymnasiarchy, agonothesia, eponymous prytany and stephanephory predominate) and on the chronological distribution of the epigraphical material (peak in the second half of the 2nd cent. A.D. which in K.'s view reflects a real 'amplification du rôle public des femmes'). In a postscript K. writes that he has since had access to R.van Bremen's monograph (see above), which largely overlaps with his projected 'thèse de nouveau régime' supervised by M.Sartre and M.Coudry [see now also S.J.Friesen, *'Ephesian women and men in public office during the Roman Imperial period'* in *100 Jahre Ephesos* 107-113, and U.Soldan, *'Frauen als Funktionsträgerinnen im kaiserzeitlichen Ephesos: die weiblichen Prytaneis'*, *ibidem* 115-119].

ADDENDA ET CORRIGENDA

2393. Corrections to *SEG* XXXVII, XLII, XLIV and XLV.

***SEG* XXVIII 100:** correct *SEG* XXII 75 to *SEG* XXIII 75.
***SEG* XXIX 178:** correct *SEG* XXII 75 to *SEG* XXIII 75.
***SEG* XXXVII 1091:** read ρξς´instead of ρξβ´.
***SEG* XXXIX 393:** change 'discussion' to 'decision' in the lemma heading.
***SEG* XLII 1431:** read Ἑπταδαίμενι instead of Ἑπταδαίμονι [cf. *An.Ép.* (1993) [1996] no. 1615].
***SEG* XLIV 642:** = *SEG* XL 592.
***SEG* XLV 1086:** read *SEG* XLIII 544 instead of XLIV 544.
***SEG* XLV 1957:** L.Di Segni (per ep.) points out to us that in LL. 2/3 we have the name Ἀβυσοββος (Arabic Abu, father, plus Semitic Soubbos); she refers to names like Ἀβοσοβεος, Ἀβεσοβεος, Ἀβοσουββος, Ἀβυσουββος, etc.
***SEG* XLV Index IV B p. 739:** read Εὐπυρίδης instead of Εὐρυπίδης.

I. NAMES OF MEN AND WOMEN

Α-- 1481.22; 2096, 2198.54, 64
Ἀαμερος? 1875
Ἀβάσκαντος 729, 737 A.9; 1161; Δομίτ. 865.3; Λ. Δομίτ. 867
Ἀββέος 1874
Ἀβδαλγης 1823
Ἀβδαλγος 1823
Ἀβδάλλαθον 1797?
Αβδελαθος 1985
Ἀβδίας 1387?
Ἀβδουσιβος 1782
Αβελαθος 1985?
Αβελαθουτω 1985?
Ἀβέρκιος 1767
Ἀβεσοβεος 2393
Ἀβιβιανός 703
Ἀβναγος 948bis?
Ἀβοσοβεος 2393
Ἀβοσουββος 2393
Ἀβουβάθη 1843?
Αβουνου 2000
Ἀβούριος 2078
Αβους, Α. Ζηρας 1966
Ἀβράμιος 1771, 1810
Ἀβρονίκη 1113
Ἀβυσοββος 2393
Ἀβυσουββος 2393
Αβωνος 2000
Αγ-- 1964, 2377 (forgery?)
Ἀγ...άτιος 2377 (forgery?)
Ἀγάθα 1028
Ἀγαθάγγελος 1559; Ἀ. Καττιανὸς Λούσκιος Ταρσικός 1559
Ἀγάθαρχος 967
Ἀγάθη 1941
Ἀγαθοκλῆς 414, 1811
Ἀγαθόπους 335; Ὀκτάβ. 2249
Ἄγαθος 2102, 2299
Ἀγαθὸς Δαίμων 2170?
Ἀγάθων 622 B.28; 729.16
Ἀγάνωρ 729.16
Ἀγασικράτης 622 B.23; 667
Ἀγέαρχος 659
Ἀγεισίς 635
Ἀγέμαχος 991
Ἀγέπολις 929?
Ἀγεσίλαος 917
Ἀγεσίλας 1068?
Ἀγέστρατος 1800?, 2017
Ἀγήμων 2198.104
Ἀγήσανδρος 672?, 991
Ἀγησήτημος 1028
Ἀγησίας 1084
Ἀγησικλῆς 1118
Ἀγησιλᾶς 1801?
Ἄγησις 2198
Ἀγησίστρατος 993
Ἀγησίφοος 2319
Ἀγήτωρ 2198, 2198.121
Ἀγίας 631
Ἀγίας, Αὖ. Τίτ. 1546
Ηαγίας 1270
Ἀγίλας 401
Ἆγις 917, 2198
Ἄγλαος 1072
Ἀγλαοσθένης 1143?
Ἀγλο-- 1046
Ἀγλώμαχος 2198?, 2198.38
Ἀγνόθεος 799
Ἀγρίππας 1934?, 1956
Ἀγριππεῖνος, Τιβ. Κλ. 1715
Ἀγριππῖνος, Φλ. 2062?
Ἄγρων 681
Ἀγώνιππος 1053
Ἀδαῖος 701, 729.16, 25, 33; 763
Ἀδδίδας 2187, 2220?
Ἀδέλφιος 1946?
Ἀδίστα 810
Ἄδραστος 1393, 1599
Ἀδριανός, Γ. Καρβόν. Στατεῖλ. Σεουῆρος Ἀ. 2060
Ἄδυμος 752
Ἀδυττώ 1034
Αδων 921
Ἀζά 2012?
Ἀζαρίων 918
Ἀζζοναινης 1892
Ἀζζονήνη 1892
Ἀζον 1892
Ἀζονέ 1892
Ἀθ-- 2170
Ἀθαίβαγρος? 2176
Ἀθάναιος 938
Ἀθανάσιος 2134
Ἀθανόδοτος 1817
Ἀθᾶς 2170
Ἀθην-- 1481.21?
Ἀθηναγόρας 967
Ἀθηνάδης 967
Ἀθήναιος 542?, 1587
Ἀθήναος 1651
Ἀθηναΐς 731 Ia.3
Ἀθηνίων 297
Ἀθηνόδωρος 1983, 2064?, 2170; Τ. Φλ. 2207 I.36
Ἀθηνόμοιρος 1434
Ἀθηνώ, Αὐρηλία 800 A.41
Αιανιος? 2071?
Αἴας 1709 III A Col. II
Αἰγλάνωρ 2198.123; 2201/2202, 2204?
Αιθ-- 2096
Ἀίκκυρος? 729.22?

Αἰλιανός 947.8?; 1440, 1656?; Αἴλ. 1440
Αἴλιος 1554; cf. s.v. Αἰλιανός, Ἅρπαλος, Γλύκων, Διόφαντος, Ἐπαφρόδειτος, Ἰουλιανός, Καλλίτυχος, Καλοφρόνιος, Μακεδών, Μάννος, Μάρκελλος, Μᾶρκος, Ὄλυμπος, Πουλβανός, Πρεῖμος, Στατοῦτος, Τρύφων, Τύραννος, Φίλων; Μ. Αἴλ. 750, Π. Αἴ(λ.) 1680, Τ. Αἴλ. 1680
Αἰμιλία cf. s.v. Ὑγεία, Ὑγία
Αἰμίλιος cf. s.v. Ἰοῦνκος
Αἰνησίδαμος 1801
Αἰνιλλᾶς 1902
Ἄϊος, Γ. Ἐλού. 1096 A
Αιος 1956
Αἰσίνης? 1758
Αἰσχήνης 845 B
Αἰσχίνας 2198.125
Αἰσχίνης 74, 917
Αἰσχρίων 500
Αἰσχύλος 555?
Αἰσχύτης 505
Ἄϊτος, Πό. Ἐτερή. 1119
Ἄκανθις 2198
Ἄκανθος 737 B.2
Ἀκᾶς 2170
Ἀκέσανδρος 2198, 2198.27
Ἀκίλιος 1062; cf. s.v. Στράβων
Ακκας 921
Ἀκτή 455
Ἀκυίλας 572
Ἀκυλῖνος 2225
Ἀλ-- 2198.69
Αλααφα 1984?
Αλαμου (gen.) 1981?
Ἀλαξάνδρα 2002
Αλασάθα 1995?
Αλαφ-- 1996
Αλαφα 1932
Ἀλα(φάλλος) 1857?
Αλαφεος 1984, 1995, 1996?
Αλαφθα 1984
Αλαφος 1970, 1984
Αλαφω 1983/1984
Αλαφωθα 1971, 1984
Ἀλαφων 2010
Ἀλβῖνος 2212?
Ἀλε-- 819
Αλεβος 2073?
Ἀλεξαμενός 2293
Ἀλεξάνδρα 1577
Ἀλέξανδρος 729.13, 15, 18; 823/824, 847, 901?, 902, 1554?, 1559, 1674/1675, 2036, 2071, 2207 II.48; 2321; Αὐρ. 800 A.36, Δομίτ. 865.2, Κ. Σερουαῖος 2321
Ἀλέξανδ(ρος) 2108
Ἀλεξᾶς 461
Ἀλεξέας 1274?
Ἀλεξίδαμος 2191?
Ἀλεξικός 1009
Ἀλεξίων 2321
Ἀλέξων 1520.12; 2220
Ἀλεσάνδρα 2310
Ἀλέσανδρος 2310
Ἀλήθιος 2130
Ἄληθις 2130
Ἀλθαιεύς 2111?
Ἄλιος, Αὖ. Ἄ. Ἄλλ. Λογγῖνος 1092
Ἀλίπολις 2085?
Ἀλκαμένης 2376
Ἀλκία 313
Ἀλκιβιάδης, Τ.Φλ. 240
Ἀλκίμαχος 12, 63, 167.17; 729.38; 2198.92
Ἀλκιμέδων 1709 III D?
Ἄλκιμος 729.19
Ἀλκῖνος 1023
Ἄλκιππος 1023
Ἀλκμεωνίδης 100
Ἄλλιος cf. s.v. Λογγῖνος
Αλλουφος 1970
Αλουδος 1964?
Αλουφα 1970
Ἀλπάλης 752
Ἄλφιος 2006
Ἄλφιος 1835
Ἀμάδας 752
Αμαθαλας 1916
Αμαθαλγη 2076
Αμαθαλλα 1916
Αμαθαλλαθης 1916
Αμαθαλτη 1916
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Tiberius: σεβαστὸς αὐτοκράτωρ 940 I app.cr.; Τιβέριος Καῖσαρ Σεβαστὸς Αὐτοκράτωρ 1655; Τιβέριος (Καῖσαρ) 2176
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Vespasian: Αὐτοκράτωρ Οὐεσπασιανὸς Σεβαστός 2057
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Faustina II, wife of Marcus Aurelius: Θεὰ Φαυστεῖνα 1469
Commodus: Αὐτοκράτωρ Μ. Αὐρήλιος Κόμοδος 899; ἀνὴρ βασιλικώτατος ἀσπιστὴς τῆς οἰκουμένης 1337; οἱ Κύριοι Ἀντωνεῖνος καὶ Κόμοδος 1469; Κόμοδος ὁ Κύριος 1819; Κόμοδος υἱὸς αὐτοῦ (= Marcus Aurelius) 2071
Septimius Severus: Κύριος Αὐτοκράτωρ Λ. Σεπτίμιος Σεουῆρος Πέρτιναξ Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικός 900 (together with Caracalla: cf. s.v. Caracalla); θειότατος Αὐτοκράτωρ Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Εὐτυχὴς Πέρτιναξ Σεβαστός 1711 (together with Caracalla); Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Πέρτιναξ Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς Μέγιστος 1783; Σεουῆρος 2092
Iulia Domna, wife of Septimius Severus: Ἰουλία Δόμνη Σεβαστή, μήτηρ κάστρων 900; Ἰουλία Σεβαστὴ μήτηρ κάστρων 1483; Ἰουλία Σεβαστὴ μήτηρ Σεβαστῶν καὶ τῶν ἱερῶν στρατοπέδων 1711
Geta: Π. Σεπτίμιος Γέτας Καῖσαρ, υἱὸς τοῦ Αὐτοκράτορος Σεπτιμίου Σεουήρου Περτίνακος Σεβαστοῦ 900; Πούβλιος Σεπτίμιος Γέτας Εὐσεβὴς Σεβαστὸς Βρεταννικὸς (?) μέγιστος τῶν μεγάλων βασιλέων 1711
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Philippus Arabs (and son): Αὐτοκράτωρ Μ. Ἰούλιος Φίλιππος Εὐσεβὴς Εὐτυχὴς Σεβαστός 841; οἱ Κύριοι ἡμῶν Φίλιπποι Σεβαστοί 2183
Marcia Otacilia Severa, wife of Philippus Arabs: θεοφιλεστάτη Αὐγούστα Μ(αρκία) Ὠτακιλλία Σευῆρα 843.5/6
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Maximian (emperor with Diocletian): Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Κλα. Μαξιμιανὸς Σεβαστός 1513 A; Μαξιμιανὸς Σεβαστός 1915, 1944
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521	2220
543	2207 app.crit.
***SEG* XI**	***SEG* XLVI**
14	331A
22	331A
241–243	355
261	356
298	374
333	2387
377	372, 2340
401	2340
405	2340
462a	397
573–585	403
625	2262

SEG XI	*SEG* XLVI
654	400
771	2292
772a	399
816	2262
922	384
972	2340
1043	443
1051	437
1100	437
1107	437
1112	437
1122	437, 2340
1209	467
1212b	70
1232	470
1233	469, 1320
***SEG* XII**	***SEG* XLVI**
4	46
100	202, 770–773
217	2263
217A	2373
311	702
314	702
368–383	1071, 2263
372	1081
373	702
374	702
378–380	2294
411	1272
412	1320
511	2292
***SEG* XIII**	***SEG* XLVI**
30	87 in fine
34	2261
255	397
259	2340
265	327
278	2340

SEG XIII	*SEG* XLVI
327	520, 2340
355	557
403	702, 758
406	697, 702, 713
466	1219
479	9
614	2176
***SEG* XIV**	***SEG* XLVI**
350/351	70
372	481
374	481
556	1173
599	2285
602	2294
604	1327
639	1456
***SEG* XV**	***SEG* XLVI**
251	471
289	179
321	541
384	677
411	675
517	1146
599	1245
601	1320
616	2317
849	1788, 1795
862	2176
864	2262
867	2262
***SEG* XVI**	***SEG* XLVI**
63/64	134
73	2
78	141
140	143
144	230
183	2359

SEG XVI	*SEG* XLVI
272	384
463	1052
493	2330
497	1164
559	2330
632	1456
809/810	2262
814	2262
824	1938
826	1938
931	2186, 2365
***SEG* XVII**	***SEG* XLVI**
83	35
132	335
134	349
146	2387
195	2340
243	620, 2341
315	732
510	2289
540	2263
568	2354
570/571	2354
755	2278
823	2186, 2365
***SEG* XVIII**	***SEG* XLVI**
13 + *IG* II² 334	126
36	180
153	369
187	2373
238	2340
240	2263
287	892, 2292
347	1188
417	2294
433	987

SEG XVIII	*SEG* XLVI
434	2238
495	1464
570	2340
640	2314
743	2196
***SEG* XIX**	***SEG* XLVI**
93	2330
225	2359
323	399
374	526
379	2263
392	566
399	2339
507	2312
614	1278
618	1320
650	2322
720	2340
***SEG* XX**	***SEG* XLVI**
3	1393 app.crit., 2355
324	1760
398	2078
716	2186, 2198, 2330
735	2194, 2198
741/742	2207 app.crit.
***SEG* XXI**	***SEG* XLVI**
109	224
241	122
265	124
419	142
484	175, 2340
513	237
518	152
525	167
541	17

SEG XXI	*SEG* XLVI
547	186
561	180
578	198
650	17
679	245
922	291
***SEG* XXII**	***SEG* XLVI**
195	297
336	1320
450	556, 2263
487	2330
***SEG* XXIII**	***SEG* XLVI**
117	2340
178	2340
180	2340
189	1478
208	411–413 in fine
220	2374
236	437, 2340
271	538
297	2340
305	2340
381	2317
410	656
471	675
555	1648 app.crit.
566	1201
588	1220
589	1203
***SEG* XXIV**	***SEG* XLVI**
154 + *SEG* XL 135	157
159	206
281	400

SEG XXIV	SEG XLVI
287	481
289	481
296	468
332–335	481
379	2373
446	675
449	675
451	675
501	700, 702
524	697, 702, 765
532	705
574	697
583	712
583–585	697, 702
614	747, 2278
1024	2340
1031	892, 2292

SEG XXV	SEG XLVI
106	140
155	159
161	173
177–180	180
239	9
447–449	437
448/449	2340
476	481
708	766
715	697, 702
853	1049
1032	1228

SEG XXVI	SEG XLVI
15	45
31	50
36/37	62
72	119

SEG XXVI	SEG XLVI
90 + IG II² 734	129
137	76
146	232
227	282
265	273
286	9/10, 284
349	290
392	2340
409	341
411	344
426	361
475	465
483	481
551	1058
624	2373
639	588
672–676	562
771	699
789	1302
805	922
826	870, 2292
845	943
848	943
867	2388
891	1051
946	1067
1006	2263
1046	1205
1049	1206, 2340
1055	1252/1253
1078	1265
1084	1263
1118	1281
1124	1302
1139	1318
1215	1368bis
1224	1402
1227	1416
1229	1720

SEG XXVI	SEG XLVI
1233	1399
1239	1453
1290	1464
1296	1464
1347	1464
1676	1951
1677	1936
1679	1203
1720	2181

SEG XXVII	SEG XLVI
34	334
65	534, 2292
71	543
123	2340
148	523
157/158	602
245	701/702
261	702, 730
267	2365
274	703
279(a)	702, 740
286	757
428	943
439	943
444	943
466	987
469	987
479	987
521	1090
523	1074, 1112
526	987
545	2263
546	2377
620	1201
631	1209
660	1274
755	2376
793	1561

SEG XXVII	SEG XLVI
933	1464
942	1720

SEG XXVIII	SEG XLVI
52	128
60	135
75	2263
106	166
121	32
130	32
132	32
189	233–235
197	240
207(2)	220–222
207(3)	215
224	262
231	2359
310	278
364	2292
365	139
372	330
377/378	355
409	393
427	523
434	2377
439	518
611	904, 2310
647	943
659–661	943, 950
694	1068
697	2340
774bis	1320
791	1320
793	1350
796	1329
816	1352
911	1515
936	1544
953	2384

SEG XXVIII	SEG XLVI
1056	1605
1176	2292
1217	2280
1260	406
1397	2389
1426	1946
1427	1943
1566	2206

SEG XXIX	SEG XLVI
60	72
127	145, 2278
199	271
278	9, 288
340	342
342	345
385	391
399	2292
519	2359
568/569	702
600	702
608	702, 763
614	746
685	876
741	1052
795	702
930–933	1266
940	1296 app.crit.
941	1296bis
954–957	1320
960–963	1320
973	1325
982	1320
1017	1320
1019/1020	1320
1047	1378
1096	1453
1117	1449

SEG XXIX	SEG XLVI
1130bis	2340
1205	1531
1514	1681
1726	2298
1739	391
1804	1263
1822	104

SEG XXX	SEG XLVI
5	45
27	63
65	2
70/71	129
86	2292
116	243
167	269
347 (no. 33)	1278
385	373
388	373
408	2292
411	393
440	523
568	699, 2278
569	702
573	699
592	705
605	374
800	871, 943
864	914
869	943
878–883	943
883	944
885	943
892	943
905	943
909	943
913	943
914	944

SEG XXX	*SEG* XLVI
915	943
928	944
930	943
933	956
938/939	943
944/945	943
951/952	943
955	943
958	944
960	943
974–977	943
976	954
979/980	943
994	2302
1039	1053
1117–1123	1247, 1294
1119	2292
1133	1304
1176A3, 5	1320
1176B4	1320
1176F5	1320
1245	1389
1327	2292
1383	2301
1533	2273
1617	2292
1697	1936
1715	2053
1757	2172
1767	2170(44)
1805	2240
1892	701

SEG XXXI	*SEG* XLVI
48	72
61	119
67	119, 121
82	129
148	217, 224
276	124
284	336
328	372
357	1320
384	517
614	702, 719
628	702
696	943
701/702	943
702	949
720	965
822	1247
825	1247, 2294
841	1281, 2262
844	1243
881	1265, 2315
899	2345
909	1394 app.crit.
952	2348
1315	1720
1404	1938
1472	2053
1484	2182
1591	2244
1658	1496 app.crit.

SEG XXXII	*SEG* XLVI
118 + *IG* II^2 791	138
139	147
171	208
192 + *Agora* XV 415	3, 235
206	9
228	216, 224
229	217
230	210–212
238	245
248	254
420	481
426	543
434	540
456	530, 536
460	2278
462/463	2278
466	2354
499/500	537
506	543
541	556, 2263
546	560
549	564
723/724	943
745/746	944
779	944
786	926
795	943
805	943
809/810	966
914	2294
919	1296 app.crit.
1020	1350
1097	2292
1147	2263
1199	1482
1237	1519 app.crit.
1375	1743
1439	1772
1442	1774
1502	1908
1505/1506	1991
1547	2081

SEG XXXIII	*SEG* XLVI
36	72
115	137
117	2
122	139

SEG XXXIII	*SEG* XLVI
158	2292
172	213
305	375
319	437
406	2292
440	119
556	698
638	1206
666	1065
671/672	2314
673	2314, 2342
675	2292
765	456 in fine
767/768	1320
773	1325
807/808	1320
861	2340
937	1460
961	1449
973	2263
994	1485
1041	2278, 2292
1270	1909, 1936
1362	2263
1575	391
1583(5)	2244

SEG XXXIV	*SEG* XLVI
17	50
24	43
30	48
58	113
60	119
102	156
127	255
151	248
157	10
175	255
209	290
249	116
268	124
308	2262
339	481
340b/c	481
560	646, 2341
619	741
619/620	702
664	702, 787, 2340
669	789
770	953
770/771	943
771	954
948	2322
950	1265
997–999	1320
1004	1320
1019	1320
1037	2330
1081	1451
1306	2255
1511	2053
1645	2199
1690	1700

SEG XXXV	*SEG* XLVI
24	70
83	133
113	20
139	217
156	266
189	2262
197	161
210	9
239	20, 152, 249
251	330
322	403
358/359	445
375	327
380	470
392/393	481
666A	675
705	702, 718
708	721
714	705
741	756
742	755
744	754
858	943
906	1052, 1054
910	1065
944	1164
983	1217
991	1201
999	1247, 2294
1014	1267
1018	1278
1032	1250, 1320
1035	1320
1056	1320
1066	2263
1113	1449
1145	1482
1276	1548
1363	1625
1569	2262
1639	2170(3)
1769	2298
1780	2330
1796	104
1846	1320

SEG XXXVI	*SEG* XLVI
43	70
44a	87 in fine

SEG XXXVI	*SEG* XLVI
137	45
147	450
186	8
212	206
234	214, 217
234/235	224
235	218/219
236	224
267	9
327	341
328	349
348	364
389	376, 443, 475
391	475
400	481
416	2292
443	534, 2292
487	543
581	701
585	719
626	702
629	789
693/694	943
720	948 app.crit.
750	1052, 1055, 2292
759	1074, 1095
860	1281, 2262
917	1320
919	1320
941	1320
970	2365
1011	1452
1039	2357
1125	1588
1235bis	1728
1251	2292
1401	2262
1480	2239 app.crit.

SEG XXXVII	*SEG* XLVI
11	40
28	50
30	50
34	177
89	330
101	20
102	163, 206
110	202
112	206
146	206
225	369
340	437
385	536
425	571, 577
497	654
515	677
542	697
568	697, 770, 772
570	697
575/576	697
583	697
588	697
593	699
597 (no. 3)	705
634	943
673	943, 956ter
681	963
743	1201
770	1270
781	1320
817	1320
838	2292
844	1391
859/860	1423
981	1472
1006	1545, 2298
1071	1604
1091	2393
1403	2377

SEG XXXVII	*SEG* XLVI
1481	1908
1522	2053
1552–1616	2080
1665	2198
1667	2195
1669	2199
1671	2204
1734	2330
1782bis	444, 1053

SEG XXXVIII	*SEG* XLVI
10	205
11	48
17	64
25	70
49(b)	2330
66	206
138	176
151	205
168	57, 210–212
191	272
239	2330
244	9
279	2387
292	336
330	387
331	388
337	411–413 in fine
368	1296 app.crit.
369	473, 477
410	553
412	2263
530–533	2262
533 app.crit.	344
619–622	702
637	771

SEG XXXVIII	*SEG* XLVI
637–640	697
640	773
658	702
670–673	697, 770, 772
671	697
672	806
679/680	808
688	810
719	827
754	943
790	987
950	2292
960	1271
1021	1356
1036	1366
1048	2345
1054	2263
1077	1432
1103	1776
1223	1485
1252	1563
1325	1394 app.crit.
1335	2366
1454	1706
1462	1708
1837	1277
1843	2181
1875	2196
1877	2198
1885	2202
1898	2209
1968	594
1973	1706
2000	876
2021	205

SEG XXXIX	*SEG* XLVI
1	39

SEG XXXIX	*SEG* XLVI
13	444
34	67
75	124
76	125
80	245
123	136
143	144
154	175
162	178
170	119
211	261
225/226	265
226	266, 313
308	134
314	31
324	120
393	444
420	520
508	2359
577	701/702
595/596	702
605/606	702
620	705
628	796
638	816
653	849
702	119
877	1150
939	1199
967	2330
987	464
996–1002	1247
1008/1009	1242
1008–1013	1247
1020/1021	1240bis, 1275
1046	1320
1059/1060	1329
1102	1392
1103	2289

SEG XXXIX	*SEG* XLVI
1104	1399
1115	1385
1119	2377
1151	283
1178	1455
1180	1456, 2282
1193	1461
1240	266
1244	2340
1254	1206
1290	1522, 2263
1323	2261
1334	1590
1426	2292, 2340
1517	1640
1617	1809
1721	2206
1733	2233
1770	205

SEG XL	*SEG* XLVI
10	45
24	59
28	61
33	68
49	104
51	115
87	130
88	132
89	130
91	133
94	140
132	2287
133	162/163
135 + *SEG* XXIV 154	157
150	177
151bis	202
155	208

SEG XL	*SEG* XLVI
158	242
201	2359
217	230, 279
222	9, 287/288
248	2330
287	8, 156
294	45
295	24, 175
297	283
297ter	63
303	335, 2249 app.crit.
342	382
343	385
344	386
402	515
412	2292
524	718
530	702
537	705
542	702, 738
572	705
592	2393
611	943
615	921
688	1149
699	1154
718	1545
726	1167
734	1168
766	1196
767	1197
786	1255
824	1318
827/828	1320
842bis	1320
843	1320
908	2330
940	2289
947/948	1393

SEG XL	*SEG* XLVI
1016	1468
1071	1531
1264	1684
1434–1440	1809
1469	1946
1535/ 1535bis	2082
1539	2083
1554	2262
1568	2130
1577	2122, 2181
1596	2195, 2209
1659(7)	2243
1737	2385
1769	1768
1773	1770

SEG XLI	*SEG* XLVI
9	32
14	56
16d	95
16f	78–103
21 + *IG* I3 1019	209
40	119
75	159, 1137
86	168
90	170
90/91	1073
97	179
100	202
124	209
125	225
126	56
141	251
162	256
170	2359
175	209
182	1073
200	289

SEG XLI	*SEG* XLVI
233	320/321
259	152
270	342
310	382
334	422
390	455
407	511 in fine
408	500 in fine
409	481
412	516
540	676
555	712
557/558	702
561	713
562	702
564	702, 714
567	702, 715
577	1342
599	701
612	943
614	940
619	943
621/622	943
640	372
691/692	2359
700	2262
731	1206
741–743	1206
768	980
770	1206
824/825	1242
835	1240bis
889	1240
910	1399
951	1467/1468
974	1457
981	1464
1003–1005	1488
1105	1606
1341	2262

SEG XLI	*SEG* XLVI
1386	1709
1390	1682
1407A	1733
1411	1464
1501	2262
1554/1555	1938
1556	2344
1558–1561	2012
1692	2203
1695	2209
1715	2243
1719	2243
1750	342
1856	179
1883	2130

SEG XLII	*SEG* XLVI
2	37
3	38
4	39
9	369
12	40
14	41
15	2287
19	44
23	43
31	51
32a	83
33	60
96	132
99	534
115	159
116	160
120	168
122	145, 2278
130	179
130bis	203
132	204
140	241
150	225

SEG XLII	*SEG* XLVI
197	270
201	230, 279
206/207	265
229	176
230	59
236	50
238	271/272
246	38
262	515
265	336
288	365
289	406
291	374
297	382
305	388
330	390
339	387
341	406
350	443
353	450
372	455
375	463
377	465
381	523
392	406
396	464
398	481
399	516
400	515
430	538
479	2340
490	2340
550	566
556	702
556–572	725
560	702
562	705
578–607	752
580–583	753
603	755

SEG XLII	*SEG* XLVI
604	756
619A/B	777
625	2385
629	698
641	839
647–652	839
661	877
695	925
708–710	943
712	943
714	943
717	943
720	950
720–722	943
728	963
755	1052
771	1146
825–836	1247
844	1247
846	475, 1259
850	1250
870	1264
872	1267
876–883	1295
899	1316
916	1325
934	1320
970	1368bis
994	1413
997	1424
1002	1426
1003–1006	1425, 2263
1012	2292
1016	2262
1047	1706
1087–1092	1545
1095	1566
1237	1370
1239	1706
1285	2292

SEG XLII	*SEG* XLVI
1343	1932
1385–1407	1809
1431	2393
1489	2053
1489–1493	2080
1573(3)	2262
1577	2262
1615	2299(3)
1645	2182
1657	2182
1746	152
1751	517
1762	2290
1776	269, 375
1800	2176
1803	173, 179
1823	270
1830	2377
1837	145
1842	1173
1849	2368
1861	422

SEG XLIII	*SEG* XLVI
3	700
10	104, 2312
25	150, 164
28 + *IG* II^2 1217	158
30	168
38	170
40	169
41	171
43	172
51	209
53	213
68	256
145	407
201	2278

SEG XLIII	*SEG* XLVI
214	546
221	555, 2201
227	597
228B	612
354	747
369	717
379	731
381	702, 730
394	705
429	769
434	776
441	705
448	702
451	702
471	698
473	698
478	2274
486	872
503	946
510	918, 959/960
541	994
544	2393
553	1087
568	1157
607	1218
615	1235
630	17, 44, 370, 1273
646	1316
649	2294
655	1320
684	1369
699	1393 app.crit.
705	1401
716	1407
731/732	1433
752	2282
852	1485
863/864	1525
865	1526

SEG XLIII	*SEG* XLVI
866	1527–1532
904	1620
950–956	1680
981	1710
995	2292
1025	2262
1035	1793
1066	1977 app.crit.
1091	2080
1101	2182
1133	2122
1160	2176
1185	2197, 2387
1187	2200
1212(2)	115
1235	40, 44/45, 444
1250	59
1252	144
1267	1522
1274	1793
1282	1763
1309	270
1320	938

SEG XLIV	*SEG* XLVI
1	36
7	42
23	75
26	78–103
40	126
44	143
59	157
61	160
64	174
66	177
67	180
70	6
73	210
78	209

SEG XLIV	*SEG* XLVI
128	252
131	254
138	241
163	249
168	264
175	275
184	280
185	282
251	202, 228
329	369
340/341	382
388	471
402	546
409	526
410	2292
424	18
437	589
439	594
441	615
478	2332
495/496	675
499	719
506	721
508	702
521	733
534	763
537	762
546	775
556	2366
565	698
610	878
642	2393
650/651	943
660 app.crit.	947
667	943
669/670	943
678	971
690	1076
732	1235

SEG XLIV	*SEG* XLVI
740	464
743bis	1252/1253
743ter	1253
749	1247
757	1180
774	1267
775	1243
779	1269
829	1337
839	1346
866	1393
928	1456
976	1523
994	1588, 2345
997	1545
1028	1645 app.crit.
1148	1704 app.crit.
1169	1709
1194–1196	1709
1205	1707
1212	1715
1227	1731, 2263
1230/1231	1735
1291–1297	1755
1306	1768
1313	1773
1315	1771
1352(9)	1817
1356	1908
1358	2081
1404	2080
1409/1410	2053
1447	2263
1492A	2142
1492B	2141
1493	2139
1493B	2140
1494	2137
1527	2117
1537	396, 2201

SEG XLIV	*SEG* XLVI
1570	2226
1678	104
1693	139
1735	64, 475
1736	132, 157, 161
1760	979
1763	330, 1467

SEG XLV	*SEG* XLVI
4	39
10	44
13	47
20	67
44	119
46	120
47	121
72	127
103	131
107	135
109	137
111	138
120	151
128	165
132	165
134	166
145–149	6
149	206
155	244
162	216
189	291
201	277
221	24
226	30
231	14, 42, 120
232	132
233	329, 2298
268	361
275	374
279	400
282	398

SEG XLV	*SEG* XLVI
284	2359
306	411
307	412
308	413
309	419
311	418
318	421
320	428–432
401	327
411	453
420	479, 481
422	516
435	527
440	530
445	583
450	541
493	564
496	2341
499	620
530	612
588	2340
620	646
632	654
661	676
667	678
701	689
744	702, 2278
763/764	701/702
764	748
765	749
767	754
782	456, 777
790	787
791	702, 807
795	788
796	789
863	849
874	872
912	892, 2292
1004	943

SEG XLV	*SEG* XLVI
1084	1053
1086	2393
1090	1051
1122	2292
1125	252
1155	1150
1162	1165
1188	261
1192	1183
1210	119, 123/124
1225	1197
1254	1209
1284	1215
1330	1205
1344(1–7)	1302
1350	1302
1362	1302
1368	1259
1369	1241
1372/1373	1302
1375	1302
1384	1302
1413	1273
1426/1427	1302
1443	2294
1454	1327
1474	1349
1485	1302
1492	1366
1494	2292
1527	1411
1529	1416
1531	1421
1534	2262
1593	1469
1667	2262
1741	2292
1760	1680
1773	1700, 2292
1818	1708

SEG XLV	*SEG* XLVI
1827	1725
1834	1731
1871	1755
1908	1793
1957	2393
2032	2122
2039	2130
2167	2186, 2196
2229	143
2234	146
2249	326
2256	271
2264	444, 1366
2265	157
2294	594
2297	1467
2299	132, 994
2327	2368
2344	224

CIG	*SEG* XLVI
497	2359
1458	2262
1558	327
1948	2224
2007(f)	2365
2012	1464
2016(b)	2262
2213(b)	1545
2349(b)	1545
2713	2390
2758	2289
2782	1399
2887	1475
2889(a–f)	1408
2976	2262
3069	1489
3071	1489
3088(a)	2289
3420	1495

CIG	*SEG* XLVI
3430	1496 app.crit.
3538	1464
3545	2262
3582	1547 app.crit.
3656	2263
3769	1464
3870	1492
3916	1669
4069	1626
4149	1769
4286	2262
4300	1703
4316(h)	2262
4342(d)	2262
4366(w)	2319
4440	2262
4504	1794
4507/4508	1794
4598	2078
4613	2073
4713(c–e)	2262
4716(d^{2})	2262
4825	2174
4826	2173
4856	2262
5094	2330
5127	2182
5243	2187
5361/5362	2186, 2365
5616	1264
6088	9
6779	1360
6836	1545
6898	1074, 1108
7058	2248
7071(d)	942
8612	2274
8620	1302
8668	1302
8684	1302

CIG	*SEG* XLVI
8689	1302
8694	1302
8706	1302
8709	1302
8714	1302
8716/8717	1302
8721	1302
8723–8727	1302
8731/8732	1302
8737/8738	1302
8751	1302
8756	1302
8765	1302
8784/8785	1302
8811–8813	1302
8815	1302
8846	1302
8848	1302
8853	1302
8902	834
8938	1302
8966	1302
8971	1302
9535/9536	1302
9539/9540	1302
9543/9544	1302
9568	1303
9636	1303
9644	1303
9655(a/b)	1303
9656	1303
9659(b)	1303
9689	1303
9720	1303
9853	1302
9869/9870	1302
9876	1302

Agora XV	*SEG* XLVI
16	154
17	155
38	244
55	230
72	136
85/86	136
89	136
313	3
330	3, 235
333	3
339	231
368	3, 235
386	3, 236
403	3, 235
406	3
410	232
412	3, 235
415 + *SEG* XXXII 192	3, 235
424	3, 233
446	234
450	234

Agora XVI	*SEG* XLVI
285	142

Agora XIX	*SEG* XLVI
H118	229
P2	188
P5	202
P14	260
P26	260
P30	260

Agora XXI	*SEG* XLVI
L3	106

Agora XXV	*SEG* XLVI
311	88
1065	87 in fine

IvO	*SEG* XLVI
7	2307
9	463
22	464
24	464
39	2373
46–52	2340
47	466
62	2262
64	437
146	2264
160	2374
218	462
220	453
221	462
225	2264
254–256	467
259	2289
260	2292
266	475
287	462
294	478, 2261
369	453
424	453
651	478, 2261/2262
694	1320

CID I	*SEG* XLVI
9D	550
10	147
31	2261
34	2261
43	2261
46A	2261
49/50	2261
55/56	2261

CID I	*SEG* XLVI
62A	2261
77	556
83	2261

CID II	*SEG* XLVI
76	178

F.Delphes II	*SEG* XLVI
107	275

F.Delphes III.1	*SEG* XLVI
260	2340
351	2263
362	2340
392	549
400	553
439	554
481–483	547
483	2263
486	2340
578	2340

F.Delphes III.2	*SEG* XLVI
55	2373
67	2264
88	2373
89	2340
134	1488, 2263
136	2340
140	2373
142	2340
173	2373

F.Delphes III.3	*SEG* XLVI
214	550
240	2263

F.Delphes III.3	*SEG* XLVI
243	2340
261	2263
315	547
342	2263
383	2340

F.Delphes III.4	*SEG* XLVI
1	566
2	2340
37	2302
38–42	2340
69	2345
77	1592
93	2323
114	561, 611
153	2263
161	2373
163	557, 2263
276	2340
278	2340
280	2340
286	560, 2278
292–295	2340
351/352	2340
354/355	2340
358	2263
368	2340
372	2263
460	620

F.Delphes III.5	*SEG* XLVI
19	549
23	549

EAM	*SEG* XLVI
2/3	705
7	705

EAM	*SEG* XLVI
10	705
16/17	705
21/22	705
23(a)	2359
24	705
27	705
34	759
74	702
87	701/702, 758
89/90	705
120	768
186	699
188	702
189	757

I.Beroia	*SEG* XLVI
1	702, 730
3	731
3/4	702
4	729
10	735
17	1701
25	736
25–28	705
27	737
31–33	731
68/69	734
95–99	729
102	733
117	732

IGBulg. I^2	*SEG* XLVI
34bis–45bis	907
47	753, 907/908
47bis	753, 907/908
48	753, 907/908
77/78	907
78ter	907
224	1464

IGBulg. I^2	*SEG* XLVI
230bis	907
268	882
283–294	907
370	1464
416	1478

IGBulg. II	*SEG* XLVI
511	839
513–518	839
521	839
524	839
528	839
530	839
536	839
544	839
553	839
620–623	882
627	882
629–631	882

IGBulg. III	*SEG* XLVI
1023	2310
1133	839
1139	839
1143	839
1150	839
1152	839
1168	839
1183	839
1191	839
1220	839
1731	877
1806	838
1829	838
1833	838
1859	853

IGBulg. IV	*SEG* XLVI
1924	2366
1925	2385
2056	864
2074	866
2077	866
2107	868
2236	878

IGBulg. V	*SEG* XLVI
5022	908
5025	908
5773	865
5776	867
5777	866

I.Tomis	*SEG* XLVI
19(b)	896 app.crit.
23	896 app.crit.

IOSPE I	*SEG* XLVI
97	2262

IOSPE I^2	*SEG* XLVI
20	943
24	943
30	945
32	946
76	943
160	943
174	2262
176	2368
195	943
221	948 app.crit.
270	943
309	948
326/327	943
348/349	923 app.crit.

IOSPE I²	*SEG* XLVI
352	925, 934 app.crit.
352/353	923 app.crit.
359	932 app.crit.
361	929
363	929
391	929
403	921
528	935

IOSPE II	*SEG* XLVI
41	920
354	920
429/430	2262
433/434	2262
451	2262

IOSPE IV	*SEG* XLVI
36	943
63	943
201	920
420	920
458	943
460	943

CIRB	*SEG* XLVI
36	920
38	920
40	920
46	920
53/54	920
58	920
64	918, 920, 957
70	920
70–73	918, 957
71	2366
89	958 app.crit.
122	918
292	918
372	918
759	918
978	920
985	918, 959
1046	920
1051	920
1076	918
1112	2262
1119A	920
1123/1124	918
1127	918
1130	918
1140	918
1179/1180	918
1237	920
1245	2262
1249/1250	2262
1252	2262
1260	918, 961
1280/1281	918, 961
1282	2262
1283	918, 961

I.Olbia	*SEG* XLVI
1	943
3–7	943
9	943
58	943
71	943
100	948

I.Délos	*SEG* XLVI
66	17
68	971
87	971
97/98	965
98	119
104	965
145	972
199	965
290	965
353/354	965
366	965
399/400	965
401	915bis
406	915bis
440	915bis, 965
442	915bis
445	915bis, 965
452	915bis, 965
461	965
464	915bis
503	965
509	965
1412	964, 970
1416	965
1416B	967
1417	964, 970
1423	970
1426	970
1440B	967
1504	970
1510	2361
1511	975, 2302
1513/1514	1206, 1231, 2340
1519–1521	966
1547	2314
1551	2263
1560/1561	2344
1573	2314
1577	1592
1579/1580	1592
1724	2335
1755	2322
1758	2322
1772–1796	966
1802	2334
1987	2334, 2374
2038	1592
2042	2262

I.Délos	*SEG* XLVI
2132	2363
2160	974
2315	976, 2317
2328–2333	966
2377(1)	1907
2532	966
2610	967

I.Lindos	*SEG* XLVI
1F	993
2	994
51	999
51C	988
88	984, 988
160	984
169	984
172	996 app.crit.
223	992
282	992
710	2257

PH	*SEG* XLVI
9	2307
10A	1083
10D	1086
20	1071, 2263
35	1592
36	26, 1079
61	2292
84–90	1090
164	1074
165B	1130
167	1074
176/177	1074
181–188	1074
185	1117
187	1105
367/368	1076
376	1074, 1118
401	2292
401–403	1078

I.Cret. I	*SEG* XLVI
III 1	1488, 2263
III 1A	1222
V 19B	1206/1207
V 52/53	1488, 2263
VI 1/2	1488, 2263
VIII 6	1206
VIII 8	1488, 2263
VIII 9	1206, 2340
VIII 13	1206
VIII 17	1205
IX 1	1206, 1210
XIV 1	1488, 2263
XVI 1	1203, 1206, 1229
XVI 2	1488, 2263
XVI 3	1206, 1231
XVI 3/4	1200, 2340
XVI 4A	1231
XVI 4/5	1206
XVI 15	1488, 2263
XVI 16–18	1206
XVI 18	1231, 2340
XVI 19	1230
XVII 1	2263
XVIII 8/9	1203
XVIII 9	1206, 2340
XVIII 10	1206
XVIII 15	1203
XVIII 27	1203
XIX 1	1206
XIX 2	1488, 2263
XIX 3B	1206
XXII 4	1202, 1233
XXII 4A	986
XXIII 1	1206
XXVII 1	1488, 2263
XXX 2	2263
XXXI 9	2262

I.Cret. II	*SEG* XLVI
I 1	1488, 2263
II 2	1205
III 1/2	1488, 2263
III 16	2263
V 17	1488, 2263
V 19	558, 1208
V 23	1206
IX 1	1205
X 1	1203
X 2	1488, 2263
X 4	1238
XI 1	1206, 2340
XII 9	1206
XII 20	1211, 2340
XII 21	1488, 2263, 2340
XII 22	1203, 1212
XII 24	2359
XV 2	1488, 2263
XVI 2/3	1488, 2263
XVIII 4A	1592
XIX 7	1235
XXIII 3	1488, 2263
XXVI 1	1488, 2263
XXX 1	1228, 2340

I.Cret. III	*SEG* XLVI
III 1	1206
III 1A	2340
III 2	1488, 2263
III 3A	980, 1202
III 3B	1206
III 4	1239, 2340
III 4–6	1206
III 6	1223
IV 1	1206, 1224
IV 3	1202

I.Cret. III	*SEG* XLVI
IV 5/6	1206
IV 7/8	1202
IV 9	1203
IV 9/10	1225, 2340
IV 48	1227
VI 7	1203, 1206, 1236
VI 11–13	1206

I.Cret. IV	*SEG* XLVI
14(g–p)	1201
41	1214
43	1214, 1216
43B	1203
46B	1203
47/48	1214
52A	1203
64/65	1203
72	1213–1215, 2307
75	1214
78	1217
80	1203, 1218
161	1206
165	1206, 1219
170–172	1206
172/173	1203, 1213
174	1206, 2340
176	1206, 2340
177/178	1425, 2263
180	1206
181	1200, 1220
181/182	2340
182	1213
182–185	1206
184	1203, 2340
186B	1206
187	1206
193	1206
196/197	2263

I.Cret. IV	*SEG* XLVI
215C	1221
380	1206

IGUR	*SEG* XLVI
3	2294
16	2317
57	1302
68	1344
109–112	1337
114	1337
165/166	1337
171	1344
246	1631 app.crit.
415	2349
602	2349
682	1303
974	1342
1151	2349
1181	1340
1336	1338
1527	1345
1549	2378
1552	2378
1555	1344
1563	2377

ICUR	*SEG* XLVI
2632	1303
2634–2637	1303
3974	1302
9287	1303
9303	1303
9325	1303
12846	1303
12857	1303
12883	1303
13103	1344
13260	1344
13841	1344
15755	1341

ICUR	*SEG* XLVI
22811	1303
24805	1344
24815	1344
24819	1344
26037	1303
27231	1303

TAM I	*SEG* XLVI
44	1702, 1725
56	1702

TAM II	*SEG* XLVI
264/265	1719
266	2363
278	1724
422	1715 app.crit.
429	1715 app.crit.
498	1721 app.crit.
508	1155
569	1763
905	2321
910	1769
947–1163	2288
1172	1712
1174	1712
1176/1177	1712
1180	1712
1182	1712

TAM III	*SEG* XLVI
33	2289
214–863	2288
521	2289

TAM IV.1	*SEG* XLVI
1	2263
92	1464
105–314	2288

TAM V.1	*SEG* XLVI
73	1496 app.crit.
209	1496 app.crit.
273(b)	1496 app.crit.
689	2314
783	1539
785	1539

TAM V.2	*SEG* XLVI
831–854	2288
913(a/b)	1538
932	1524 app.crit.
935	1538
968	1523
984–988	2323
1149	2352
1209–1228	2288
1251	2263
1278–1297	2288
1370–1392	2288
1396	2263

MAMA I	*SEG* XLVI
323(b)	1653
399	1650
401/ 401(a/b)	1649

MAMA III	*SEG* XLVI
65	2263
99	2262
106(a)	1732
522	2262
796	2262

MAMA IV	*SEG* XLVI
94	1676
155	2323
202	2366
426	1704 app.crit.

MAMA VI	*SEG* XLVI
2	1672
61	1399
74/75	1399
264	2367

MAMA VII	*SEG* XLVI
284(b)	1648

MAMA VIII	*SEG* XLVI
70	1727
446	1389
484	1393 app.crit.
519	2289

MAMA IX	*SEG* XLVI
13	2263
p. 180 P58	1464

MAMA X	*SEG* XLVI
114	1677

IGR I	*SEG* XLVI
69/70	1337
284	1303
287	2340
350–352	1338
407	1353
421	2294
529/530	2262
592	853
650	900
653	894
655	893
674	878
767	1464
782	2365
797	870

IGR I	*SEG* XLVI
801	869
854	2262
873	918
881	918
906	918
925/926	2262
1020	2263
1021	2340
1024	2186, 2365
1030	2204
1072	2262
1089	2112
1230	2174
1234	2173
1236	2262
1254	2262
1259/1260	2262
1262	2278, 2301
1315	2263
1344	2330
1386–1388	1337
1515	1221

IGR III	*SEG* XLVI
215	1670 app.crit.
238	1640
302	2292
476	2280
500	1709
558	1763
618	1724
796	1700, 2292
887	2262
1033	1763
1059	1782
1063	1780
1064	1779
1287/1288	2262
1292	2070
1295	2071

IGR IV	*SEG* XLVI
2	1052
10–15	1052
17/18	1052
22	1052
25	1052
33	1052
39	1052, 2280
45	1052
54–56	1052
74/75	1052
81	1052
100	1052
116	1052
140	2262
209	1566
239	1597
246	1547 app.crit.
262/263	1545
265	1545
292–294	2345
297	2340
504(a)–506	2262
522	2292
598	1677
608	2262
727	2262
731	1394 app.crit.
748	1652
847	1672
908	1706
914/915	2278
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1079	1074, 1105
1081	1074
1098	2292
1101	2323
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1557	2263
1558	2340
1619	1512 app.crit.
1621	1496 app.crit.
1635	1495
1677	2263

I.Apameia und Pylai	*SEG* XLVI
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I. Arykanda	*SEG* XLVI
1	1704 app.crit.

I.Assos	*SEG* XLVI
9	2340
16	1560

I.Didyma	*SEG* XLVI
5	2377
25	1441
27	1441
42	1441
59	2352
200	1440
285	1769
304	1443
342	1439
372	1442
424	2381
463	1592
464	980

I.Ephesos	*SEG* XLVI
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5	1478
7	2340
8	2345
20	1478
27	1457, 2286, 2292
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319	1448
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452	2262
453	1449
460	1447
515	2376
519	1448
536	2262
557	1448
587	1448
621	1448
631	2354
662	2278
677	1447
705A	1706
721	1458
726–730	1447
732	1447
741	1448
813	1483 app.crit.
820	1483 app.crit.
909A	1478
956A	1446
1001	2289
1061	2262
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I.Ephesos	*SEG* XLVI
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1359	1449
1374	1448
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1388	2263
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1491	1447
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1526	2340
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2001	1479
2043	2262
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I.Erythrai	*SEG* XLVI
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9	1545
206	1463
207	2292
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I.Hadrianoi	*SEG* XLVI
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I.Iasos	*SEG* XLVI
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51	1086
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606	2263
612	2340
621	2292

I.Ilion	*SEG* XLVI
22	1570
25	1562
34	2314
45	1563
52	2340
56	1564
91	1566
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I.Iznik	*SEG* XLVI
56	1604
63	2389
1231	2262
1256	2262

I.Kalchedon	*SEG* XLVI
5	2263
12	1601

I.Keramos	*SEG* XLVI
64	1385
66	1411
67	1412
69–71	1385

I.Kios	*SEG* XLVI
8	1592
18	2263
19	1464

I.Knidos	*SEG* XLVI
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31	1155, 1416, 2302
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I.Kourion	*SEG* XLVI
31	1740
53	1743
62/63	1741 app.crit.

I.Kyme	*SEG* XLVI
19	2278

I. Labraunda	*SEG* XLVI
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5	2343
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I.Labraunda	*SEG* XLVI
42	1720
I. Lampsakos	*SEG* XLVI
14	1572
I. Laodikeia am Lykos	*SEG* XLVI
24	1672
68	1464
I. Magnesia	*SEG* XLVI
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25	2373
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34	2373
36	612
39	2373
46	2340
50	1466
52	1052
65	2340
65B	1206
72	2294
75/76	2340
76	1206
93	2340
98	1467
100(A/B)	1468
105	2340
107	2289
115A	1470
192	1469
245	2339
I.Manisa	*SEG* XLVI
31	1490

I.Manisa	*SEG* XLVI
186	1490
318	1490
488	1490
517	1490
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Milet I.2	*SEG* XLVI
9	1473
Milet I.3	*SEG* XLVI
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148–150	2340
152	1052, 2340
164	2264
165	2317
Milet I.7	*SEG* XLVI
194	2374
Milet VI.2	*SEG* XLVI
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I.Mylasa	*SEG* XLVI
134	2340
251–260	2340
361–367	1155
404	1427
468	2262
533	1670 app.crit.
534–536	1424
601/602	1424
641–659	1425, 2263
642	2340

I.Mylasa	*SEG* XLVI
650	2340
654	2340
658	2340
720	1425
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903	2292
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I.Pergamon	*SEG* XLVI
46	2334
50	2334
135–140	2334
224	2298
225	2340
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268	2340
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333A	2262
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I.Perge	*SEG* XLVI
49	1699
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I.Priene	*SEG* XLVI
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I.Priene	*SEG* XLVI
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I.Rhod. Per.	*SEG* XLVI
63	2292
157	2292
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I. Samothrake	*SEG* XLVI
10	2374
I.Sardis	*SEG* XLVI
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17	1527–1532
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62	1527–1532
I.Sestos	*SEG* XLVI
1	876
11	1464

I.Sestos	*SEG* XLVI
56	2262
I.Smyrna	*SEG* XLVI
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295	2368
525	1485
561	1487
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590	2263
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726	1532 app.crit.
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I. Stratonikeia	*SEG* XLVI
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I.Tralleis (und Nysa) I	*SEG* XLVI
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IGLS I–VII	*SEG* XLVI
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478	1764
718	2350
933	1941
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1998	2278
2246	1787
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IGLS I–VII	*SEG* XLVI
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IGLS XXI.2	*SEG* XLVI
25	2061 app.crit.
96(b)	2053
128	2081
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SB	*SEG* XLVI
263	2149
302	2181
438	2330
599	2330
3448	2181
4057	1203
4276	2112
6650	2169
6651	2368
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7015	2136
7016	2134
7318	2114
7944	2181
8248	2301
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8390	2150
8394	2122
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SB	*SEG* XLVI
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I.Fayoum	*SEG* XLVI
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I.Philae	*SEG* XLVI
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I.Prose	*SEG* XLVI
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27	2085
50	2085
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47	588
57	1472
80	2289
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135	702
151	1052
184	620
194	702
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218	943
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229	1545
261	2340
274	620
275	553
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312	1167
332	702
338	2304
341	1052
344	2340
349	1052
363	1479
372	1168
380	702
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653	590
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683	2340
685	2340
688	2340
695	1468
709	925, 934 app.crit.
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715	2294
717	170
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741(I–IV)	2345
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785	2345
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883	1512 app.crit.
884	545/546, 2278
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910(A/B)	2262
933	2340
953	2340
955	2340
960	2289
989	2263
1009	1601
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1158	2263
1167	1450
1225	965
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OGIS	*SEG* XLVI
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42	2314
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73/74	2366
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107	2181
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220	2314
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319	2263
323	2298
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536	2292
595	2294
614	2262
654	2181
656	2262
660	2262
661–664	1367
665	2301
736	2263
746	2263
761	2263
764	2345
767	2186

GIBM	*SEG* XLVI
135	298
338	2292
443	2292
481	2292

GIBM	*SEG* XLVI
789	1417
1017	1545

CIJ	*SEG* XLVI
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13	2285
24	2311
28	2285
34	2285
62	2285
73	2285
80	2285
87	2311
103	2285
108	2285
110	2285
143	615
147	583
162	2285
173	943
177	1725
198	2374
283	2374
312	65
317	2374
320(*l*)	2374
326	2312
344	581
394	2264
395	2374

CEG I	*SEG* XLVI
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399	2264
403	2312, 2374
413/414	2374
430	949
432	104, 2312
435	62
439	87 in fine
454	1327
464	943

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493	2311
518	10, 304
519	2264
522	2285
535	2285
545	2285, 2311
572	2311
590	2311
637	646
655	2285
657	2264
666	2285
717	2285
724	721
734	943
757	2374
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785	2264
790	2264
820	2264, 2374
827	2264
849	2264
860	2374
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GV	*SEG* XLVI
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48	1179
68	2311
78(a)	2311
83	2311
414	1665
418	2285
481	1785
566	455
573	2262
584	2285
625	2311
627	2285
647	2311
650	2311
687	2262
785	2285
807	2311
836	2311
891	2311
902	2285
930	2311
943	2311
983	1667
1034	2285
1145	1464
1158	2311
1172	943
1239	2169
1280	1344
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1757	2311
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1859	2304
1881	2304
1924	1338
1983	2078
1986	1365

Pfuhl Möbius	*SEG* XLVI
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418	2304
1261	1661
1309	1545
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111	702
112	1052
113	1473
147	620
158	702
161A	452
163	1052
165	1545
177	2340
179	2340
191	1053
201	1052

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16	1173
20	588
35/36	2341
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2395(c)	1373
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493	387
560	2322
709	699
2880	1464

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3230(a/b)	1464
3466	1344
3849	2322
4569	1376
5177	1338
8841	1724
8867	1604
8883	1302
9237	2322
9257	2322
9417	2322